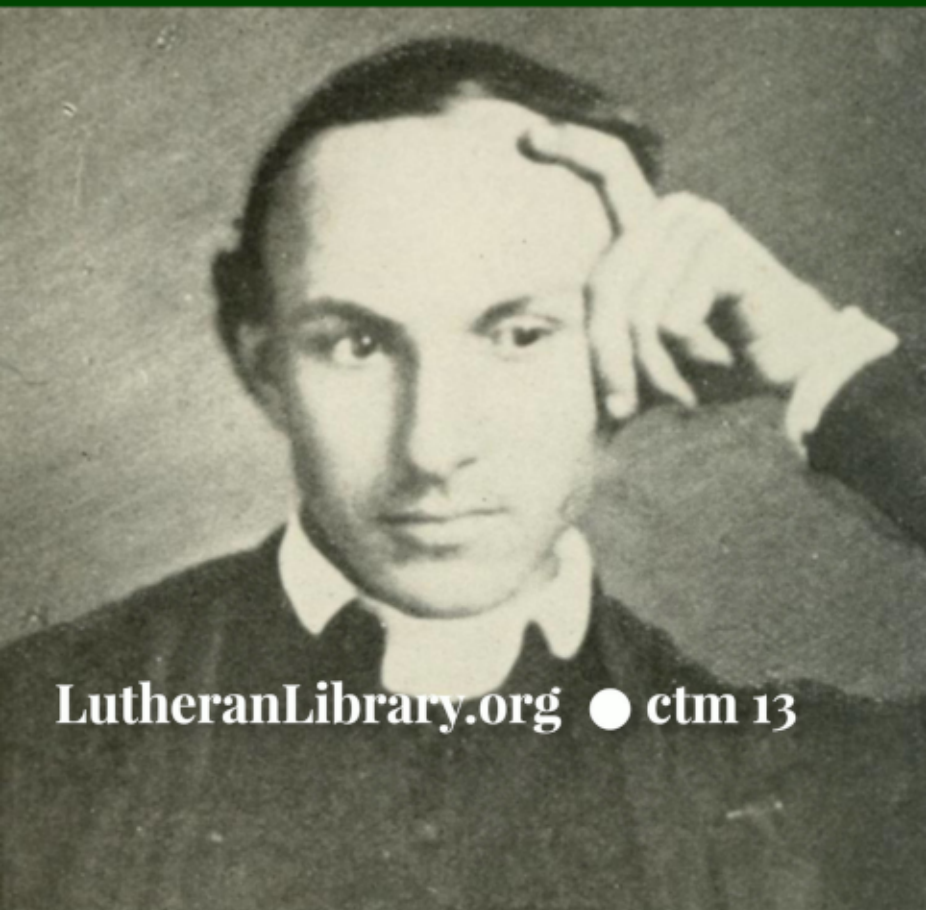


Matthias Loy, editor

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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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INQUIRY CONCERNING THE CONSCIENCE.

VII.

ITS DOMAIN.

Not everything is a matter of conscience. Topics may be considered under other categories than that of righteousness. We may therefore with propriety speak of a domain of conscience as distinct with other domains in which a different authority reigns. Questions of taste, for example, are not to be decided by the authority of conscience. They lie in a different domain.

We are aware that there is danger of misapprehension when matters of conscience, taste, etc. are spoken of as occupying different domains or spheres. Without the needful explanations this may be misleading. It would certainly be an error if this were taken as a premise from which to draw the conclusion that conscience, because it has a well-defined sphere of its own to which it is necessarily limited, has nothing to do with labor, literature, politics, etc. In one aspect conscience has no special portion of human life and activity to which it is restricted and in which alone it exercises authority. The whole field of human exertion belongs to its domain because the requirements of righteousness per-

tain to the intelligent soul and all its movements. Morality pertains to the man and therefore to all his doings. There is accordingly no human action concerning which the question whether it is right would be improper. But it will become apparent, as we proceed, that notwithstanding this there are necessary distinctions to be made which justify the acceptance of a class of adiaphora and therefore the recognition of a domain of liberty as distinguished from that of obligation. If there is no human act which may not be considered under the category of righteousness, because the act is one of an intelligent being who is responsible to his Maker, there certainly are things and actions that in themselves have no moral character and are not, independently of relations in which they may stand to moral persons, under the dominion of conscience.

The inquiry respecting this domain is needful both in a theoretical and a practical point of view. An error in defining the sphere within which conscience exerts its supreme authority necessarily leads to a false morality. It results in an effort to bind the soul where God has left it free, and to free the soul where God has bound it by His law. The fact that errors are committed in reference to what is obligatory, and obligation is thus sometimes felt where there is no authority to impose it, requires a distinction to be made between the objective and the subjective in the domain of conscience. The ground of obligation is always the will of the Creator and Governor of all, who made us for Himself and holds us responsible for our doings; but the divine will may be misapprehended, and the sense of obligation, which in virtue of our created nature arises in our souls when that will is presented, may thus be excited when and where the obligation has only an imaginary existence, and the obligation may have a real existence when and where, by reason of our ignorance or error, the feeling of obligation is not excited. We have thus the anomalous fact to contemplate of con-

sciences bound by subjective obligations which are only imaginary and of consciences unbound by objective obligations which are really imposed, notwithstanding the mind's failure to recognize the obligation. To avoid confusion we shall therefore speak first of the domain of conscience objectively, and then of its domain subjectively. We shall thus have the task of showing what, according to the divine will and word, is really a matter of conscience and lies properly within its scope, and of considering the fact and force of obligations felt without objective authority and therefore without obligatoriness.

I. If the authority of conscience, properly speaking, is the authority of the divine will which is made known to the cognitive faculty and apprehended as such, not of the power which feels the obligation, it follows as a necessary consequence that the domain of this authority, objectively considered, is God's will exclusively and universally. This is obligatory in all its extent, and nothing else is obligatory.

1. God's will alone is obligatory. Whatever is not regulated by divine law is so far forth not within the domain of conscience, but lies in the sphere of liberty.

It would, indeed, be incorrect to say that there are acts, internal or external, which lie absolutely beyond its influence. All states and activities of the mind — all thought, feeling, volition — come within its scope. There is nothing human which may not stand in some relation to it. But it is certain that not every question is one of conscience. It contemplates objects and acts only as related to man's inner life. An act, considered merely as external movement, is morally indifferent. It is neither right nor wrong, and thus lies, in this respect, outside of the domain of conscience. This feels no obligation to perform it or not to perform it. But it becomes moral or immoral when viewed in its relation to the disposition and design of the agent. Hence when we inquire into the objective domain of conscience, our aim

must be not so much to find the objects or acts about which it is normally conversant, as if some particular classes of these belonged to its sphere while all others do not, as to ascertain the respect in which all things come under its purview. The general law is plain enough: what God commands and what God forbids, conscience is obligated to do or shun. All things must be considered in their relations to the divine will. But this leaves much still undefined, and opens a wide field of inquiry. What then is the precise realm within which conscience reigns?

A. Certainly this is not the external world so far as it lies under the cognizance of our senses. Whether an object be square or round, hard or soft, white or black, though the question be in some respects of great moment, is utterly indifferent in the domain of conscience. An error in regard to such questions may spring from a negligence that is wrong, resulting in injury to ourselves and others, but the questions themselves do not belong to the sphere of morals. They are questions of sense, not of conscience. Neither do actions, so far as they are cognizable by the senses, belong to the domain of conscience. The acts of brutes, which are perceived as plainly as those of human beings, are never said to have moral quality. Conscience is no more concerned in these than it is about the color or figure of material objects. The acts of rational creatures seem, indeed, to occupy a different position in reference to the conscience. We do pronounce them right or wrong, as we do not those of the brutes. But upon closer examination it becomes apparent that these predicates do not strictly indicate qualities of the acts in themselves, considered independently of the moral quality in the agent. We locate such acts in the domain of conscience not so far forth as they are visible, but only so far as they are notes of that which is invisible. An act which God has forbidden is wrong, because no man can perform it without being at variance with God's will: the

moral quality which is in the person is transferred to the act as an utterance of that moral quality. All acts as simply products of physical forces are morally indifferent. There is no more reason for predicating right or wrong of human motion, as mere motion, than there is for predicating it of brute, or even of mechanical motion. To assume that the right or wrong lies simply in the physical force, independently of the intelligent being who exercises it, is to throw back the authorship of evil ultimately upon God who supplies the power of action. When wrong is committed it lies in the perversion of the power by the human soul, not at all in its mere exercise. A blow delivered by legitimate authority, without malevolence, is right; delivered without warrant or with malice, for the purpose of injuring another, is wrong: in either case the mere physical act is indifferent, as that is the same in both cases, and the moral quality lies in the soul of the agent. There are words, indeed, which designate acts that are always wrong, and this no doubt has led some to assume that certain actions, considered merely as such, are in their nature wrong, independently altogether of the doer's internal attitude towards them. Thus it is admitted by all that murder, arson, etc. never can be right. But such words designate something more than mere external acts. That which is thus denominated is always wrong undoubtedly, but it is so because the very terms include the wrong which has its seat in the soul. The mere act which destroys another's life does not constitute murder, and the mere act of burning his buildings does not constitute arson. Both of these may, under certain circumstances, be right, though murder and arson, which exclude all such circumstances, never can be. Whether a material object be so or otherwise, or whether one physical force, independently of any moral powers controlling it, be exerted or otherwise, cannot be a question of conscience.

When it is maintained that the moral quality, the cog-

tion of which causes the feeling of obligation in conscience, lies not in the act as such, but in the person who performs it, there is no design to give any support to the error which is much in vogue, that an act is right or wrong according to the end which the agent has in view and which furnishes the immediate motive for its performance. The end does not sanctify the means. Taking another's life is wrong just so far as God has prohibited it, independently of the good or bad motives of which we may be conscious as leading to the act. It is equally subversive of morality and of religion to assume that our intentions absolutely make right and wrong, our own minds being judge of these intentions. If this were the necessary consequence of the doctrine set forth, this fact would be its condemnation. But this does not follow. If one man takes another's life, in violation of God's law, he does wrong, whatever his design may have been. But the wrong does not lie in the mere act by which life was destroyed. There are acts of this kind which God has not prohibited and which are not wrong. When the hangman discharges his office, and when the soldier bravely fights upon the battle-field, he does right. The wrong lies in the heart which disregards the will of the Lord, and which, if it is conscious of good intentions in violating that will, has suffered itself to be led into the delusion that an intention which contravenes the Lord's will could be good. The person who commits such an act may have judged his motives to be right; but he cannot have right purposes when the acts to which they lead are forbidden by Him who desireth righteousness. The person is not in harmony with the Supreme Ruler, and therefore the act is condemned; an act that could be performed with purposes fully in coincidence with God's designs, would not be prohibited. The depravity of our nature lies deeper than the mere conscious activities of the mind, and we may therefore mistake our motives and their moral quality. A motive that presents

itself in consciousness as good may prompt to an act which only one who is actuated by a wrong spirit could perform. There are acts which presuppose rebellion against the will of God, and which therefore no motives can ever make right; the fundamental impulse from which they arise, whatever may be the motive as presented in consciousness, is necessarily wrong, because opposed to the divine will. Secret sins, sins of ignorance, are none the less sins because the person committing them is conscious of no bad motives, or even judges the motive which immediately originated them, to be good. The person who deceives himself and thinks that he does God service by doing what God has prohibited, stands in a different attitude to his Judge from the person who consciously rebels against His will; but both are internally at variance with His will, and have the wrong within them. The wrong always attaches primarily to the person, and only by transfer to the act in which it becomes manifest. Right and wrong are not qualities of matter and motion, but of persons. The domain of conscience is therefore the inner life. The external enters into it only so far as it is a sign of the inner, and this sign is infallible so far as the act violates the express will of the Lord.

B. But is all personal activity right or wrong, or is there, in this respect also, a domain that is indifferent? In other words, is there a domain of liberty, as distinct from that of conscience? We walk into the garden; we pluck a flower; we eat a peach; we sit down in the shade. Have these acts any relation to conscience? Evidently, indifference is predicable of them in another sense than that of mechanical motion, which is in its nature morally indifferent and cannot be rendered otherwise by circumstances. The acts of a person can never be regarded as physical motion merely: the very idea of personality precludes this. They proceed from impulses which are not mechanical. Back of the external movement lies the internal power whence it

proceeds; and this power, in its relations to the product, cannot be ignored in estimating the character of the latter. But the acts mentioned proceed from free choice within the field that properly belongs to liberty, and therefore they may still be called indifferent. Not regarded merely as physical motion, but as personal acts, they are morally indifferent, i. e. they do not belong to the sphere of conscience. Whether the flower be plucked or not, whether the peach be eaten or not, i. e. whether or not I have the desire to pluck it or eat it, is not, of itself, a question which must be remanded to conscience. It is not obligatory to desire it, and it is not obligatory not to desire it. The case lies outside of the field which is governed by law, and in the field which is committed to liberty. That it may be transferred into that of law by circumstances, is undeniable. If the flowers and fruits belong to another, it is a wrong to pluck them without his permission; if they belong to one who occupies to us the relation of ruler, and he commands us to pluck them, it is a wrong not to do so. But there is a limit within which there is liberty of choice, and within which, therefore, the personal act, the choice of the soul, is indifferent morally. There is a domain entirely distinct from that of conscience, to which some activities of intelligent beings may be assigned. There are other feelings besides those of conscience, and these also furnish motives which are perfectly legitimate. The agreeable and the disagreeable supply impulses to the will as well as the right and the wrong. Not all special activities are regulated by law, although the law of righteousness extends over the whole person, and must therefore govern those springs of action also, whence free acts proceed. The heart must be holy; but, being holy, there is a sphere in which it may incline to a thing or to its opposite without conflicting with conscience. We may do as we please, provided we tread not on forbidden ground. This is not identical with saying that we may do as

we please, provided we please to do what is right, i. e. what is commanded us by the King of all, whose will is always right and constitutes the infallible rule of right. There is a wide field which is not covered by special divine commandments. It is an utterly unevangelical proceeding, and leads to the grossest perversions of Scripture, to assume that what is not forbidden must be commanded, or that what is not commanded is forbidden. This leads to slavish legality, and degrades man as it dishonors God. It is this error that has led to such frequent acts of tyranny over human consciences by well-meaning men, who thought they were doing God service. Starting out with the false premise that everything is either a virtue or a vice, the most innocent enjoyments have been condemned as sinful because they were perceived to lack positive holiness. They may be perfectly legitimate without being at all implied in any divine law. Where God has not been pleased to bind us by law, He has been pleased to leave us at liberty. This, too, is His gracious will, that the freedom which He gives us should not be interfered with by men. I eat an orange. I do this not because it is my duty, i. e. not because I have cognized this act to be expressed or implied in any divine law, and therefore positively right. I do it simply because it is agreeable to do it, and there is no law that is transgressed by having my pleasure. It is a mere matter of choice, in reference to which conscience utters no voice. It is not obligatory upon me to do it, but it is just as little obligatory upon me not to do it. My heart can be subject to the law of rectitude, whether I choose or do not choose to eat it. The choice is morally indifferent, as well as the act which proceeds from such choice.

It is true that the sphere of liberty is not so independent of that of conscience, that the two are coordinate domains mutually exclusive, each of which has its own proper objects distinctly defined. It has been observed that circumstances may render that a duty which is otherwise a matter of free

choice. But must not right, which is a quality, not of things, but of persons, be the fundamental motive of the person in all cases, if he would preserve a conscience void of offense? Is it not a universal rule: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God"? 1 Cor. 10, 31. The difficulty which the questions suggest will vanish when it is considered that the recognition of the domain of liberty is itself a duty. We must not be entangled with any human yoke of bondage. What is right is not determined by the will of any man, but by the will of God, to whom alone, by the very constitution of our nature, we are subject, and are conscious of being subject. If he permits the exercise of human choice between two acts, the determining motive for action cannot be that the one is positively right and the other positively wrong. He could permit no choice if this were the case. Conscience feels the obligation of doing the divine will, and therefore the obligation of permitting no human will to usurp the prerogatives of God. The acts between which we may choose lie in the domain which is not regulated by divine law, and the choice must be determined by their agreeableness or disagreeableness, not by their right or wrong. It is wrong to set up a law hampering man where the Creator has been pleased to let his course be determined by his own judgment of what would contribute most to his comfort. We must do right, whether it is agreeable or not. If it is not agreeable, this only shows that the whole heart is wrong, not that the right has ceased to be obligatory. But as not everything is either positively right or wrong in itself, we are free to do what is agreeable in all cases which do not come under the decisions of divine law and in which, therefore, but one course, namely that which is prescribed, is right. That the fundamental motive of the good man must always be to do right and glorify God, and that this motive will not be relinquished when he acts in the sphere of liberty, is self-evident. But

when he has once decided that the matter in question belongs to the domain of liberty, to make a right decision in regard to which is a matter of conscience, he gratefully accepts the privilege of doing what is most agreeable, and does right and glorifies God in the exercise of his liberty, as he does in all other things.

It will be observed that things indifferent lie really within the sphere of the good, and that strictly speaking there are such only to the children of God, who desire their Father's will, which alone is good. They only are free. All human beings are either good or evil, and their actions as manifestations of their inner life are therefore also good or evil. The whole territory of the adiaphora is governed by the law of love, which is the sum of all divine commandments. Love is the fulfilling of the law. There is nothing free outside of that. Man in his natural state is altogether in bondage. He is under the power of the devil, who is the enemy of God and of all righteousness. Only believers enjoy the glorious liberty of the children of God. "If the Son therefore shall make you free, ye shall be free indeed." John 8, 36. All that the unbeliever does is part of his slavish service of Satan. "Ye do the deeds of your father. Then said they to Him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but He hath sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father, the devil, and the lusts of your father ye will do." John 8, 41-44. Whatever the unregenerate man may do, even though it have the form of godliness, is born of the flesh. The unbeliever's deeds of the law and civil righteousness are only forms of sin which humanitarian sentiment and refinement have rendered respectable. Only the believer can do good works, because only he works by the power of God,

who is alone good. But while God by His law points out what is right and acceptable to Him and requires its performance, thus fixing the boundaries within which His children are to live and act under the guidance of His Holy Spirit, He gives them large liberty of choice within these limits of the good. There is and can be no liberty to murder, commit adultery or steal, because these words represent actions which, because the ungodliness of the agent is involved in the definition, are in their very nature sinful. But there are thousands of actions which a Christian man may perform or not perform, and thousands which may be done in one way or in the other, according to his judgment and pleasure, because neither the doing nor the not doing, the one way nor the other way is divinely prescribed, and he keeps within the limits of the lawful in either case because he is led by the Spirit of God and walks in love. "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled. They profess that they know God, but in works they deny Him, being abominable and disobedient and unto every good work reprobate." Tit. 1, 15. 16. The unregenerate man, who as such cannot otherwise than live according to the flesh, sins in everything, because he is in everything the same sinful being who is under the dominion of Satan. He may choose as he will, he still is actuated by his sinful nature. On the other hand the child of God, so far as the flesh is not allowed to assert itself in opposition to the Spirit, works righteousness in all things, and does not commit sin because he is born of God.

C. It is plain, therefore, that whatever God has not commanded or forbidden does not belong to the domain of conscience, which is the domain of divine law, to the exclusion of everything else. He who would claim authoritative force for the will of any other being over the conscience, only inculcates idolatry. He does what lies in his power to

keep men in the bondage into which sin has brought them, and to reduce those to slavery again who, through the truth, have obtained freedom. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5, 1. The doctrine of human liberty is important not only in its civil aspects. Tyranny over consciences is the most degrading form of oppression; and that which is most satanic in this most degrading form of tyranny is the delusion and falsehood which throws chains around the soul. It renders men willing slaves to powers whom the rightful Ruler has not placed over us, but who have usurped His throne; and it diverts us from that path which alone leads to happiness, because it alone leads to the goal which God has fixed for us, and the attainment of which brings us into blissful harmony with the divine plan in the government of all His creatures. Adding to the divine law is as dangerous as detracting from it. The principle is the same in both. Those who would release us from obligations which God has imposed, by that very fact exalt themselves above their Creator; and those who imagine themselves thus released, place the authority of those who pretend to have freed them over the authority of Him who has bound them. Enlightened conscience recognizes no such human authority over it: its domain is God's will exclusively.

2. As nothing but God's will is obligatory upon the conscience, so everything that is His will is obligatory. The domain of its authority is God's will universally as well as exclusively.

Conscience is employed about God and the good, which proceeds from Him. God is good: He alone is good. "Behold, one came and said unto Him (Christ), Good Master, what good thing shall I do that I may have eternal life? And He said unto him, Why callest thou me good? There is none good but one, that is God: but if thou wilt enter

into life, keep the commandments." Matt. 19, 16. 17. Absolutely good is no one save the ever-living God, who is the fountain of all goodness. Created in the image of God, men may be relatively good. All created things were pronounced good in this sense, because all proceeded from Him who alone is good. "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving." 1 Tim. 4, 4. As all that comes from Him is good, so there is nothing good but what does come from Him. "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning." James 1, 17. Godliness is good, and truth and right are good, because they are godly. "Mercy and truth are met together: righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven." Ps. 85, 10. 11. Conscience binds us to God and the good, and thus binds us to religion as well as to morality. It feels the obligation of both, and is thus a religious as well as a moral power.

It is an error to suppose that man becomes a religious being only by the supervention of certain supernatural gifts; and it is therefore vain to object that, if conscience feel religious obligation, it could not be an original power of our nature, but must be a faculty which is superadded by grace. Man is naturally religious. The fall has, indeed, dimmed the vision of man and obscured the truth, so that he gropes in darkness and falls into the pits of error, therefore the apostle says: "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1, 21. And again he says: "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods." Gal. 4, 8. These passages render it certain that the true God was not known in the heathen world, and that the light of nature is not sufficient to impart a complete knowledge of

His nature and attributes to the human mind. Yet the same apostle says in another place: "That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Rom. 1, 19-21. That there is a God, and that He is eternal, and powerful, and good, the visible creation teaches, so that, in this sense, God was known, although the knowledge was inadequate and could not save the soul. Hence St. Paul says to the Athenians: "As I passed by and beheld your devotions, I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, Him declare I unto you." Acts 17, 23. They did not know the true God, and yet they knew that a Supreme Being exists. Fully and adequately He can be known only by supernatural revelation. But natural knowledge is sufficient to render man religious, notwithstanding the imperfections of natural religion. The Gentiles have the understanding darkened, and what light they do possess they shamefully abuse; but all men have knowledge enough to be religious; and all have some religion in fact, though that religion be false. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shown it unto them." Rom. 1, 19. The natural knowledge of God is to some extent mediated by the visible creation, so that the consciousness of subjection to God, which men possess independently of a supernatural revelation, is explicated and amplified by inferences from premises given through sense-perception. This is proved by the 20th verse, which

speaks of such acquired knowledge, as distinct from the innate, and which is introduced to furnish a reason why that which may be known of God is manifest in them. But that the apostle recognizes a natural consciousness of our subordination to God, is incontrovertibly certain from another passage, in which he says: "When the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts." Rom. 2, 14. 15. They have some degree of innate knowledge of the good, in coincidence with the law; so that they, as well as those who have the law by supernatural revelation, are amenable to the divine judgment. This innate knowledge of the good implies the knowledge of God, because the feeling of obligation attending it is inexplicable without some recognized divine sanction, which alone explains the superhuman authority which is recognized as attaching to the right, and the terror which the soul experiences when duty is violated. By nature we therefore have not only a cognition of God as supreme, but also of His will at least to some extent. That we do not know Him and His good pleasure fully, is owing to the ravages of sin.

In addition to this innate knowledge of God there is also an acquired knowledge, which is not gathered from the written revelation. This is clear from the experience of every one who has paid any attention to the subject, and is also distinctly stated by St. Paul, who declares: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Rom. 1, 20. This explicitly states that, in addition to our rational intuitions of God, we have cognitions of His perfections and will by inferences from the perception of His works by the senses.

About the relations of man to God and the good, as known from these natural sources, as well as from the special revelation given in the Holy Scriptures, conscience is employed. Its office lies wholly and exclusively in this domain.

Men's religion, as well as their morals, is a matter of conscience. The acceptance of the truth and the rejection of error, as well as the pursuance of the right and the avoidance of the wrong, lie in its domain. It feels the obligation to obtain a true knowledge of Him and to worship Him, as well as to love our neighbor and to promote his welfare. The basis of all morality is religion. The fundamental obligation is to serve God, who made us for His glory. All duties are primarily duties which we owe to God. Those of which the immediate object is man, form no exception. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. 3, 17. The recognition of God as the source of all good as well as its final object, underlies every really good deed. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." I Cor. 10, 31. Conscience normally feels the obligation to be subject, with all our powers and possessions, to the Creator and Governor of all, and the compliance with such obligation is morality. In their relation to the conscience there is no distinction between morality and religion. Both appear there as obligatory. Religion is the cognition of God and the consequent worship which is offered to His name. Morality is the habitual conduct of life in coincidence with such cognition. To represent the latter as consisting merely in the external practice of rectitude towards our fellow men, is to reduce it to a mere sham. If duty towards our neighbor be performed merely in the external appearance, without a state of heart corresponding to the external act in its apparent righteousness, the so-called virtue is a mere pre-

tense and conscience cannot be satisfied. If right is not in the person, it cannot be in the act: it is in the strict sense a quality of persons only. But if the good deed be an honest expression of a good purpose, this internal purpose to do good, i. e. to do God's will, who alone is good and whose will alone is good, rests upon religion. That is merely the semblance of morality which has not its spring in the heart's devotion to God. "If ye love me, keep my commandments." John 14, 15.

The opinion has, indeed, been entertained by many, and has been frequently expressed, that there are not a few who sincerely desire the welfare of their fellow men, but who acknowledge no obligation to serve God, and that such a desire, with its utterance in beneficent deeds, is justly called morality. From this the inference is drawn that there may be true morality where there is no religious basis. But while we admit that the conclusion is legitimate if the premises were admitted, there are, with reference to the latter, two points that must be considered. The first is that many persons are secretly influenced in their performances by a slavish fear of God, i. e. by a false religion, while they openly deny all religious obligations. So far as their actions are truly moral at all, they are founded upon the religion inwardly embraced, though not openly avowed. The second is that some persons profess great benevolence, and resent the imputation of any other than loving motives, while, whether consciously or unconsciously, the main-spring of their conduct is some form of selfishness. The utilitarian system of ethics, false as it is in all its forms and features, has this much of truth underlying it to save it from universal condemnation, that it corresponds to the natural state and aims of men. All are utilitarians who reject the religious foundation of morals, as this is given in man's consciousness and expounded and rendered distinct in revelation. Whether men be Epicureans or Stoics; whether they

seek the good in the pleasure of the individual or in the welfare of the community,—they are naturally actuated by the same sinful principle of selfishness. For whether happiness be sought directly in the gratification of the desires and appetites as they arise in the individual, or in the postponement of the gratification until it can be realized through the community, sight is never lost of the gratification as the ultimate object. Naturally man will not enter into a compact with others unless they are convinced that such an arrangement will be beneficial to themselves. Utilitarianism is selfishness wrought into a system; and those who recognize no higher good than personal happiness, must not be expected to adopt any other. But selfishness, though it appear in the garb of virtue, is not true morality.

To the Christian the words of the apostle are of fundamental ethical import: Christ “died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again.” 2 Cor. 5, 15. We can perform nothing really good, i. e. nothing godly, without the restoring power of grace. This subdues man’s natural selfishness, and enables him to perceive and to pursue a higher good than that of mere personal utility and pleasure. “I am the Vine,” our Savior says, “ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” John 15, 5. The same in substance is declared in the apostle’s words: “For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Eph. 2, 10. The external good which rests not upon religion as its basis, is just as little true morality as it is true religion: it becomes the former only when it is brought into the sphere of the latter. Conscience requires the person to be in acknowledged subjection to God, before it can be satisfied with the work which is performed. It presides over the inner life as well

as over the external conduct, and feels the obligation of inward subordination and devotion to God as well as of outward compliance with His law as the result of such inward submission.

It is plain that true morality is not a quality of acts as mere external performances, notwithstanding that, because of the relation of the acts to the persons who perform them, we are accustomed to predicate morality of them. As has been shown above, the morality predicated of a deed is strictly a quality of the person who performs it. What is it that constitutes such morality? That this term is not synonymous with custom, habit, manners, is generally acknowledged. Customs and habits may be good or evil: in the abstract they are indifferent. The mere assertion that men have formed habits, or that they have adopted customs or manners, gives no information respecting their morality or immorality. To ascertain this, we must inquire into the character of the habits formed and of the customs adopted. Morality, even in the transferred sense, as applied to the external conduct, is not *mores* merely, but *boni mores*. It presupposes not only intelligence, but freedom. The mere physical movement employed in an act, as has been shown, is neither virtuous nor vicious. If it be performed by a brute, we never think of characterizing it as moral or immoral. That in which some philosopher's profess to find the essence of all good, to wit, living according to nature, i. e., following the impulses of our nature as they arise, without any governing power which directs them according to certain principles and renders them subordinate to certain ends, is merely animalism, which, as such, has no moral character, and which, when adopted by rational beings, is grossly immoral, because it is a perpetual violation of the obligation laid upon us to control our animal nature. If it were possible for man so to live without thought and without choice, blindly following the impulses of his nature without any

check and without any self-expostulation, he would simply, in doing so, be reduced to a level with the brute, and would thus be incapable of right or wrong. But conscience renders any such brutalization impossible; nay, man's whole nature rises up against it. His mind will think and choose, in spite of all efforts to choke thought and election. Therefore his deeds are moral or immoral, even though he should profess to lead a merely animal life, in which nature is permitted to have its own way, without control or direction. What man does is his own free act, and to him belongs the responsibility. Morality always implies an end aimed at. It is the voluntary subordination of all our powers to such an end. Where it exists, the desires and affections are regulated by a power which is above them, and to which they are recognized as owing allegiance. "I keep under my body, and bring it into subjection," says St. Paul. 1 Cor. 9, 27. But the end which is aimed at and to which all is subordinated, cannot be one that is freely chosen from among the many which present themselves to the mind in any given case. Man does not begin life anew at every step which he takes by choosing a new goal at every such step. The random life which is without a principle controlling all its development and uniting all its various acts into one consistent whole, is the life of folly. It is the simpleton who does not think, i. e., who does not recognize one thing in another, or the parts in their relation to the whole whose parts they form. They that are endowed with intelligence must be expected to have an end, and to pursue it step by step. Thoughtless life cannot be moral, because intelligent creatures must think, however feeble their thoughts may be. Neither can that life be moral which is made up of separate acts, each of which has an independent design, without subordination to one ultimate end, and therefore without internal harmony among the parts. Such a life may not be absolutely without thought, but it certainly is without principle.

But even the directing of all human effort to one end, harmonizing all the separate acts, does not adequately describe what is meant by the term morality. There must be harmony between the external and internal acts. As soon as there is intelligence and free choice perceived, the sphere of the moral is entered. But the question still remains whether the choice is moral or immoral. The act of a brute is neither, because there is no discernment of ends and no free adaptation of means to attain them. The act of man must be one or the other, because conscience feels the obligation to choose the good. If he follows the evil inclination which, since the fall, is natural to him; in other words, if he follows nature, deliberately choosing this course, or recklessly resigning himself to the power of his impulses without using the higher faculties of his soul to control them, and without the enlightenment and renewal of them by the gospel, his acts are immoral. "We have before proved both Jews and Gentiles, that they are all under sin; as it is written: There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3, 9-12. It is true, there is a certain morality among those who are without the grace of God, and so without that faith, without which all is sin. But this too, so far as it is not a mere pretense, has its root in natural religion; and in the Christian sense, it is merely the semblance of morality, because, however good the acts may be in appearance, there cannot, without grace, be a good end persistently aimed at, and thus a harmony between the internal disposition and the seemingly good act. Such morality is merely the adoption of good customs without corresponding goodness within; or it is the partial morality which arises from the subordination of human life to the will of the Deity, as that Deity is partially and defectively known to the light of

nature, and so far as such subordination is possible by natural power, morality, in its full sense, involves the consciousness of a mission given by the Ruler of all, and the free acceptance of that mission as the end and aim of life, towards the fulfillment of which all efforts must be directed. Whatever tends to the accomplishment of this end, the will of the Lord being the test, is right; whatever tends to hinder or thwart its accomplishment, is wrong. In other words, the will of God is the rule of right.

It is no valid objection to this doctrine that it represents right and wrong as merely relative qualities, having no foundation in the eternal nature of things, but depending wholly upon the arbitrary will of the Creator. The whole assumption upon which such objection rests is false. Right and wrong are founded in the unchangeable nature of God. When it is urged that malevolence would be wrong even though God commanded it, and that it would be as impossible for us to recognize it as right as it is to believe that two and two are five, two very important points are overlooked. In the first place it is impossible for God, the infinitely Holy One, to desire and command malevolence. He would not be God and at the same time contravene the moral nature of God. In the second place, as God has created us in His own image, for His own glory, and has adapted our faculties to the cognition of things as He made them and to the recognition of duties as He enjoined them, it would be impossible for us to regard as wrong what is clearly revealed as His will, without violating our own moral nature. Conscience always feels the obligation of the divine will, and we never can violate the latter without violating the normal conscience. Right is eternally right, and never can be otherwise; for it is eternally God's will, who is righteous in His unchangeable being. Because there is in Him neither variableness nor shadow of turning. He cannot ordain what He has declared to be wrong, and what we, by the very constitution of our

nature, must regard as wrong. As sin has entered into the world our faculties may err, and we may misjudge objects and acts; but God wills right invariably, and has made us to recognize the excellency of right. Only if God were mutable would there be any ground for the objection. As He is not, His will is the eternal rule of right, which is immutable, because He Himself is forever the same.

The personal choice of an end, and the adaptation of all our means and efforts to the attainment of that end, does not of itself render the person moral. The character of the end must also be taken into account. If it is suggested by our own corrupt nature, it is evil, because our nature is wicked; and all energies put forth to compass an evil end would be immoral, whatever semblance of virtue might attach to them in the eyes of spectators. The end must be determined by the Author of our being, that it may again be in harmony with His will respecting the whole creation. No man stands isolated among the works of God. There is a sublime plan underlying the whole divine government, and infinite wisdom directs all to the attainment of one loving end. Only when God rules over all can there be a cosmos. The individual is but part of a whole, the mission of which is the accomplishment of the Almighty Ruler's gracious will; and each individual has his part to perform in coincidence with the design of the whole. Sin has introduced discord, because it has rendered each individual selfish, and led each one proudly to presume upon being his own lord, choosing his own mission, and seeking to compass his own ends. "Every man did that which was right in his own eyes," is God's charge against rebellious Israel. It is the nature of sin to disintegrate. The Redeemer came to collect and unite what sin had divided and scattered. God made known unto us the mystery of His will "that in the dispensation of the fullness of times He might gather together in one all things in Christ." Eph. 1, 10. Therefore the design

and destiny of humanity can be attained only in the Church of Christ, "in whom all the building fitly framed together groweth unto a holy temple in the Lord", Eph. 2, 21, "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4, 16. All are designed to work together, each in his station, to one glorious end, for the attainment of which all were created. "Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are and were created." Rev. 4, 11. "For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him." Col. 1, 16. He who made all things, governs all according to His eternal purpose and directs all to the attainment of His glorious end. "There are diversities of operations, but it is the same God which worketh all in all." 1 Cor. 12, 6. St. Paul strikingly illustrates the divinely designed subordination of all the parts to the plan of the whole, and the cooperation of all to the attainment of the end of the whole, when he says: "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 we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling? But now hath God set the members

every one of them in the body, as it hath pleased Him." 1 Cor. 12, 12-18. All need each other, and the work of each is but a part which is needed for the attainment of the design of the whole.

That we should recognize God as the Governor of all, whose purpose is to be accomplished by His creatures, and that we should freely submit all our powers to His direction, that His end may be attained, is God's will, of which conscience feels the obligation. There is no morality where there is no intelligence to distinguish right from wrong, and where there is no will to choose between things distinguished. Moral development is movement according to principle, not spasmodic effort displayed in isolated acts of rectitude. The true principle is fulfillment of our mission on earth under God, who created us, and who created us for the performance of our part in the development of His magnificent plan and the attainment of His glorious object. Whatever is the will of Him who rules all, and whose government is directed by infinite wisdom, which harmonizes all the separate volitions and acts of His creatures in one grand whole, is felt, by the constitution of our nature, as soon as adequate cognitions are obtained, to be obligatory. Religion and morality, upon this plane, become identical.

The domain over which the authority of conscience extends, objectively considered, is therefore that over which the will of God extends, which furnishes the ground of such authority. Whatever God wills, whether the subject-matter be of a religious or of a moral character, lies in the realm of conscience, which feels the obligation equally whether we derive our cognitions from the book of nature or from that of revelation. It requires certainty of knowledge; the source whence such knowledge is drawn is then a matter of indifference, because the authority lies in the divine law, not in the faculty which cognizes it, and not in the medium through which the law is revealed. The domain is defined not by

the activity of any faculty or faculties, but by the divine will, to feel the obligation of which is the office of conscience.

II. Indubitable as is the truth that all the will of God, and nothing else, forms the domain of conscience, objectively viewed, there are still questions which this does not seem to answer. It will be requisite, in order to place the subject into a clear light, to consider its domain also subjectively.

God has created man with the power of judging and choosing, and has left ample room for the exercise of this power. While all things are created for His glory, and man fulfills his mission only when he lives in complete subordination to the divine will, being thus an agent in God's hands for obtaining His beneficent ends, the power of choice may be exercised within a certain sphere, which is the domain of liberty, without conflicting with the design of the Supreme Ruler, whose will is to be done in all things. We may consult our own pleasure, under God, where He does not prescribe the course to be taken. Whatever He ordains is obligatory; when He does not bind us, we are free. But the will of God, in respect to any act or course, must be known before conscience can feel the obligation. The objective domain of conscience is very plain. Whatever is the will of God is authoritative, and conscience has the office of feeling its obligation. But because mistakes may be made by the intellect in its cognitions, and conscience feels the obligation of everything which the intellect presents as the will of God, it becomes necessary to distinguish the subjective domain from the objective, and to ascertain their relation to each other.

1. The subjective is not always coincident with the objective domain of conscience. This is manifest from two facts which lie open to the view of all.

In the first place there are many cases in which the will of God is not known, and those who are thus ignorant do

what is right in their own eyes, under the false impression that the matter in question lies in the domain of liberty, while it lies in fact in the domain of law. It will be observed that these are not at all identical with the cases in which the individual chooses his own pleasure, according to his sinful nature, in preference to the will of his Maker and Lord. The latter takes place universally until grace enables man to make a better choice. Even when the path of virtue is chosen by the natural man, the person is not virtuous, though the act may conform to the law. The impulse of nature is personal qualification, not accomplishment of the divine will. The right is chosen because it is expedient, whilst the condition of the person is such that the wrong would be chosen with the same readiness, if he were persuaded that his selfish end could be attained as well or better by choosing it. Feeling obligation does not secure the performance of that which is obligatory, although the obligation to perform it stands as a monitor and rebuker in the soul when it is not performed. The cases which we have here in view are those in which the person is ignorant of that which is obligatory, whether his conscience be tender or hardened, and whether, consequently, he would, if he knew his duty, perform it or not. That whatsoever we do should be done in the name of the Lord Jesus, is the will of God. This Christians know, and of this they therefore feel the obligation. But the benighted heathen knows it not, and therefore cannot feel the obligation, whatever may be the character of his conscience. He is not guiltless because he does not know it, as the ground of the authority of right lies not in the cognition, but in the divine will which is to be cognized. Not what seems right is therefore right, but what God declares to be so, whether we see it or not. The heathen, as such, could not do all in the name of Jesus, though he knew it to be his duty and felt the obligation. His heart is wrong, as every man's heart is wrong by nature.

But sins of ignorance have not the same moral turpitude as sins of malice; and the ground of this is that which comes into view as an important consideration in determining the domain within which conscience exercises its authority. We cannot feel obligation to be or to do what we have not cognized to be right, i. e. what does not present itself to our minds as obligatory upon God's authority. Conscience has no authority in the domain of liberty. This is simply, in other words, the self-evident proposition, that what lies, as we cognize it, in the sphere within which there is no law but our own pleasure, cannot, at the same time and in the same respect, be cognized as lying in the sphere which is regulated by divine law. That wherein I am free is not that wherein I am bound, and that wherein I think myself free is not that wherein I think myself bound. If God has commanded a certain act with its corresponding disposition, this act and disposition are certainly obligatory; but if the command is unknown to me, that which is commanded cannot, to my mind, lie in the sphere of the obligatory. To me it must lie in the domain of free choice, and my conscience can have nothing to do with it. Ignorance results in error by necessity, as it subjects that to human choice which is determined by the divine will. The domain of conscience objectively is the whole will of God; but because conscience feels the obligation only of that which the person knows to be the will of God, its domain subjectively must be limited to that which is thus cognized as the divine will. On account of the defectiveness of our knowledge the subjective is not coincident with the objective domain.

In the second place, there are many cases in which the converse of the error just noticed takes place. Men think themselves bound where in fact they are free, and they accordingly feel obligation in conscience where there is nothing obligatory in reality to excite the feeling. This is the so-called erring conscience, to which we have referred in a

previous article. A certain act or course is apprehended as commanded, and therefore as obligatory. Conscience feels the obligation, although the thing which is felt to be obligatory is not so in fact. The conscience performs its proper office, and is not at all in fault. It commits no error. But it is brought into the service of error by the mistake of the cognitive faculty. It does its peculiar work faithfully, but it performs that work with reference to the wrong object, as the wrong object was presented by the cognitive faculties, upon which it is dependent, and which do not always perform their office as well. In this way the objective and subjective are brought into conflict; what is the domain of conscience, in this case, to the subject, is not the domain of conscience in reality. It has been duped. That which belongs to the domain of liberty has been presented as obligatory, or that which, lying in the domain of law, is really at variance with the will of God, has been presented as right, and the obligation has been felt just as if the cognitions had been correct. There is, in such cases, no lack of activity in the conscience, and no disorder in its operations. It is undisturbed in its office by any vagaries of the intellect. But the phenomena which it presents under such circumstances have led to error in regard to its nature and functions. The difficulties thus arising vanish when we remember that the objective and subjective domain of its authority do not always coincide. Obligation may be felt where it does not exist; but the obligation, though not real, is felt just as really as when it has an objective existence. The functions of conscience are plain enough, although perplexing questions in morals grow out of the errors of the intellect, by which conscience is led to discharge its office upon the wrong object. It is as when the just penalties of a crime are inflicted by law upon a person who is not the criminal. While the will of God alone determines what is right and thus fixes the domain of conscience, the subject may introduce into that domain what is not the will of God,

or may misapprehend that will, and thus render subjectively binding what is not objectively obligatory. The two are not coincident, because man, under the influence of sin, is not able always to cognize things as they are.

2. The subjective domain of conscience is coextensive with the knowledge of God's will, or of the good and right.

A. What is apprehended as God's will, or as right, is always binding upon the individual who thus apprehends it, whether the cognition be correct or incorrect.

Conscience feels the obligation of right; but it cannot determine what is right or wrong. When the mind makes a mistake in its cognitions, judging the right to be wrong or the wrong to be right, conscience performs its functions precisely as if the cognition was correct. It is not the right, objectively considered, that forms the domain within which conscience exercises authority in the individual, although it is this alone that forms the ground of that authority and the basis upon which that authority is recognized by the intellect. The right as subjectively apprehended determines the limits of the obligation felt. God's will is always obligatory, whether we feel the obligation or not; but we can feel the obligation only so far as that will is known. Hence error may also come into the realm of conscience, and we may feel bound where God has left us free, or feel bound to act in opposition to the divine will.

The erring conscience, so-called, that is, the conscience acting under the false representations of the intellect, is also imperative. The man who acts contrary to his feeling of obligation, commits a grave sin. Such conduct remains sinful, even if that is wrong to which he feels bound, and that is right which he has chosen in violation of conscience. This may seem paradoxical; and to some it will probably appear as an impeachment of the wisdom and goodness of God to maintain that man may be in such a practical dilemma as to sin whether he obeys or disobeys the impulse of his feel-

ing of obligation. But the truth remains, even though we should find ourselves at a loss to explain it. When a man feels the obligation to do a wrong which has presented itself to his own intellect as the divine will and therefore positively right and obligatory, he would commit moral suicide by violating his own conscience, though he violates the divine will with reference to the act by obeying it. Nor is the case morally inexplicable. It is the sin of the soul which brings about the blindness and error of the intellect. The "Gentiles walk 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, 17-18. The erring soul has another alternative besides that of either violating conscience or violating divine law. It may, and it should, obtain correct knowledge of the divine will. It may then obey a conscience which is not abused by the devil's craft through the misleading of the intellect. The will of God cannot be violated without sin. Ignorance is itself a sin where the means of knowledge are at hand, and is a symptom of the sin of our nature whether they are at hand or not. But if we disregard conscience, the whole subjective foundation of virtue is overthrown, and the up-building of a moral character is rendered impossible. For the individual, the result of such a proceeding is just as pernicious as that of subverting the objective foundation of right, the obligation of which conscience feels.

That the subject must recognize himself as bound by his conscience, even though this should, by the error of the cognitive faculties, be brought into the service of wrong, is evident from the Scriptures as well as from the nature of the case. St. Paul plainly teaches this when he says: "Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak

is defiled. But meat commendeth us not unto God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse." 1 Cor. 8, 7. 8. The defilement, i. e. the violation of conscience, is here unmistakably represented as a real sin, into which Christians are warned not to be the occasion of leading others. "For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered unto idols; and through thy knowledge shall the weak brother perish for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 8, 10-13. The apostle here declares that the person whose conscience is falsely bound by an error of knowledge in regard to right or wrong, still offends and is in danger of perishing if he acts in violation of his conscience; and that those who, by the abuse of their liberty, lead others to such a violation, "sin against Christ." Eating meat offered to idols was no sin at all; but violating conscience, when the subject was under the erroneous conviction that such eating was sinful, was a grievous sin, the effect of which must be to undermine the whole moral character.

The same doctrine is repeated in a subsequent chapter of the same epistle, where it is said: "If any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake; for the earth is the Lord's and the fullness thereof: conscience I say, not thine own, but of the other; for why is my liberty judged of another man's conscience?" 1 Cor. 10, 28-29. This assures us that it is wrong, by our example, to lead another to do what seems to him wrong; and that therefore we must deny ourselves the use of that which is in itself free, if such

use would induce the other to do the same thing in violation of his conscience. We must not use our liberty to another's injury. The apostle argues that we can regulate our liberty by charity all the more readily, because the earth and its fullness is the Lord's, who can supply our wants bountifully without requiring us to use what would injure another; and he guards against any misunderstanding by stating that it is not our own conscience that is bound by the other's error. We are free in the thing which seems to the other obligatory, because we have "knowledge"; but the conscience of the other must be respected, whose weakness in knowledge charity will treat tenderly. Another man's conscience can not judge my liberty; but in my liberty I must do nothing which would lead to my brother's ruin by furnishing him with an inducement to violate his obligations as he sees them. The same truth is exhibited, finally, when the apostle, treating of the use and abuse of Christian liberty says to the Romans: "He that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Rom. 14, 23. The meaning of these words manifestly is, that the man who acts in disregard of his feeling of obligation commits a sin, even if he be in error with regard to the obligatoriness of the act in question. It is true, faith is mentioned where our argument would seem to require conscience to be substituted. But faith supplies the certainty in the mind upon which conscience acts. The Christian believes what the Lord communicates; and his conscience acts in coincidence with his faith, because the Word of God alone is obligatory, as that alone is the object of faith. If conscience opposes eating, if scruples arise about it, he must not eat, innocent as eating would be in itself. The absence of assurance, in a matter once cognized as belonging to the domain of divine law, renders the act sinful. We are bound to do right as right is cognized, even if there should be a mistake in the cognition, because this mistake could not be known as such.

by the person who feels the obligation. The discovery of the error would at once release the conscience. Only right is objectively obligatory; but the obligation can be felt only in connection with the subjective cognition of right, and for the individual that must, therefore, be practically the rule of conduct.

B. But whilst the conscience of the individual is bound according to his cognition of right, the obligation so felt extends not beyond the subject that feels it.

The reason for this is plain. If the fact that an obligation is felt by one person be regarded as sufficient ground for imposing upon others what is thus felt to be obligatory, the result will be tyranny over the consciences of men. It will not then be the right to which others will be required to submit, but the individual feeling. This subjective feeling of obligation may arise from the perception of that which is really God's will and thus objectively right; but it may also arise from an error of the intellect, by which the indifferent or the wrong becomes subjectively right. The fact that I feel the obligation to perform a certain act proves that to my mind there is divine authority requiring its performance; but to another mind this divine authority must be shown before the obligation can be felt. Hence St. Paul says: "Why is my liberty judged of another man's conscience?" 1 Cor. 10, 29. What is right in any individual's estimation, though in itself it be indifferent or even wrong, is certainly binding upon him; but this gives him no authority to usurp lordship over another, who perceives nothing obligatory in that by which such individual feels bound. "To him that esteemeth anything to be unclean, to him it is unclean." Rom. 14, 14. But this renders it not unclean to another. My liberty is not destroyed by another's error. Such error merely obligates me, in charity, to deal gently with the erring, lest the exercise of my liberty occasion him to sin against his conscience. "Let us not therefore judge one another any more:

but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." Rom. 14, 13. Objectively only the truth and the right binds; hence no man can recognize the obligation of acting according to another man's feeling of obligation, i. e. according to another man's conscience, unless it can be shown him that the obligation is felt because the divine will imposes it. But even when this is shown the conscience of one is never legitimate authority for that of another. The fact that one has felt the obligation of right, or that many have felt it, adds nothing to its obligatoriness, just as the fact that one has felt the obligation of wrong renders it not right or obligatory. The conscience is not bound by any human authority. Each man feels the obligation according to his cognition of God's will, or of the right; and as his cognition cannot dispense others from the duty, nor deprive them of the right, of judging for themselves, his feeling of obligation cannot obligate them. We cannot cognize by proxy, nor feel according to another's cognition. The conscience is individual, and has only individual force, although the right which obligates is universal and will, except where obduracy has supervened, be universally felt as obligatory when it is truly apprehended.

3. As corollaries from the truth thus presented two important lessons are urged upon us. The first is the importance of obtaining correct knowledge in questions of right; the second is the importance of strict vigilance against the devil's wiles.

A. We cannot, in view of the fact that our cognitions determine the conscience, easily overestimate the duty of correctly informing ourselves respecting the will of God. This duty is pressed upon us again and again in the Holy Scriptures. "Thy people are destroyed for lack of knowledge," is the painful statement of the prophet, Hos. 4, 6; and our Lord's commission to His disciples was that they should go and "teach all nations." Knowledge of the

Lord's will is essential to the Christian character. "If ye continue in my word," says our Savior, "then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Jno. 8, 31. 32. Of the same general import are the words of the apostle: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing; being fruitful in every good work, and increasing in the knowledge of God." Col. 1, 9. 10. The religion and morality which makes no account of the enlightenment of the understanding, is necessarily without a foundation, and therefore furnishes no basis upon which to build up a solid character. Feeling has its proper place, and that place is highly important; but feeling, even if it be the feeling of obligation, is, if it be without light in the intellect, mere superstition and fanaticism, and is rebuked in the words of St. Paul: "I bear them record that they have a zeal of God, but not according to knowledge; for they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Rom. 10, 2. 3. Conscience is utterly useless without the knowledge of the good and the right, the obligation of which it is adapted to feel: and those who sneer at instruction in religious truth, as if this could result only in mechanical religion, are pursuing a suicidal course when they design such sneering to subserve the interests of vital piety. The conscience can feel the obligation only of that which is previously cognized as good, and thus as divine; and every error of the intellect will therefore only receive an ally in the conscience, and thus become the more dangerous because enforced by this power.

B. The truth which has been exhibited respecting the conscience, urges upon us the great necessity of guarding

against the devil's wiles. This great deceiver's success depends upon his cunning. "The great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world." Rev. 12, 9. His emissaries and coadjutors are all deceivers, and accomplish their master's ends by deception. Hence it is said of Antichrist that his "coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2, 9-10. Hence, too, it is said of the false prophets that they "come unto you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7, 15. Satan does not come in the ghastly form in which the imagination often pictures him, so as to frighten his prey away. He assumes winning ways, and uses honeyed words; and he teaches his agents to resort to the same artifice to gain his ends. "For such are false apostles," says St. Paul, "deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. 11, 13-15. Satan would not succeed in seducing men to such willing servitude without his guile. They are sinful by nature; but they have a conscience still, which feels the obligation to do the right, while, under the influence of the flesh, they choose the wrong. If the intellect can be deceived, so that the wrong will seem right and the right will seem wrong or indifferent, even the conscience will, by the deception, be brought into the service of the devil; and the avenues by which the soul might have been reached for its conversion will be closed. The ruin of man by sin is a terrible object to contemplate; but the conscience, which still feels the obligation of right, furnishes a ground of hope that he may, by the grace of God, be restored. If this has, by the devil's deceptions and wiles, been drawn into the service of sin, to what element in our nature could the truth and right yet

appeal? "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5, 8. The greatest care is requisite that the objective truth and right be correctly cognized, that the subjective domain of this power to feel the obligation of the divine will may correspond to the objective.

THE MINISTRY AND MUSIC.

The preparation of several articles for the *Standard* on "Church Music" and kindred subjects, suggested a few points, the full elucidation of which did not seem proper or suited to its columns and readers as a body, and hence have been reserved for fuller consideration in the columns of the *MAGAZINE*. They relate to the subject which has been chosen as the heading to this article.

The pastor's relation to the music of the church, his duties, and the necessary preparation if he would faithfully discharge his duties with respect to it, are points which, it seems to me, need some ventilation.

Ever since at creation the "morning stars sang together and the sons of God shouted for joy," poetry and song have been the handmaids of religion and the form in which the spirit of rejoicing over spiritual blessings and of praise to God found vent. The history of the crowning events in the progress of the church has formed the theme for a succession of hymns and songs, inspired and otherwise. These have all been handed over to us for use in the service of God's house. How poorly do we use them! If we did not preach better than we or our people oftentimes sing, our congregations might with justice tell us that we have missed our calling. What is the cause for this state of affairs? Why this sad neglect of the service of praise?

One fruitful cause, no doubt, for the deplorable condition of much of our congregational singing is the conscious or unconscious shifting of responsibility on the part of pastors. This statement may sound paradoxical, but examine facts carefully and see if it is not true. Were we to be told that we have nothing to do with the music of the church, that that belongs to chorister, organist, choir, &c., we would perhaps with few exceptions resent such a claim. Why is it virtually all handed over to them? Why is the responsibility shifted on some one else? As pastors and preachers we are called to conduct divine worship and to guard its purity and spirituality. That includes not only the sermon, and liturgy, and the administration of the sacraments, but it includes the singing as well. If we are to be faithful in the proclamation of the Word and the administration of the sacraments, and see to it that we make full proof of our ministry, using all its powers for the accomplishment of its aims, why exclude the musical part of the service? I cannot but affirm that the minister who surrenders this part of his charge, is betraying a sacred trust. And yet this is just what is being done by many. If our people were not in danger of going astray in their music, it would not matter so much; but it makes my heart bleed to see the trashy and insipid stuff, both as to words and music, that is used in so many of our Sunday-schools and churches. And why is it used? Because pastors have thrown off the responsibility and have permitted their people to run after the flesh pots of sentimentalism until they loathe the bread of heaven. Is conscience so plastic that it will impel to purity of preaching and at the same time permit people to sing themselves into error by doubtful songs? It will not do to bring in excuse the inability to sing. A minister need not be able to sing in order to retain the oversight. If he cannot sing himself, let him call in the best talent he can find, but always have it distinctly understood that the chief responsibility is his and

therefore he has a word to say as to what may or may not be sung in the church "over which the Holy Ghost has made him overseer." It will not do to plead want of time. It takes very little time to keep a watchful eye over the choir and its music. It will not do to plead ignorance of music—though it may be possible that such a confession would be true with most of us. Such ignorance may perhaps not be altogether the minister's own fault, inasmuch as his training may have been wanting—of this I will speak later—, but it will still not do to plead ignorance. If a man is called to the ministry, that call implies that he prepare himself and be prepared for all its duties in so far as God has given him powers. If his training has been wanting, it is his duty to supplement it with what is needed. It will not do to put forth the plea that such interference or procedure might be the cause of trouble in the congregation, and for the sake of peace these matters would be better left alone. Would such a course be justifiable with regard to any other evils which may exist in a congregation? Of course prudence must be exercised as to when, where, and how the matter is handled, in order that no unnecessary troubles may be brought upon the church. When such a sad state of affairs has been brought about by neglect in former years, the pastor must certainly proceed with all patience and long-suffering, yet the aim must ever be to put an end eventually to such glaring evils. Look at it as we will then, it will not do shift upon some one else the responsibility and justify any want of purity and integrity in the music of the service by the claim that the pastor has nothing to do with it, or that the people will have such music.

A more fruitful cause of shortcomings than shifting of responsibility is the conscious ignorance of many pastors on the subject of music, the felt inability to cope even with those of ordinary musical attainments in their congregations. A prudent man will not venture to speak on a subject about

which he knows little or nothing, especially if his remarks are to be a criticism on the methods employed by one who is better versed in the subject than he. He feels his helplessness and will not parade his ignorance.

A writer in the "Homiletic Review" (Oct. 1892) has well said: "The minister is in a sad predicament. The church puts the Bible in his hands and provides a thorough course of instruction before she even permits him to preach the Word; at the same time she puts the hymnal in his hands, makes him absolute dictator in the conduct of worship, and not only makes no provision for his musical education, but actually gives him no time to find it for himself. They ordered this thing better under the old dispensation. A large part of the priest's time and attention was given to sacred music. Perhaps this was because they did not have to study Hebrew, and therefore had time for music and some heart to sing. However that may be, I think it is greatly to be regretted that the 'prophets upon harps' are no longer ranked with the other sons of the prophets." In the schools of the prophets of the Old Testament all provision was made for the study of sacred musical art, as a careful study of passages having reference to the same will evince. Why shall not the same be the case now? Why shall not the same care be exercised in the preparation of the prophets of the New Testament? Examining facts, it may be said that the musical education of most ministers is sadly neglected. In other branches they are as a rule well instructed—in this only are they left to parade their ignorance. A few theological seminaries afford limited opportunities to their students to gather some musical knowledge at least, but the majority are slow to recognize this necessity, or at least fail to act if the necessity is seen. Other elements of liturgies are given their proper place in courses of study, and perhaps attention is called to the importance of a knowledge of the hymnology of the church, as well as its

music and the theory of church music; but opportunity for the study of these things is generally wanting.

It is a source of gratification to know that the Board of Directors of our Seminary has so far felt the want in our own school as, some six or eight years ago, to make a move in the direction of a remedy, namely, in the introduction of instruction in singing. Joint Synod at its meetings in 1888 and 1890 not only sanctioned this step, but resolved "that all students having the ministry in view be required to attend this instruction." This is a step in the right direction, and it is to be hoped that the resolution is faithfully carried out. But it is only a step in the right direction. Important as is a knowledge of the principles of vocal music, and, if voice has been granted, of being able to sing, there is yet considerably more needed to prepare a young man for this part of his future calling. The late Dr. Ritter, in his excellent "History of Music," after lamenting the "chaos which reigns within the domain of Church music," protesting against its unwarranted demoralization, and calling attention to the fact that the musical knowledge and taste of most ministers "stand below zero," continues: "The only radical means towards a change for the better would be, in my opinion, to oblige every student of theology to make himself acquainted to a certain degree with the rudiments of music, and especially of composition; and, if possible, to obtain some proficiency in singing. In addition to this, a course of lectures on the history of Church Music, prepared by an experienced artist well acquainted with all the sides of the subject, should be placed within reach of the student. Every University or Seminary of theology should have a professorship of sacred musical art. A true and deep appreciation and enjoyment of fine, appropriate music was never injurious to the essential qualities of a minister; on the contrary, many good clergymen have assured me that the singing of a noble anthem, a dignified setting of a mass,

a real sacred hymn, has seemed to improve their powers as preachers, to heighten their inspiration, to widen their emotional horizon and to fill them with a heavenly joy during the fulfillment of their sacred labors.

The next step towards a desirable amelioration in this direction would be the erection of singing schools with the main purpose of rendering the members of church choirs efficient in the singing of a *capella* works by the ancient masters, as well as of more modern compositions. These schools connected with the respective churches, should be placed under the personal direction of musicians who have made the study of pure Church music, ancient as well as modern, a specialty. Such a course would soon bring about the desired reforms, and give to Church music its right place and its right functions.”*

Dr. Ritter here suggests a two-fold remedy: instruction for our theological students, and instruction for our people. And that not simply instruction which shall bring about a knowledge of the notes on the staff, coupled with an ability to sing them, as many think and many teach, but what is far more important, a knowledge of the history of church music, of the mission of music in the house of God, and of what constitutes pure church music. A man may not be able to sing much, but if he has mind sufficient to prepare for the ranks of the ministry, he may possess a knowledge of the points just mentioned; and these will be of more service to him in elevating the art in his congregation than a well-trained voice. “A man may be able to tell when a coat fits him, even though he be not a tailor by trade;” and so a minister, who may not be a skillful player or singer, may be, and ought to be, able to decide what is good or bad singing, good or bad organ playing, good or bad music. A minister with a discriminating knowledge of the history and theory

* Ritter's History of Music pp. 193-194.

of Church music would certainly command respect, and any reasonable person would be willing to listen to his suggestions or requests. It seems to me too that arrangements to this effect could be made for almost any theological seminary. As courses are generally arranged, it would require a course of lectures or a brief study of the history of Church music every three years. Such a course together with the chorus class would give the needed preparation.

As to the people, instruction in the same direction is what is needed. There should be singing-schools; however with the purpose of not simply teaching the mechanical part of the art, but especially also what is good and bad music, what is suitable for the house of God and for congregational singing, and what is the object of the song service. Such a procedure will gradually elevate taste and improve the character of congregational singing; and by and by evils that have crept in will be remedied, and objectionable music give way to that which is pure. If the pastor have the time and ability let him conduct these singing-schools. If he have not the time, let some one else be secured for that purpose; yet let the pastor never forget to keep a watchful eye upon the whole lest a baneful influence be exerted.

We lay so much stress on a minister's knowledge of Church music because of the confusion and degradation which exists to such a degree in many churches. If pastors are not prepared to battle with this evil, how shall we ever hope for improvement? The entering wedge for the evil was applied through the Sunday-school. But it did not stop there. Music that was condemned at nine was soon condemned at eleven, and ere long pure Church music was displaced. No wonder that musicians of note are raising up their voices in protest, and are calling on the ministry to arm themselves and take up the conflict. The ministry must see the evil and act before a radical change can be brought about. And when we hear some of our own men condemning much

of the music of our Sunday-school Hymnal as unfit for children, there is certainly need for agitating the subject among us and room for the claim that our training is not yet what it ought to be.

And then if we are to have a praise service, we owe it to our God to have the purest and best possible.

The Lord, who is God of perfection, certainly loves the perfect better than the imperfect, if we can furnish it to Him. "The very best we can offer is poor enough; anything short of the best is an abomination unto the Lord." Oh that we could realize this in its fullness! We would then perhaps feel that the worship of praise is not a thing to take care of itself; but that we should endeavor to lay from time to time a purer offering upon the altar of praise. "Let there be progress in all things, in singing not less than in moral life. Good singing tunes the heart and makes it ready for the reception of the Word. Good singing inspires the minister, it unites the people, it impresses the mind deeply with lessons and Scriptural truths. Good singing makes you happier and better, and thus the very praise which God commands you to offer is turned into a rich, never ceasing fountain of blessings."*

These are the main points which the writer thought necessary to touch upon here. He has written with no other object than the hope of bringing about a better state of affairs respecting the music used in our churches, and to this end has suggested what he considers a remedy. Perhaps others have better things to suggest. If so, let us hear from them. The writer believes that improvement in our music will not only beautify our services (this seems to be the idea uppermost with many when improvement is spoken of,) but what is to him far more important, it will foster the spirit of devotion and true praise, just as music,

* Music and Culture by Karl Merz pp. 105-106.

which appeals to the feet primarily by setting them in motion with its rhythmic element, cannot but hinder such devotion. Let people once be put on the road to improvement and they will delight in it. They will be raised thereby from the daily routine of life, from selfishness and greed, and their thoughts be lifted up to the throne of grace, and their hearts prepared for the preaching of the Word. True music opens the windows of the soul, so that the light of divine love may shine in freely.

Our beloved Luther knew the power of music. He places the art second only to theology and strongly urged upon the church the importance of fostering music. Shall we who bear his name not heed his counsels? He also preceded with an excellent example, studying it, writing about it, writing hymns and music and urging others to do the same, and thus bringing himself to such an exalted position that posterity must say that "he laid the foundation of true Evangelical Church music" and "on him rests the entire German musical art work." Let us emulate his example.

I certainly cannot close with a stronger plea than that by which the Psalmist by inspiration closes the great treasure-house of song, the Book of Psalms:

"Praise ye the Lord. Praise God in His sanctuary; praise Him in the firmament of His power. Praise Him for His mighty acts; praise Him for His excellent greatness. Praise Him with the sound of the trumpet; praise Him with the psaltery and harp. Praise Him with the timbrel and dance; praise Him with stringed instruments and organs. Praise Him upon the loud cymbals; praise Him upon the high sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord." Ps. 150.

CARL ACKERMANN.

IMPUTATION.

TRANSLATED FROM THE GERMAN BY REV. L. H. SCHUH.

“God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.” 2 Cor. 5, 19. If a king declares an amnesty and neither sends his messengers, people or writings to publish it, it benefits no one. Therefore God sent His apostles, and the speech of St. Paul at Antioch, “Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins,” resounds for eighteen hundred years clearly at all times through the lands. The portals of the prison are demolished. God’s messengers stand before it and say: “Come out.” Is it God’s fault if some remain therein because the cell pleases them? Freedom was presented to the captive Jews at Babylon, but those who wished to remain there, did not obtain it. Therefore, on the contrary, only he who hears God’s message and goes out, is free. Him, for the sake of the perfect satisfaction of Christ, God considers just.

Such justification is not identical with the atonement on the cross; it is rather its fruit. God justifies you not only then when He announces His grace to you, but through the imputation of the righteousness of Christ truly and actually receives you into the covenant of grace and of sonship. The verb *justify* occurs in the New Testament thirty-eight times and signifies these thirty-eight times a forensic act. It means, to consider righteous or to declare just, not, to infuse righteousness. This is said most plainly in Luke 10, 29. The lawyer, willing to justify himself, said unto Jesus: And who is my neighbor.” This certainly cannot be translated, he wished to infuse righteousness into himself, but he

wished to be his own judge and acquit himself. In Luke 16, 15 Christ reproves the Pharisees: "Ye are they which justify yourselves before men, but God knoweth your hearts." Would He so have reproved them if they essayed to bring into their hearts the gift of righteousness? I think, on the contrary, they wished to be considered righteous without changing their hearts. Luke 7, 29 the publicans are even said to justify God by being baptized. Should this really mean: "They infused righteousness into God"? To speak so nonsensically even a heathen would be ashamed. Luther translates very correctly: "Sie gaben Gott recht." That is, they confessed through their deed that He alone is righteous and makes him righteous, who has faith in Jesus Christ. If the Scriptures speak thus: "God justifies the sinner," this means, He considers him righteous, declares him free; not, He infuses something into him. How otherwise could the justification of God be placed over against His damnation? This, however, is done Romans 8, 30: "God justifies, who will condemn?" And Romans 5, 16: "For the judgment was by one to condemnation, but the free gift is of many offences unto justification"; and Matt. 12, 37: "For by thy words thou shalt be justified and by thy words thou shalt be condemned." Thus already the seventy spoke who translated the Old Testament. That, however, no one may doubt that God's justification is in fact His judicial sentence, which declares us free, we call attention to expressions of the same import with which the Holy Spirit has at other places designated the same; John 3, 18, "Is not condemned," and John 5, 24, "Shall not come into condemnation."

Our judge declares us free, and this out of grace. But in the Bible grace means God's favor by which He wishes us all good and is gracious to us. Therefore also the sentence is free. Blessed are we beggars: gratis we have been sold,

we shall also be redeemed without money, yes, entirely without our merit. Not as Joseph found grace in the eyes of Potiphar because he was a fortunate man. And even if we had the virtue of Joseph, God's eyes are not Potiphar's eyes, but are flames of fire before which no one can stand. In us there is no merit, no worth, upon which the judgment of God might be based; we are conceived in sin and are also worthy of death through a thousand sins of transgression. Thou findest in us, O Lord, no spring of blessing, but a well of damnation; yet Thou justifiest us freely and through grace.

Of course this is not gratis on the part of God; for we become righteous without merit through His grace, only upon the ground of the redemption which is in Christ Jesus. This is before God's judgment the course of events: as He imputed to His dear Son, who knew no sin, our sins, so He imputes again to us, who knew no righteousness, the righteousness of Christ. That God imputes another's righteousness to us is written Romans 4, 6 and Phil. 3, 9; but that this righteousness is Christ's is stated 1 Cor. 1, 30 and twice in Jeremiah. Therefore the Formula of Concord rightly says that God forgives us our sins and considers us holy and just for the sake of the obedience of Christ, which He in action and passion, in life and in death, rendered unto His heavenly Father.

He considers us just, not makes us just. The very first Bible passage in which the much-contested word occurs is of victorious clearness: "And He counted it to him (Abraham) for righteousness." Of course there is also an imputation out of duty, the reward of the laborer. This imputation, however, of which we here speak, is according to the expressed testimony of the Holy Spirit not out of duty. The former has its ground in the man to whom it is imputed; the latter in Him who imputes it, in God: just as Christ was counted among the evil-doers, not because He did evil, but

for our sakes, because it so pleased God. This remains the rock upon which the pure doctrine of the imputation of righteousness rests. According to 2 Cor. 5, 21 God makes us righteous not otherwise than Christ was made a sinner.

The Papists may object that an imputed righteousness that is not in the heart is a dream. If it is a dream, then also is a vicarious satisfaction of Christ, together with His suffering, a dream. The certainty of the one certifies the truth of the other. Just as little as our unrighteousness dwelt in Christ as wickedness, and was yet truly imputed upon Him, so that His God forsook Him; so little does that righteousness dwell in us which makes us righteous before God, and is yet truly imputed, so that we may be comforted even in death. Behold, the Holy One of Israel cries upon the cross, "My God, why hast Thou forsaken me;" and the sinner Polycarp exults in the throes of death, "Lord God, I praise thee that thou has counted me worthy of this day and this hour, to take part in the number of martyrs and the cup of Thy Christ for the reconciliation of the soul and the body in the incorruptableness of the Holy Spirit." It is not thus: The man upon the cross bore through imputation foreign sin and he at the stake through imputation foreign righteousness? He wore it as a garment, this figure the Scriptures use to represent to us the imputed righteousness of Christ. "I will greatly rejoice in the Lord", cries Isaiah, "and my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." Christ advises the Bishop of Laodicea to buy white garments of Him that the shame of his nakedness might not be apparent. Whosoever has not on the wedding garment, which the King requires because He himself supplies it, will be cast out of the festive hall. The same figure is the basis when the putting on of the Lord Jesus is spoken of, yes, frequently also there where the Scriptures say that we are

in Christ or should be. In Christ we are blessed, in Christ we are accepted, in Christ we have redemption and victory. That means to say: Blessing, Acceptance, Redemption and Victory, all these we have only when Christ covers us with His merit as with a mantle.

But where this takes place you have both at the same time, a garment flows around your shoulders and you are no longer naked. Unto whom God gives the righteousness of Christ, unto him He forgives sin. Therefore the Scriptures call the imputation of the merit of Christ now justification, now forgiveness. Where the Scriptures speak most extensively of justification they explain the imputation of righteousness through the forgiveness of sins. After which fashion David also speaks. So it is said, Romans 4, 6., that salvation is to that man alone to whom God imputes righteousness without an addition of works, saying, "Blessed are they whose iniquities are forgiven and whose sins are covered." So also teach the Fathers. And what is more natural? Our sin has also its Yea and its Nay: Yea, wickedness; Nay, righteousness. So grace comes and wipes out through the imputation of the righteousness of Christ the Nay and through the forgiveness the Yea.

This justification, or imputation, or forgiveness—take whatever name you wish—is however an action of God which takes place in time and for each person individually. The justification of St. Paul did not happen at the same time with that of Cornelius; but as often as a heathen forsakes his idols or a Jew his Talmud and comes to Christ, so often and much oftener does God justify. Certainly the sinner must come. For he who does not come, that is does not believe the Son, will not see life, but the wrath of God abideth on him.

CURRENT RELIGIOUS AND THEOLOGICAL THOUGHT.

Without doubt or debate the leading topic in the theological world of Protestant Germany is the controversy concerning the Apostles' Creed. Officially it is recognized as the confession of the Church; it constitutes a part of the ordination vows of candidates; it is used in liturgical worship, in baptisms, altar services, and the like. Yet it seems that some in the state churches have inwardly broken with the teachings of this venerable creed. The broad wings of the state churches cover adherents of the most divergent theological views, and it only required the proper moment and cause to bring about a collision of principles. This moment has now come and a violent controversy has broken out throughout the whole length and breadth of the land in regard to the origin, Biblical character and confessional authority and standing of the Apostles' Creed. What only a few short months ago was a cloud of the size of a man's hand is now a storm covering the ecclesiastical heavens from horizon to horizon. The controversy is one of the deepest importance for the life of the German Evangelical Church and the character and development of the struggle is exceedingly instructive in regard to the character and trend of theological thought in the Fatherland. The record of the discussion is an interesting chapter in modern church history.

The actual beginnings of the controversy date from July 5th, 1891. On that day Pastor Lic. Christopher Schrempf, a young pastor of thirty-two, in Wuerttemberg, in baptizing a child refused to make use of the Apostles' Creed in the ceremony, because he no longer accepted some of its statements. He immediately notified his ecclesiastical superiors at Stuttgart of what he had done, as also of his determination

no longer to make use of this creed in his public ministrations. The negotiations thus begun finally ended in depriving him of his ministerial office "on account of his failure to fulfill the duties of his office," as the royal and ministerial decree reads. The publication by Schrenpf of the *Akten* in the case led to a further discussion of the problem involved. Among others, Dr. Rade, the skillful editor of the *Christliche Welt*, in Leipzig, the popular organ of the progressive and advanced Ritschl school, took up the issue and formally defended the right of liberal theology in the State Churches. The match, however, that set fire to all that was combustible in the churches all over Protestant Germany was the document given by Professor Harnack, the son of the late famous Lutheran Professor Harnack of Dorpat, now the occupant of Neander's Chair in Berlin. A delegation of students came, asking him if he regarded it as advisable for them to join in with the students of other Prussian universities in a petition addressed to the Higher Consistory of the Evangelical Church of the Kingdom, asking for the removal of the Apostles' Creed from the ordination vow of the clergy and from public use in the churches. A movement in this direction had been made in a Berlin Synod, in 1877, by Pastor Rhode, since deceased, but the movement proved stillborn. Professor Harnack, in nine propositions, formulates his reply. His propositions are in substance as follows:

1. I regard it as advisable for the Evangelical Church to formulate in the place of the Apostles' Creed a brief confession in which the understanding of the Gospel as brought out in the Reformation and since then are more clearly and more accurately expressed, and which will also remove those features in that Symbol which are offensive to earnest Christians, both clergy and lay.

2. I am of the opinion that this is a good time to agitate this innovation, even if the prospects of success are, at present, poor. The General Synods of our Church have no more burning question to deal with than that of our creeds.

3. However, 'Away with the Apostles' Creed!' should not be made

a battle cry. This would be doing the enemies of Christianity a favor and would be an injustice over against the religious worth and the honored antiquity of the *Apostolicum*, and it would also be an injustice to those Christians who recognize in this creed the full and satisfactory expression of their faith.

4. Therefore, the object at present should be only to have the creed removed from our liturgies, or at least give our congregations the right to discard its use or to adopt another formula of faith.

5. This can only be done if the new confession to be adopted is superior to the old.

6. The acceptance of the Apostles' Creed in its literal meaning is not an evidence of full Christian and theological growth. Rather, on the contrary, a Christian, thoroughly trained in the knowledge of the Gospel and in the history of the Church, must take offense at several statements of this Confession. However, such a trained Christian can also from an historical point of view adjust the statements of the creed to his own faith.

7. This, however, cannot be done in regard to all the propositions of the creed in their literal sense. These three cases are apparent: (a) that the Evangelical Church does not herself adhere to the historical meaning of some propositions, *e. g.*, Communion of Saints; (b) that one proposition, namely, "Resurrection of the Dead," cannot also, according to the principles of the Evangelical Church, be maintained in its literal meaning, (c) that all the single facts which a Christian confesses are not bare facts, but are parts of his faith on account of their invisible connections and worth.

8. But these considerations do not yet suffice over against *one* statement of the creed, namely 'Conceived by the Holy Ghost, born of the Virgin Mary.' Here something is maintained as a fact which is not believed by many faithful Christians, and which cannot be adapted to their present faith. Here there is an actual state of distress (*Notstand*) for every upright Christian who desires to use this symbol as his Confession, and yet does not believe this statement. The most simple solution would be that those who do not accept this proposition should not become or remain in the ministry; and that the laity who hold similar views should withdraw from a Church with such a symbol; for to do otherwise would seem to some to be violating conscience—the greatest of crimes. However, the conscience of such men is not binding on all. If non-adherence to a matter not in the center of Christianity would incapacitate a man from laboring in the Church, then there could be no religious communions. If, then, it is morally justifiable for a theologian taking such a position to remain in the Church, it is possible only then when he (a) agrees with the fundamental beliefs of his Church; (b) when he does not hide his convic-

tions in cases where he can hope to be understood, and (c) in his own sphere agitates for a removal of the offense.

9. Theological students, as such, should not for various reasons inaugurate a movement such as is contemplated by the petition.

Appendix: The essential contents of the Apostles' Creed consists in the confession that in the Christian religion the blessings of 'the Christian Church,' 'Forgiveness of Sin,' 'Eternal Life,' are granted; that the possession of these gifts is pronounced to those who believe in God the Almighty Creator, in His Son Jesus Christ and in the Holy Spirit; and that they are gained through Jesus Christ our Lord. These contents are evangelical."

This document, which was published by Harnack in the *Christliche Welt*, has aroused much opposition throughout Germany. Although formally an advice not to agitate the project proposed, Conservative Protestants have very properly seen in it a manifesto and declaration of war on the part of liberal theology, or what is practically the same, rationalistic theology, and a demand on its part for public recognition and sanction on the part of the churches. Such has been the controversy that the attacking party has rapidly been put upon the defensive and would, if they could, quiet the storm their own words have called forth. The Conservatives are up and in arms against the bold attack of rationalism on the historic creed of universal Christendom. Conferences, synods, conventions of all kinds, periodicals of all characters, and individuals of prominence everywhere have with a wonderful unanimity protested against this *Sturm auf das Apostolicum*. Not for a generation has German Protestantism in so determined a manner given expression to her positive faith as has been done by these official declarations of late. It is only another indication that much of Germany's liberal theology is only one of the head and not of the heart; that at bottom there is a deeply seated and rooted faith in the fundamental doctrines of Evangelical Christianity in Germany, notwithstanding that some Biblical critics have departed from the old position. The manifestoes and

declarations are almost innumerable and even a general convention is agitated to convene in Berlin from all Germany to declare emphatically the church's adhesion to her venerable creed.

As significant and characteristic an expression of this kind as can be found among the hundreds issued, is that of an Evangelical Lutheran Conference that recently met in Berlin, the document being signed also by such men as Professor Zoeckler, of Greifswald, and Professor Grau, of Koenigsberg, leaders of the Middle Party in the Prussian Church, i. e. the party claiming still to adhere to the Lutheran confession notwithstanding the Unionism of the Prussian Church. It gives this summary or protest:

"1. Every attempt to deprive the Church of the Apostles' Creed is a blow in the face of the Church of Christ. 2. It is surely high time that our students of theology be removed from the influence of teachers who overthrow the fundamentals of our faith and confuse the conscience. 3. That the Son of God was conceived by the Holy Ghost, born of the Virgin Mary is the very foundation of Christianity; it is the corner stone on which all the wisdom of this world shall break asunder."

The liberal party is doing everything to stem the tide. Harnack himself has published a brochure in which he tries to show that the Apostles' Creed came into general use only at a late period. At the instance of Dr. Rade a convention of liberal theologians met at Eisenach and formulated three propositions on the subject, which is signed by one or more theological professors from twelve German universities. These propositions are in substance these:

1. It is not our intention to deprive the Church of the so-called Apostles' Creed, but we deny that its status in the Church as a creed in a juristic (*juridisch*) sense binds pastor or layman to all of its statements.

2. True evangelical faith includes, also, that we utilize

and accept for the Church the results of conscientious scientific research.

3. We can only regard it as a deplorable confusion when it is, *e. g.*, declared that "conceived by the Holy Ghost, born of the Virgin Mary" is the *foundation* of Christianity; is the *corner stone* on which all the wisdom of this world shall break asunder. Neither the Scriptures nor the Confession of the Evangelical Church regard the narrative contained in the first chapters of the first and third Gospels such a *decisive* significance for Christian faith.

Of these manifestoes pro and con, a great many have been published in the *Chronik der Christlichen Welt*, which appears weekly in Leipzig. The Rationalists have taken offence particularly at three statements of the Creed claiming, namely, that the doctrine of the resurrection of flesh (over against the body) is contrary to the teachings of the Scriptures; secondly, that the descent of Christ into Hell is of doubtful authority and support; and thirdly that the doctrine of the birth of Christ from a virgin is according to the analogy of apostolic teaching, not fundamental. Naturally the conservatives most decidedly affirm that these are Biblical teachings and in the multitude of brochures, pamphlets, articles etc. which this controversy has called forth, the Scriptural basis of these propositions have been clearly brought out. One good effect the debate will certainly have, and that is to make Christians again conscious of what a wealth of Biblical truth they have is the venerable Apostolic Creed. The saddest feature about the whole affair, however, is not the fact that a dozen or more prominent theological teachers of Germany have advocated views diametrically and fundamentally antagonistic to the faith delivered to the Saints, but the fact that these men are the theological teachers of the coming generation of Protestant pastors and preachers in the church. The church in Germany has no voice or vote or veto in the matter of selecting these men. This is the ex-

clusive prerogative of the State, which looks as a rule only at the scientific attainments of the candidates for theological professorships and not their attitude toward the faith of the church. In Germany theology is a science and is officially recognized merely as such; the old definition that it is a *habitus practicus* is no longer accepted.

It is singular and significant, however, that these men claim to have a right to remain in the church which they propose fundamentally and radically to change. Were they willing to go out and allow their own views to stand and fall by their own strength, their honesty could only be commended. But the Evangelical Church is an organization of a fixed and settled character; those who no longer agree with its teachings have no right in its folds. But just as Professors Briggs and Smith in America claim they have a right to remain in the Presbyterian Church, although fundamentally at variance with the Westminster Confession. Harnack and confreres claim the right to remain within the fold of the historic Evangelical Church although attacking essential parts and portions of that creed. No plea of development within a church or denomination can justify such a claim. When white develops into black it is no longer white. Modern liberal theology is not honest.

Naturally the Roman Catholics of Germany are jubilant. Their leading organ, the *Germania*, of Berlin, is proclaiming loud and long the disintegration of Protestantism from innate and inborn weakness, from the lack of all support or authority in matters of faith. That the radical liberal theology of Protestant Germany lacks this support is certainly true; its chief feature is its suggestive character. As long as Protestantism stands on the firm basis of the Scriptures as the revealed truth of God it has an authority and support a million times firmer than Romanism. The cardinal weakness of the modern theology of Germany, as a result of neological criticism, is that the Bible has ceased to

be the absolute norm of faith and life. This is the fons et origo of all the ills that have befallen the German Protestant Church. When she retains the position of Luther and meets the world with the open Bible in her hand, then she will again go on her way conquering and to conquer. *In hoc signo vinces.*

The same theological unrest is appearing in various American churches also. In addition to the well-known Briggs case, the Smith case in Cincinnati has come in the Presbyterian Church, and practically of the same kind, resulting from a subjectivism which will not be content to submit to the Scriptures but sits in judgment on them. The tenets of Biblical criticism as developed by Professor Smith practically deprive the Scriptures entirely of their character as a Revelation and the history of a Revelation. They are an interesting collection of oriental books, but little more. Theoretically only the extremists teach with Kuener that the religion of the Old and the New Testament is one of the most prominent religions in the history of the world, nothing less, *but also nothing more*; yet such is in reality the position of nearly all neological Biblical criticism, which respects not even the authority of the Lord Jesus where it comes into conflict with their views and tenets. Christ's words concerning the Mosaic authority of the Pentateuch are claimed to be the result of His adjustment to the prejudices of the day; or because of His *Kenosis*, He was not aware of the real character of the first five books of the Old Testament. In this way even the Savior is deprived of His glory in order that modern Biblical criticism may stand. Not all, however, stand as do Briggs, Smith, Harnack and men of that kind. A man of different type and more honest withal is the Rev. Dr. Lawrence M. Colfelt, of Philadelphia, a graduate of Princeton, who recently withdrew from his congregation and from the ministry, accompanying his step with a letter, in which the following is found:

“Having experienced a very considerable change in theological belief, I deem it no longer compatible with my ordination vows and my conscience to continue as your minister. To be consciously at variance with the tenets of one’s church, and use one’s position not to indoctrinate and fortify, but to undermine and destroy the congregation’s belief in those tenets, is a part too disingenuous for a manly minister to play. Better a thousand times sacrifice the emoluments of the most popular ministry, face poverty, rend asunder the most tender ties, pluck out one’s eye, than violate in the most sacred office on earth the integrity of one’s conscience.”

Rev. Robert R. Proudfit, also a graduate of Princeton Theological Seminary, wrote a letter recently to the New York Presbytery asking that his name be dropped from the rolls. He says :

“While humbly receiving the Scriptures of the Old and New Testament as containing the Word of God, I decline to subscribe to a merely human declaration of their contents, even though that declaration be so able and so venerable as the Westminster Standards. . . . Again I decidedly prefer not to be identified with any particular denomination of the followers of Christ; such names and the spirit which they engender seeming to me unscriptural and harmful, rather than beneficial.”

These statements are characteristic of some simpler theological thought of the day, the idea that it is possible to entertain a Christianity outside of the limits of a particular form of Christianity, a kind of Christianity in the abstract. This, it is true, is the natural and legitimate fruit of a unionistic age. The emphasis again and again put forth in the attempt to tear down denominational fences by means of ignoring the distinctive differences has led to the tearing down of the fences of Christianity itself. Probably rather to the curiosities of theological thought in this direction lies the step taken by President Scott, of the Ohio State University, in severing his connection with the Methodist Church. His letter to the Bishop and officers of the Ohio Annual Conference is as follows :

“DEAR FATHERS AND BRETHREN: I return herewith my certificates of ordination, and withdraw from the ministry and membership of the Methodist Episcopal Church. I do this for the sake of truth and conscience, being convinced that I ought to enter a freer, and as I humbly believe, a larger religious life. It is my desire that the ties of friendship with the members of the Conference and of the Church, which have been cemented by so many years and so many pleasant associations, may not be loosened, and that I may never cease to be in fellowship with all who live, or are trying to live, the life of the Spirit.”

The Lutheran Church in America has been entirely free of movements in this direction. Not only is there not found in her midst any representative of a destructive higher criticism and its constant companion, loose or erroneous conceptions of the Scriptures as a supernatural revelation, but, on the contrary, the tendency throughout the Church has in general been in the direction of the development of a more historical and confessional Lutheranism. There is no section of the church in which there has been a retrogression in this respect in recent years; at worst, there has been a standstill in certain sections, while generally, and especially in the General Synod, there has been a decided step forward. As is well known, the General Synod officially accepts only the Augsburg Confession but not the other later symbols of the Book of Concord of 1580. That even the acceptance of the Augustana was in many cases only of a formal nature, and not with a clear and distinct conception of what this adoption signified and implied, has all along been beyond doubt in the instances of nearly all the representatives of the old type General Synod Lutheranism, but has become gloriously apparent in recent discussions. The conservative element of the General Synod, composed chiefly of the younger men, is, as was apparent from the meeting of the general body at Lebanon, Pa., last year and from the sessions of many of the synods composing the General Synod this year, evidently in the majority. The action of the Trustees of Pennsylvania

College, Gettysburg, Pa., virtually depriving the religious instruction in that school of its distinctively Lutheran character, has been in many instances condemned most severely. The new movement does not contemplate a change in the confessional basis of the General Synod, i. e. it does not aim at an adoption of the other confessional writings of the Lutheran Church. It aims at an historical and full development in doctrine and practice of the principles laid down in the Augustana. That this would, in the natural course of events, lead to an implied although not necessarily formal acceptance of the other books, is clear to those who understand the latter better and their relation to the earliest confession of the Lutheran Church. The radical wing of the General Synod no longer makes their opposition to fundamental articles of the Augustana a secret. Their organ, the *Evangelist*, of Springfield and Dayton, O., in each issue furnishes proofs in abundance. In a recent number the Provisional Catechism, prepared by a committee of the General Synod, was condemned, because it taught baptismal grace and regeneration. In the issue of the 24th of Oct. 1892, the notorious Dr. Butler, of Washington, D. C., boldly denied the real presence of the body and blood of Christ in the Lord's Supper. The controversy is bringing out the contradictory attitude of the different wings in the General Synod in a remarkable degree. The new movement is extremely promising, even if it does not always display that consistency in the development of its principles that the case would seem to demand. Yet compared with what the General Synod was only ten or twenty years ago, not to say thirty or forty years ago, the advance has been remarkable and we can hope even for better things.

In this controversy the man most bitterly attacked has been Dr. Gottwald, of the Springfield (Ohio) Seminary, who there occupies the chair of Practical Theology. The radicals have even attempted to oust him from his chair.

His manner and method of thought is a type of the best Lutheranism in the General Synod. In an official letter addressed to the Board of the Seminary he defines his position as follows :

“In order that no misapprehension may be entertained on the part of the Board, whose servant I am and to whom alone I am amenable, and to quiet any possible distrust on their part, with regard to myself which may have been created by these charges made against me, I think it proper to make the following declaration :

1. I stand unequivocally on the doctrinal basis of the General Synod, and hold myself as being faithful to the oath of office assumed at my inauguration.

1. I reject two extremes :

(a) A doctrinal development for the General Synod based upon special apprehensions of some of the articles of the Augsburg Confessions as expressed in the Form of Concord.

(b) A doctrinal development for the General Synod based on the “Definite Platform,” and I repudiate all interpretation of the Augsburg Confession which would in any way diminish or destroy its doctrinal integrity.

The Form of Concord I esteem as a most excellent contribution to theological literature, but I have never attached to it binding confessional authority, neither have I ever esteemed it word for word, article for article, the only logical sequence of the final development of the Augustana, and do not now. I have never held nor taught that it ought to.

GEORGE H. SCHODDE.

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BEFORE THE ALTAR.

BY PROF. C. H. L. SCHUETTE.

§ 1.

The Service* before the Altar** is a Ministry in Holy Things. Hence,
1. Its supreme importance; and, 2. its sacred claim to a faithful discharge.

1. In a fair and favorable discussion of the subject before us, much importance is necessarily attached to forms and actions, symbols and ceremonies, that have been handed down by the Church of the past to that of the present. Living, as we do, in an age that is largely out of sympathy with the past, self-sufficient, and spell-bound in looking forward to the future, it is not at all surprising that there are those among us who have little if any use for the old and time-

* Of the two words, Service and Worship, used interchangeably in this connection by many, I give the preference to the former. Without violence to these terms we can say: God serves, but not God worships. From this it is evident that the word Service admits of a more direct participation on the part of God in the ministrations of His house than does the word Worship, though performed by men, may, nevertheless, be acts of God; that is, His acts are done through them.

** Altar in the most extended sense of the word, rather as a symbol, and whether one be present in reality or in idea only.

honored treasures of the Church. He, therefore, who is of another mind and continues to walk in the old ways, is sure to incur reproach. Such terms as formalism, ritualism, mediaevalism, fogyism, sacerdotalism, ecclesiastical tyranny, and the like, are in great demand now-a-days. Such unkind thrusts, however, need not disconcert anyone; they certainly fall harmlessly wherever these old-time forms are known to comprehend, to exhibit, to offer and bestow the most precious spiritual substance, and when they are believed to do this with a fullness, safety, appropriateness and beauty in every way superior to that of any modern substitute for them.

That these forms and orders serve their purpose, and serve it so well, speaks for their retention; as for their own importance, however, and for that of their continued application, they do not rest upon themselves, but upon their import, that is, upon the holy things they include and convey. Being instrumentalities through which the ministrations of God and of His Church are executed, what a weight of grace and glory is given them to carry! They are designed, on the one hand, to give truthful and effectual utterance to the eternal counsels of God in reference to the redemption of mankind, and to the objective and subjective realization of those counsels in the course of time; in short, to the facts, truths and treasures of an inexhaustible theme. Then, on the other hand, they are devised to give expression to and to carry heavenward whatever, under the gracious touch of God, may move the soul of man; to his sense of guilt and shame, to godly sorrow and contrition, to his plea for mercy and his cry for help; to his joy and peace of believing; to his petition for good things and to his intercession for others; to his aspirations, to his gratitude and praise, to his weariness of earth and his longing for heaven, and to his triumphant joy as he passes through the dark portals of death into the light of a life with God.

2. That a Service involving the custody and administration of the highest treasures of heaven and earth, should be ordered and executed in a manner the-most conducive to their safe and profitable handling, will be granted on all sides. In the acts of Divine benefaction on the one hand, and of holy worship on the other, the entire well-being of man and the honor of God are at stake; and in view of this awful fact it would be unpardonable sacrilege if the provision of such acts were left to the arbitrary will of individuals, and if their performance were allowed to fall into unworthy hands. It is beyond all question, the bounden duty of worshipers, and one which [they owe to themselves and to their God, that they *as a body* determine *how, when, where, and by whom*, their own Services shall be conducted; and, moreover, to see to it that the heart's best wisdom, most affectionate devotion and utmost care be applied to the solution of the questions thus presenting themselves, and that too down to the smallest details connected with them. Nowhere, for example, are words carelessly thrown together and flippantly uttered so apt to prove fatal, and are forms incongruously joined and indifferently gone through with so offensive, as they are in the public Services of the Church.

So far above all others are the interests to be advanced by them, that such Services may, beyond all doubt, lay claim to any day in the week and to the best hours of that day.

The crude bethel of a Jacob, and the dug-out of a pioneer may serve the purpose of worship; and yet the temple of a Solomon and the cathedral of a bishop are in no wise too fair and costly for them.

As they are called to participate in them, so may men and must they be fitted and employed to lead in the Services; but this is an office both arduous and honorable enough to tax and to grace their highest and purest efforts.

§ 2.

The qualifications necessary for a correct and appropriate execution* of this office, are: 1. an intelligent consciousness of the sense and sequence of the acts that constitute the several orders of its ministrations, as also a love for the beautiful** ; but above all, and 2. a mind and heart devoted to God, and filled with the graces of His Spirit.

1. To say and do things well, a person must first of all clearly understand the meaning of what he is to say and do ; and then, understanding it, he must be fully conscious of his task while performing it. Mere training and imitation—considered wholly apart from the self-debasing and desecrating influence they exert—may lead up to performances astonishingly dexterous and life-like, but never to real and whole-souled action ; this, education alone can bring about. Besides, let no one think that half-way understood and heartless performance, no matter how well executed, can be made

* By the officiating minister, chiefly ; but the worshipping congregation by no means excluded. Having an active part to take in it, the latter should be taught to do so intelligently and heartily ; they should understand the whole of the service in order that they may get the full benefit of it, its profit and its pleasure as well. . . . “If we only get there in time for the sermon?” What lamentable ignorance ! As though confession and absolution, prayer and praise, etc., were of less account. The early Christians thought differently, as witness the liturgies. Let the people of our day be instructed to think better of the service before the altar.

** It is not out of place here to call special attention to such of the fine arts as may be made use of to make beautiful the house of God. I mention : landscape gardening, architecture, wood-carving, the plastic art, painting, paramentic tapestry. These, if employed with moderation and good taste, can be made very useful. But, I repeat it, with moderation, for they are only very subordinate means to a higher end ; and with good judgment and taste, for they are to attract all and repel none, whether rich or poor. A church edifice is a *public* building ; but strange to note, there is better taste displayed in our court-houses, capitols, city halls, auditoria, &c., than in many a church edifice of our land.

to pass for thoughtful and living representation. Happily, the soul of man is too sensitive, its ear too quick and its eye too keen, to be thus deceived for any length of time. Then, applied to the ministry in particular, think of the sin and shame of it: a man standing in a holy place and serving in holy things, and he not knowing, not thinking, perhaps not believing, what he says and does!

Added to an appreciative understanding of the several parts, there must be a clear insight into the Service as a whole. It will be found that the Service in its construction, no less than in its parts, is the product of rational life; and as such it reflects, among other properties, the good sense, the aim, the order and the beauty of such life. From one point of view, it is a sort of drama setting forth in its yearly round the life of Christ and of Christians; and as such it is a work of art. To contribute to it in this light, as also to derive from it the benefits it thus offers, its beauty of substance and harmony of construction should be closely studied together.

2. In the Service of the Sanctuary, it is not the man, but the man of God we want to see and hear. If he is a theologian, an orator, a born leader, a man of culture, of fine appearance and graceful manners besides, well and good; but he must be a Christian—a living, thorough-going Christian, and nothing short of this zeal for his Lord and love to his brethren, will do much to cover bodily and mental defects; nay more, a spirit aglow with the fire of godly life will transfigure the entire man, his imperfections included. Anointed with the oil of gladness, his speech and action shall be pervaded with an unction the most grateful to men of kindred soul. On the other hand, be he and do he what he may, if he is not a sincere believer and has so impressed the people he would commune with and minister to, he is utterly unworthy to stand before God and to worship with His people.

§ 3.

The sciences designed to furnish the information and discipline pertaining to this office, is called Liturgics*; and we look to it for systematic instruction; 1. on the common origin, nature and scope of its subject matter as a whole; 2. on the material it has on hand: whence each part is derived and what its signification and use; and 3. on the laws of construction, and its results as given in different orders of Service.

The science may accordingly be divided into three parts, respectively treating—briefly stated—of the *General Principles* the *Material Elements*, and the *Constructive Laws*.

PART I.

GENERAL PRINCIPLES.

§ 4.

All Divine Service, whether stated or casual, depends for its substance, its authority, and its efficiency, on the saving offices of Christ.

1. The Word made flesh; and He, full of grace and truth. There are other substances, and they are by Christ, and unto Him; to these belong all those good things where—

* *Liturgics* derived from *λίτουργεῖν*, to perform a public act. From this classic use, first its scriptural use—to serve God in official capacity; secondly, its early churchly use—to serve God publicly and in common; and thence its present and more restricted use—the science pertaining to the established acts and orders of Divine Service in the Church.

Liturgy is the word now generally employed to designate either a particular order of service, or a book containing a collection of such orders for the use of the churches.

A *Liturgiologist* is a person conversant with the subject as a science; whilst a *Liturgist* is one who conducts the Service or who, by virtue of his office, applies the liturgy. Accordingly, as the former is more a scientist and the latter an artist, the liturgist should always be in considerable measure at least, a liturgiologist also; that is, understand the science of his art.

with the economy of nature abounds. But these are not—leastwise not in and of themselves—the holy things referred to when we speak of the ministrations of God's house, more particularly, of His economy of grace. The things here administered are, first of all, that fullness of objective "grace and truth" that is present to men in the person of Christ. It embraces His love, His labors, His achievements, His gifts, Himself, the Diety with whom in His essence He is One. The merits of Christ constitute the golden stock and store of the treasures handled—a supply fund so to speak, and a reserve fund that may be touched and broken in on, yet, strange to say, never becomes any the less for it. And there is a resort to and a draft on it; for "of His fullness have all we received, and grace for grace"; and thus, by the outpouring upon us of the unsearchable riches of Christ, are we ourselves "filled with all the fullness of God." Having thus received, of Him bountifully, we too can give, and give bountifully and acceptably even to God. Nevertheless Christ is, and He remains, all in all. Through Him only does God, and God with His gifts (absolute), come unto men; and through Him only do men, and men with their gifts (relative) come unto God.

2. From what has just been said it follows, without the need of any further explanation and argument, that the authority to minister in the things of God can be derived only from Christ. Every service, in order to be acceptable to God and profitable to men, must be founded on the will and word of Christ, and be conducted in His name and according to His command. The office also of the liturgist is His institution; and it is embraced in, and a part of, the universal priesthood He has bestowed on believers Heeding these truths, protects us against many errors and trespasses: officiousness, will-worship, confusion, improprieties, etc.; whilst on the other hand we shall have all the more boldness

to enter the holy of holies and wait upon the altar of our God with gladness.

3. That men accept God and any spiritual good He is pleased to bestow on them, is not by any human power; so too, that any offering of men is as a sweet smelling savour accepted by God, is not due to any human worthiness. It is the gracious power of Christ's love that prevails on men to have themselves divinely blest; and it is His intercession that avails with God for His pleasure in anything that men may be and do and have. Just as every seed begets fruit after its own kind, and like powers produce like results, so can human powers—and these are corrupt—only produce human, that is corrupt results; never such as are spiritual and divine. This is true of the best intentions of men and of their most happy efforts. These may have a certain negative efficiency toward bringing about godly results, and they may thus be of an auxiliary use of no little value; nevertheless the positive spiritually efficient power is only the Divine The Romish doctrine of "intention," etc.; the worth of human talents and acquirements; of a good voice, pleasing address, affability, lively imagination, zeal, artistic taste, and the like, in Divine worship.

§ 5.

The authoritative and efficient ministration in this service belongs primarily to God the Holy Ghost; and to men only subordinately, that is, by the divine qualification and employment of them.

1. The third person of the Godhead is the dispenser of all the things wrought out by the Son as the Christ of God and Savior of mankind. He testifies of Christ and of the truth that came by Him; and it is He that carries, commends and appropriates to men this saving grace, and thus sanctifies them so that they themselves become a living sacrifice acceptable to God. John 15, 26; 16, 13. 1 Cor. 12;

2 Cor. 3; 1 Cor. 6, 11. And hence we may say that the ministration of the Spirit in holy things, is twofold: He takes of the things of God; procured for them by Christ, to give to men; see John 16, 14; and He takes of the things of men—such, namely, as have been recovered and sanctified by Christ—to give to God. See, for example, such passages as Eph. 5, 25–27; Rom. 12, 1; Heb. 13, 12–16; and Rom. 8, 26–27. With regard to the latter, to-wit, the “things of men,” offered by the Spirit through Christ unto God, we do well to observe that they are offerings either direct, such as thanksgiving and praise, or indirect, such as the works and gifts of brotherly love. Thus is the all-important truth brought home to us, that the whole of Christian life is to be really an uninterrupted worship of God—in part, formal; in part, informal; and whether it take place in company with others or alone and by ourselves.

2. Ordinarily the Holy Ghost does not fulfill His office except through means—the Word and Sacraments—and through the application of these means by men. By reason of their priesthood before God, 1 Pet. 2, 9, all Christians are charged with this work; and with that priesthood is given to them the sufficiency also to serve in it, each man according to the grace he has received in order to it.

From this point of view, therefore, *Divine Service is: first, and objectively, an administration and application of the means of grace; secondly and subjectively, an exercise of our common Christian priesthood.* This holds even as to the Christian walk in ordinary life: in effect, it should be an application of the means of grace, however much it may be an informal and indirect one.

§ 6.

The immediate object of such ministration is, that men may have fellowship, and their fellowship be with the Father and with His Son Jesus Christ; and its ultimate end, that in and through such fellowship God be glorified.

1. In order to enter again and live in communion with God, men must be freed and fitted for it. As of this world, they are without God; that is, on their part; for although they are from the first His created, and now His redeemed possession, they themselves either know not or knowingly deny and ignore this their rightful and blissful belonging. They are the willing slaves of Satan, corrupt in soul and body, and in many ways pleased with their evil companionship. Their deliverance from these bonds and their restoration to a state of godly integrity are not the work of a moment, but the processes of a lifetime. Divine Service, itself a reciprocal communion of God and man, aims to capture and to perfect men for this communion; that is, to capture and bring in those without, and to hold and perfect those within. Briefly stated, then, *by its Services the Christian Church as the communion of saints aims to EXTEND AND TO EDIFY ITSELF.*

2. To the glory of God, particularly as the Father of Christ and the Giver of the Holy Ghost. This, its highest and final end, commonly accepted as it is, needs to be urged now and then. If for example, as is often the case in the ministrations of the Church at large, men mix up with the "finest wheat" of God's Word some chaff of their own provision, such a fraud upon souls is by many considered a rather slight and harmless proceeding. What matters it, they say, if doctrine and practice are somewhat impure, to save souls they answer very well! To this there is a double answer. Thanks to the overruling grace of God, salvation "as by fire" is possible. But in view simply of the souls at

stake, can and dare we even be satisfied with a nip and tuck escape of a man's soul? A true Christian and faithful steward, I venture to say, is horrified to hear any one say so. Then as to God, is not He dishonored and incited to sore displeasure by even the slightest corruption of His truth? If so, how dare any one, by knowingly conniving at error and sin in any way, shape or form, defy His will!

To the extent any Service is impure, to that extent it defeats its own object and end.

§ 7.

As an act or series of acts, Divine Service belongs to the category of commemoration and festive observances.

The central and objective essence of all worship is some deed, some revelation, some gift of the God of salvation. To commemorate such deeds, believingly to look into such revelations, and gratefully to rejoice in the possessions of such gifts, is the leading characteristic of Christian worship. Sensible of this, the Germans say: *einen Gottesdienst feiern*, to celebrate a divine service. Accordingly, every day spent therein is a festival; the worshiper's spirit is, properly, a festival spirit; the garments appropriate to it are festive garments; the entire programme for the day, is a festival programme. No doubt it was the consciousness of this fact that led the Church of the past to forbid fasting on Sundays.

§ 8.

A service not directed toward mutual fellowship, or which lacks the giving either by God to man or by man to God, cannot, in the accepted sense of the term, be called a Divine Service.

1. The gracious approaches of God to men and His presence among them are always and invariably intended by Him to lift men up into union with Himself. Likewise

when these draw nigh unto God, union and a closer union with Him should be their soul's chief desire and prayer. The union and communion thus sought is first of all a personal one, of Heart and hearts; but it implies and is sure to result in a communion of goods. God having us, He has what is ours; having Him, we have what is His; and this, both, in a manner and measure such as are possible between Creator and creature.

2. Giving usually implies acceptance; and, within the lines of the spiritual, a real is always a grateful acceptance, that is, a giving in return. Hence, when God ministers unto men, and these believingly receive what is offered them, their faith is a service with which He is well pleased. Conversely, when men bring their gifts to Him, God is sure to bless them; and to bless them is blessing transcending by far anything that may have been brought to Him. "It is more blessed to give than to receive." Acts 20, 35. Strictly speaking, to give is divine, to take is human. What a marvel of grace that, in a way, we may imitate God in the one. He imitating us in the other, and both, unto the blessedness of giving! Now whatever may be done, where such a blessed intercommunication does not take place, there is no Divine Service; though attempts at establishing one there may be.

§ 9.

Whilst all the spiritual substances and powers of the ministry that brings about, increases and perfects this fellowship are of God's own direct provision, not so are all the forms and formularies, rites and symbols employed in its execution of like derivation.

To show the truth and scope of this proposition it is only necessary to point out a fact or two, and which in the main will be commonly accepted as such.

As a means, for example, of conveying to mankind the saving grace and truth, the inspired Word is given; but in their proclamation of His gracious message God has not

restricted men to the words of inspiration. So again, and as another example, for a means of conveying petitions and praises to God, there is, among others, the Lord's Prayer; nevertheless, the Lord who would thereby teach us how to pray, in nowise means to say that we shall pray in His words only.

§ 10.

The forms of Divine Service, and the order of procession in which it moves and consummates itself, are, in so far as they are not divinely appointed, the spontaneous products of Christian life.

1. As products of Christian life, these forms and orders distinguish themselves as characteristically churchly. This implies a double truth. Being churchly, they are the works of man; but not of the natural man. Then, and for the same reason, they are the work of God also; but not of God directly and alone. The assumption is that in productions of this sort God works in and through man, and that under this influence the will and way of the latter are so drawn into accord with the Divine, that the work of the one is at the same time the work of the other. The work thus produced we do not call simply human, because of the part God has in it; and we do not call it divine, in view of the fact that it is done by men under the ordinary solicitations and not under any miraculous inspiration of God. The other truth implied in the designation "churchly" is, that these products are not those of any individual but of the collective Christian life. Whatever of life is truly and purely Christian, is never confined to one man; and any product put forth by any personal peculiarity, strictly speaking, is by its own inner claim simply not Christian.

2. When we speak of church-forms as the products of the collective Christian life, we do not say that they dare not be and that they never are drawn up by single individuals; for, as a matter of fact, the latter is the rule, and almost all

the material the Church has she owes to the individual efforts of her members. What is meant, and meant to be urged here, is that the Church cannot recognize and can have no use whatever for things other than those sprung up from her own virgin soil; and moreover, which as such strongly commend themselves to her. So to commend themselves, these products must be native and spontaneous, neither foreign nor forced. Even when they are the offspring of Christian life, if they are felt to be forced work of dry and laborious reflection, they will find no favor.

§ 11

The power and impulses to be productive in such things are innate properties of the Christian life; and it thus possesses within itself an evidence that this its activity is both legitimate and acceptable before God.

1. No sooner had the Old made way for the New Covenant Church, than the latter felt both the need of ways and things new and her own God-given energy to provide herself with them. Now that the Promised One had come, and His work was finished, the types and ceremonies foreshadowing His coming and its purpose, were felt to be no longer adequate to do Him full honor. Even the hopeful prophecies and joyous songs of the beautiful temple service began to lack in fullness of form and expression, so much did the Hope and Joy they had told of exceed the forecast they had made of Him. Now that the Bridegroom was come, the Bride must needs lay aside the habit of one betrothed for the garment of one espoused. And as new and unknown joys began to pour in upon her, new songs were required to give utterance to them lest the heart within her should break its bounds.

2. It is surprisingly strange that among those who professedly partake of this bouyant and holy life in Christ, not

a few are found who would deny it the liberty of a full and free utterance and action. Blind to this their Christian liberty, such people restrain and suppress their Christian life; and by so doing, they quench and grieve the Spirit that would quicken them and thus lift them up and beyond their own work-a-day plane of existence. Examples of this are found in the legalistic, Judaizing and iconoclastic tendencies and practices of Calvinism. The use of hymns is forbidden; whilst, strange to say, psalms translated and metrically framed by men and set to music of their own creating are considered quite proper; what might be the specific difference between hymns and psalms so prepared, nobody but a psalm-singer is able to tell. Nor can any one tell, except it be he, why instrumental music should be out of place in the church, seeing that harps and trumpets were allowed the Jews for purposes of worship. And then, by God's own appointment the people of the Old Covenant had their tabernacles, altars, cherubs and seraphs of beaten gold, vessels and vestments, tapestry and needle-work, fast-days and festivals, songs and choristers; and now we are told that for the more mature and free Church of the New Covenant to have and use such things is aw rong!

Externals lie within the sphere of liberty, unless removed from it by God. The Church is therefore free to introduce of them into her cultus and work generally, anything and everything that is appropriate and conducive to a worship in Spirit and in truth.

§ 12.

From its very beginning, and ever since, Christian life has been richly productive of heart and hand work, meet for the sanctuary and its service.

1. Already in the New Testament Scriptures we have unmistakable evidence of this. Themselves admitted to and

made partakers of the mysteries of God, and, at the same time intrusted with the stewardship of them, the early Christians had received in and with the Word and Sacraments both the substance with, upon and around which Divine Service could be built up, as also the commission to do so. Accordingly we read, that they "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers and sold their possessions and goods, and parted them to all men, as every man had need" (alms-giving and offerings); . . . And so they did "in the temple" and "from house to house" "praising God, and having favor with all people;" Acts 2, 41-47. Moreover, "the assembling of themselves together in the name of Jesus, for common prayer," Matt. 18, 19-20, "to provoke to love and good works, exhorting one another," &c. Heb. 10, 23. "Psalms and hymns and spiritual songs," newly indited, no doubt, were in use; Eph. 5, 19; and in 1 Cor. 14, 16, the use of responses is referred to, a retention, therefore, of an Old Testament custom. Of symbols and acts we find mentioned: the lifting up of the eye in prayer, Luke 18, 13, and of, hands in blessing, 1 Tim. 2, 8; kneeling and prostration, as symbols of humiliation and of homage, Mark 1, 4, 10, 17, and Matt. 2, 11, and Rev. 5, 14; the imposition of hands, Acts 6, 6 and 8, 17; prayer over the sick, anointing him with oil in the name of the Lord Jesus, James 5, 14; and the kiss of salutation, Rom. 16, 16.

2. There is nothing which so graphically illustrates the prolific activity of the early Church in this particular field of labor, as does the liturgical material transmitted to us from that time, especially in the liturgies, so called, of St. James—or of the church at Jerusalem—, and of St. Mark—or of the church at Alexandria, and in their offshoots. According to the eminent liturgiologist J. Mason Neale, the

order of worship in the early Church was a very extended one, as may be seen from the subjoined draft he gives of it. "General Introduction to a History of the Holy East. Church."

I. THE PROANAPHORA.

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|---|---|--|
| <i>Liturgy (or Missa) of the Catechumens.</i> | } | <ol style="list-style-type: none"> 1. The preparatory prayers. 2. The initial hymn or introit. 3. The little Entrance. 4. The Trisagion. 5. The Lections. 6. The prayers after the Gospels and the expulsion of the catechumens. |
| <i>Liturgy (or Missa) of the faithful.</i> | } | <ol style="list-style-type: none"> 1. The prayers for the faithful. 2. The great Entrance. 3. The Offertory. 4. The kiss of peace. 5. The Creed. |

II. THE ANAPHORA.

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|---------------------------------------|---|--|
| <i>The great Eucharistic Prayer.</i> | } | <ol style="list-style-type: none"> 1. The preface. 2. The Prayer of the Triumphal Hymn. 3. The Triumphal Hymn. 4. Commemoration of our Lord's Life. 5. Commemoration of Institution. |
| <i>The Consecration.</i> | } | <ol style="list-style-type: none"> 6. Words of Institution of the Bread. 7. Words of Institution of the Wine. 8. Oblation of the Body and Blood. 9. Introductory Prayer for the Descent of the Holy Ghost. 10. Prayer for the Sanctification of Elements. |
| <i>The Great Intercessory Prayer.</i> | } | <ol style="list-style-type: none"> 11. General Interc. for quick and dead. 12. Prayer before the Lord's Prayer. 13. The Lord's Prayer. 14. The Embolismus. |
| <i>The Communion.</i> | } | <ol style="list-style-type: none"> 15. The Prayer of Inclination. 16. The "Holy Things for Holy Persons." 17. The Fraction. 18. The Confession. 19. The Communion. 20. The Antidoron: and Prayers of Thanksgiving. |

With regard to the authorship and age of these liturgies, Neale says 1) "that these liturgies, though not composed by

the Apostles whose names they bear, were the legitimate development of their unwritten tradition respecting the Christian Sacrifice; the words, probably, in the most important parts, the general tenor in all portions, descending unchanged from the Apostolic authors. 2) That the *Lit. of St. James* is of earlier date than A. D. 200 . . . the *Lit. of St. Mark* is nearly coeval . . ." (From *Ante Nicene Fathers*, Vol. VII.)

Surely, a mere glance at the component parts of these old orders offers abundant food for reflection to us all, and to the antiliturgical mind especially.

3. This same love for the "Beauty of the Lord" in His holy temple, the Church has fostered more or less throughout all ages. Not only has she reverently preserved what was bequeathed to her by preceding generations, and by constant use kept bright its purest and choicest jewels; but she has diligently added to the precious store; and lastly, she has reduced to a scientific system the laws that underlie and govern this holy art—life and its countless productions.

§ 13.

Whereas the Christian life is subject to error and therefore only relatively pure, it stands to reason that the efforts of men to complete and perfect, by contrivances of their own, the Services of the Sanctuary, are not faultless throughout.

1. Worship as an expression of life is at the same time a confession of the worshiper's doctrine and faith. As false doctrines found their way into the Church from time to time, corrupt liturgical elements were provided to make them prominent and popular. The result has been that along with the good material a great deal of dross and many strange composites have accumulated in the course of time. In not a few cases, the spirit of a sect can be discerned quite readily even from their mode of worship.

2. The adoption and use of a liturgy by a church amounts to, and in fact is, an adoption of a creed or confession of faith. The *sense* is therefore the first and chief consideration where the introduction of acts of worship, or a change of them, is contemplated.

§ 14.

We distinguish between the services held by individuals and by families on the one hand, and those conducted by the church on the other. The former are private, the latter public; and these only are taken into consideration here.

1. It is not the number of persons but organization that underlies the difference of private and public worship; and their essential difference consists in the public or official preaching of the Word and administration of the sacraments, the latter acts being functions which, by divine institution and with a view to order, belong to Christian congregations only.

2. Private devotions are, nevertheless, of such great importance that the church should under no circumstances neglect to make ample provision for them. Her members should be furnished with the richest material and the best forms available, and be instructed how to use them. A good order of family worship is of incalculable value; and it would not be out of place at all for Liturgics to pay more attention to this subject than is usually given it. Though a subordinate one, without doubt it is a task properly coming within its jurisdiction.

§ 15.

The several signs and ceremonies, forms and acts an order of Service is made up of, are either such as are already given and therefore fixed, or such as are provided for by the person officiating, and therefore variable. To the latter class the sermon and the so-called free prayer belong; but whatever precedes, intervenes and follows these portions, belongs—at least should belong—to the former class.

1. The monotony which might result from this exacting restriction to so much of what is, so to say, ready-made and on hand, finds ample relief in the idea of the Church Year underlying the demands of this proposition. The Church Year is the foundation-stone of liturgies, removing it, the super-structure falls to the ground. Nor is there any adequate substitute for it; without it, or something very much the same thing, no established order and annual round of services is possible. It is an idea, and therefore it may impress some with the thought that we make too much of it both in our claims for it and in the use we put it to. However, it only seems so; for the Church Year is not an abstract but a very concrete idea. It is governed by and it comprehends, in general outline, the life of Christ; and it aims to satisfy, in the most approved order, the needs and wants of Christians. Since Christ is the "All in all," also of Divine Service, and the substance ministered is wholly His, what better way to study and worship Him could Christians find than the one suggested by His own life.

2. According to the calender of the Church Year every day of worship has a meaning of its own; and slightly specific though this is in some cases, it is enough to distinguish one day from another. Of this account is taken in the liturgy; so that as each day is set apart to celebrate some particular revelation of God, the forms prepared for it give expression to the ruling thought or fact of the day. Moreover, these days are again so grouped as to form cycles,

somewhat analogous to the seasons of the civil year; this adds another and very pleasing diversity to the year's course. Mere preconception has led to strong prejudices against Services arranged on such a basis; the verdict of experience is that they are delightful, and that the longer a person participates in them, the more they grow into his favor.

The minister, as liturgist no less than as preacher should have a fair understanding of the Church's year, and the idea running through it.

§ 16.

The Science of Liturgics treats of the fixed parts of Divine Service, and of their orderly arrangement. With the free and variable parts it has nothing to do, except that it assign to them their place, restrict their number and length, and demand that they be in harmony with its own appointments.

1. The entire material constituting a Service, and its ordering, are thus assigned: the prescribed and fixed, to Liturgics; the free and variable, to Homiletics.

2. From what was said in support of the preceding section, it follows that as a rule, the minister as priest or liturgist, not as pastor or preacher, determines the character and scope of the regular services; really and in the end, it is the Church herself that does this through the liturgy she places into the hands of her servants. If the pastor or preacher sets aside—as he may under the stress of justifying circumstances—the idea of the day, the harmonious continuity of the day's service will be broken, unless he substitute for certain parts of it such others as are in keeping with the nature of his discourse and its special import and object.

§ 17.

It lies within the common and public nature of the things here in question that they can be invested with, or be divested of, their liturgical character only by the common and public action of the many, the body of worshippers.

1. This action may be formal and positive, or informal and simply acquiescent. It is—among us at least—considered a matter of course that the confessional status and synodical belonging of a congregation involve the propriety if not the obligation on its part to use the liturgy of the general body it is in churchly connection with. Such being the case, the choice of a liturgy is seldom made by separate and formal action.

2. This is a subject of no small importance; for, as we have seen, liturgies are confessions of faith. Every congregation should therefore be fully conscious of its authority in this matter, and of the responsibility that goes with the rights she has. An individual, say a liturgiologist, may prepare material very suitable for liturgical purposes; or he may quite reasonably suggest the introduction of one act and the exclusion of another; he may commend displacement of parts here for parts there, and thus in many ways labor to correct, to enrich and to beautify a church's service: but beyond this he has no power nor authority. Concretely and practically, nothing becomes liturgical except by the action of some congregation or church. Thus it may be said that even Luther's *Formula Missa* really obtained its concrete liturgical character only by the churches' adoption of it.

3. It were well if some pastors were a little more heedful in this regard of congregational rights. Not a few take liberties with the forms placed into their hands, by omissions here and additions there, just as some whim at the time suggests. The evil in most cases is a twofold wrong: trespass-

ing upon the rights of others, i. e. of the church they serve, and making sad havoc of property held in trust. For example: the Invocation is sometimes rendered, In the name of God the Father, God the Son, etc.; and in the New Test. Benediction we hear of "the comfortable fellowship and communion of the Holy Ghost." *Verhünzen heißt man daß*—downright corruptions, that is what such changes are.

§ 18.

The language employed in the Service, whether it consists of words or symbols, must conform to the holy truth it would convey and conduce to the end it would serve.

That is, it should be sacred and simple, as is the language of Scripture. This does not mean that the truth must, so to speak, lie on the surface and expose itself even to the eyes of the profane; but that, if it be hidden, its covering be such that it will not effectually veil it from any Christian eye, even if this be somewhat dull. Whatever it is that is locked away and out of sight, the key to it should be such as can be handled by a child. — — As to wine, so to language, a certain delicious flavor is lent by age. Its close conformity to Scripture and the fact that it breathes the spirit of a more childlike past, may be said to account for the charm that falls upon us again and again as we worship in speech worded for us by sainted persons of past generations. Whilst this is a picture that should commend to us the labors of our forefathers, too much should not be made of it as is the case in the Romish Church which, in its service, retains the Latin language.

§ 19.

By its liturgical feature the all-important properties (1) of objectivity, (2) of communion, (3) of universality, (4) of distinctiveness, and (5) of impersonality, are secured to the service.

1. In the sermon, which occupies nearly, if not fully, one-half of the time usually allotted to worship, the Christian individuality finds expression; its content is therefore more or less the subjective thought, volition and emotion of a single person. This relatively free and personal utterance may do full justice to revealed truth on the one hand and to its assimilation by the body of hearers on the other; and again it may not; it depends wholly on the preacher. The satisfying fullness of the sermon rests with the person—the one person—who makes it; that is its strength, and, alas, it is weakness too. In all likelihood it will fall short at times of what it possibly might and reasonably should be. However faithful the man and whatever his gifts, he is, after all, only a man. Then, there are few if there are any whose minds are able to survey, comprehend and do justice to all the privileges and to all the duties of the hour. If such is the case in the light of favorable possibility,—and it is in this that I have presented the case—, how is it in its everyday reality?

In its liturgy a body of worshipers makes provision beforehand to meet all such emergencies and to make good all such defects in reasonable measure. It gives, in the first place, a summary of saving truth in general, as also of the truth of the day in particular; and, in the second place, it furnishes expressions for confession, petition and praise to the common faith and needs and joys of the worshipers. Thus, and certainly in a way the most happy, do the many supply themselves with all such things as the one—the preacher— may fail to give them.

2. Another advantage is that of an actual communion in worship, or of a direct common and conjoint participation in it. Here the many are not asked to follow the arbitrary lead of any one man, as is the case where improvised orders or disorders are in vogue and where the followers, and perhaps the leader too, do not know at the one moment where they shall be in the next. No, here is a mode that enables both pastor and people to worship with premeditation and in unison — as from one mind and with one mouth, and each one acquainted with the way. Passivity on the part of the congregation is largely reduced and made to give way to elected positive action. Besides, it puts a wholesome restraint upon the personal vagaries of those ministers who are over-ready to make a display of themselves and to improve upon the works of others. In short, stability of parts and in the succession of parts, whilst it is the only safeguard against certain evils, is at the same time the only foundation on which a really common and united worship can be built up.

3. And a worship extending far beyond the narrow limits of the worshiping congregation — a worship, in fact, that becomes one with the worship of countless other congregations, it may be in all parts of the earth. On this day and at this hour a vast multitude of believers, scattered as they are throughout the world, and speaking as they do in different tongues, yet all praying the same prayer, receiving the same absolution, giving the same thanks, confessing the same faith, learning the same lessons, contemplating the same text, making the same intercession, receiving the same benediction — yes, it is a sameness, but in and through it what a power and grace of comfort, of encouragement, of victory, of joy and of glory to God's people! If it be said that in substance this world-wide unity of worship exists anyway, no matter what the form, it may be answered that, *if so*, such unity certainly deserves expression in order to be

brought to the consciousness of the people; but the adequate expression of unity is uniformity.

4. To a great many people within, and especially without, the Church, the mode of worship is a sign and an ensign of some particular church-faith; and not without reason. On this account, and since worship is itself a confession of faith, why should the mode of worship not be made a distinguishing mark such as people naturally take it to be? Whoever believes such marks to be highly useful and in part necessary—and every sensible person will admit that they are—cannot but deplore the attempt to deprive the services of the Church of this particular feature. In the line of faith-standards and their purpose, there is nothing that can be made so *generally* useful as the regular church-services to which everybody has access. This however can only be done by having the services characterized by a certain distinctive uniformity and stability—that is, by making them typically liturgical.

5. Another feature that must commend established forms to all thoughtful and fair-minded men, is their rigid impersonality. When they are in use, the children of the poor are baptized and confirmed and united in marriage, their sick are communed and their dead buried, according to the same ritual that is employed under corresponding circumstances among the rich. The Church “hath no respect to persons,” and manifests none. Her liturgy is based on the very fact that “we are all one in Christ Jesus,” be the differences of our condition, race and station ever so great. Should the officiating minister, however, slight the one and favor the other by drawing in untoward distinctions, the liturgy in his hands will judge him then and there; whilst his people will know that every departure of this kind is a personal venture, and therefore one for which the Church he serves is not to be held responsible.

SUGGESTIONS ON OUR MISSIONARY WORK.

It is only since the fall of 1884 that our Synod has done its missionary work in a systematic way. It was then found that to accomplish the greatest good it would be necessary to centralize the work of the various districts in one Mission Board. The departure was decidedly in the right direction, and the Synod has never had reason to doubt the wisdom of its action.

During these nine years of systematic prosecution of the work, we have learned much. We have learned something about the gathering of money for the work as well as about the management of the field forces. But we have not learned all. We must still study to accomplish more with the men and money at our disposal. We can accomplish more. We must profit by our experience. With this end in view, the advancement of our work, we venture to make the following suggestions, hoping that they will be further discussed, and that they may provoke better suggestions by wiser and more experienced heads.

We suggest:

I. *That the Mission Board frame a Constitution for Congregations of our Faith, and urge its Missionaries to Organize upon the Basis of this Document.* While it is not essential to the unity of the Church that all the congregations of a synod have the same constitution, there are obvious advantages in it. Our Synod says in its constitution that one of its objects is the promotion of uniformity in ceremonies and in practices. The outgrowth of this should long ago have been the framing of such a constitution by Joint Synod with a recommendation to its congregations to adopt the same. This would tend very much to perfect the internal organization of our Synod. Since this has so far been neglected, let the Mission Board take the initiative.

Other Lutheran bodies have taken the step, e. g. the Swedish Augustana Synod. That nearly all other denominations have one general constitution or discipline, and that it tends to give internal unity and to strengthen their organization, is generally known.

About three-fourths of the men sent out by our Board are inexperienced in the work. We know from experience how this drafting of a suitable constitution worries them. The framing of such a document is largely in the hands of the missionary. Is it best to entrust this work to inexperienced men, seeing, too, that some of them come from lands where the Church has not developed as it has in America? Let us take a case that happens not so seldom. A young man comes from Germany. He is at once sent out as a missionary. He has everything to learn, and gropes his way in the dark. He organizes a congregation in three months afterward. As a result of his youth and inexperience he holds well to his own ideas. Is it expedient to entrust him with the framing of a church constitution? We think not. The average young man will be grateful to neighboring pastors for advice, but he will be doubly grateful if the Mission Board will place into his hands printed copies of a constitution which with slight and unessential changes and additions can be adopted.

The thorough and correct organization of a congregation has much to do with its success. That mission which is not started right will suffer for years, if it survives. Its growth is hindered; the door is open for abuses; and there is no way for the pastor or his successor but to undo the work and start anew. This frequently means a split, and sometimes death. Of course, the constitution of such missions is examined by Synod when they are admitted to membership; but how often is such a document found very defective. There is always danger to a house when you recommend that some of the foundation stones be removed

and replaced by better ones. Even if the house does not tumble, the walls are liable to crack. Since a correct start is so essential to the ultimate success of a congregation, the Mission Board, we think, cannot afford to pass over this point without action.

We suggest:

II. *That Men who have shown Decided Talent for Missionary Work, and whose Gifts have been Supplemented by Experience, be retained in the Service.* In 1 Cor. 12 St. Paul tells us that with which our experience accords, viz. that in the Church there is a diversity of gifts and that the manifestation of the Spirit is given to every man to profit withal. There is a large variety of work to be done in the Church, and therefore God has dealt out a variety of gifts. As not every pastor is endowed with the necessary gifts to be a professor of theology or the editor of a religious journal, so not every one has the gifts to be a good missionary. When the Church finds a man especially successful as a teacher of theology or as a writer, the Church retains these men in this work and profits by their experience. In the mission work it is not so. Generally men of experience are allowed to pass out of it at a time when they could be of the greatest service.

Generally these men accept established congregations, not from any lack of love for missionary work, but because the obligations to a growing family compel them to do so. The support offered by our Mission Board is sufficient for a single man, but for a man of family it is generally too meagre. The result is that when larger congregations desire a pastor the obligations to dependent ones justifies a man in accepting such a call. The talents are not buried in a napkin, as any established church offers work in this line, but these particular gifts, so rare in the Church, are not turned to the greatest account.

It is penny-wise and pound-foolish not to add sufficient to such a man's support to enable him to remain. Such men should be sent to open new fields and organize; and it would be economy on the part of the Board to start new work with experienced men, and then follow these up with permanent pastors. There are men in our Synod who have the very gifts demanded, but who cannot be called because a sufficient support cannot be guaranteed them. The time has come when we must send our best men into this field, if we wish to batter down the ramparts of Satan. We know that sectarian churches, who are generally expert in their business methods, follow this track and are successful in it. Men are called from one mission point to the other and are valued for their experience, and the Church makes it possible for them to remain. We know of one Swedish Lutheran pastor here who has been in the employ of his synod for thirteen years. He has organized congregations in nearly every place of importance in Washington, Oregon and Idaho. He has an exceptional gift in this line and his synod has done well to continue him in this work.

We suggest:

III. *That a Missionary Superintendent be appointed.*

In view of the recent action of Joint Synod at Richmond, Ind., it seems useless to urge this point. Synod is evidently not of this opinion. Yet it seems that the majority against the appointing of such a superintendent was not large. It is to be hoped that this question will be agitated and that when Joint Synod meets again, the conviction may have ripened that such an officer is necessary.

Synod suggested that the work of a missionary superintendent be discharged by the District Presidents and Visitors. This is better than nothing, provided these officials do the work. But they are now burdened with duties and cannot give the missions the attention required. What to

us seems to be the prime advantage of a missionary superintendent cannot be accomplished in this way, viz. the arousing of missionary enthusiasm. Who is going to tell the brethren on the Atlantic coast what the needs and prospects and trials are on the Pacific coast, and vice versa? How can the District Presidents and Visitators decide upon the relative importance of different fields, seeing they know none but their own? The Mission Board could give the decision if every detail were correctly given and if every important circumstance could be tabulated. There are many things which cannot be tabulated, but which are very decisive for taking up new work. Experience shows that while the Mission Board has depended upon written reports, it has often been led astray by them. No District President nor all of them together could plead the cause of missions so eloquently in our church periodicals and before our congregations as a man who by his own observations in the whole field has gathered his impressions. The view of the former is necessarily limited, while that of the latter is general. Our people must know the exact facts and prospects of the whole field. Nothing else can arouse them.

We have said nothing yet of the advantage such a man would be to the forces in the field. He could assist immensely in the locating of missions, the organization of congregations, the obtaining of church sites and the securing of loans to assist struggling missions; not to speak of his council and encouragement to the lonely and frequently discouraged missionary. We think that the day must soon come when we will learn from the methods and success of others and when a majority will recognize a missionary superintendent as a necessary officer in our mission work.

L. H. SCHUH.

THE PASTOR'S JOYFUL SERVICE.

Serve the Lord with gladness. Ps. 100, 2.

Love makes the hardest task easy. It can make a king do the most menial service. It can make the weak strong, the timid bold, the indolent industrious, the ferocious tame, the wavering firm. Have you never experienced this? There is a work that you do not like to do. It may be ever so small and easy, it becomes an irksome task to you. But there is hard and tedious work too, yet because you like to do it, you find it pleasant and easy. Going to church a few blocks away and attending an hour's service, is a dreadful task for some people, while they would joyfully go five miles and stand for hours in the sweltering sun to see a circus procession. It is all in the heart. Where your heart is there is your treasure. No one will ever serve the Lord with gladness, unless his heart is with the Lord, unless he loves the Lord. Love is a monarch, a mighty king. Once enthroned in the heart he wields a powerful scepter over the whole man, his reason and will and life and property. Take the love of a mother for her child, what is there so dangerous to her bodily life that she will not do for her offspring? On a steamer plying between Southampton and New York a child fell overboard. The sea was so high and the wind so strong that it was considered impossible to launch a boat for the rescue. It took but a second to decide, and before any one could prevent her, the frantic mother plunged into the boiling deep after her drowning child: and such was the impression of this heroic act of love, that a boat was immediately launched and both were saved.

Love for Jesus, for the Lord, is even greater and stronger than this parental love. What power was that which in the early Christian era steeled the hearts of Christian children and kept them from denying their Savior even

against the tearful pleadings of their heathen parents? What power was it that enabled the Christian martyrs to reject with disgust great sums of money and high honors which the enemies of Christ offered to them if they would deny Him? Aye, what power was it that made frail women, and little children and trembling old age laugh at the thumb screw and rack and sing songs of praise to Jesus in stocks and chains and prisons, and gave them miraculous courage to stand unflinching in the teeth of wild beasts or the hissing fire of the stake, rather than to deny their Savior in a single word or breath? What power was it that caused many to sell their lands and goods and lay their wealth at the feet of Jesus? There are many graves of white men in Eastern Asia, in Africa, in Madagascar and the Feejee Islands, in India and Australia. Most of them are the graves of missionaries, men who went into those wild and barbarous countries without gold or silver, without gun and sabre, without whisky or opium, without anything but the Gospel of Jesus. Some were clubbed or stabbed to death by the natives, some were killed by the deathly climate. Were they fools? Why did they go there when they knew the dangers before them? There are men to-day, gifted men, men who could make a fortune and grace the highest office in the gift of our country if they would give up preaching. Why do they patiently, faithfully stick to their posts in the pulpit of some obscure church or on the rostrum of some unknown seminary, poor and unhonored? Oh, the love of Jesus is a mighty power that bends the stubborn will and nerves the timid heart and makes very heroes out of babes.

But, would you see the power of love, of perfect love, in all its mightiness, look to the cross on Calvary. Such sacrifice the world has never seen. It was the free sacrifice of His own life for His enemies. Verily, if the world could:

have been saved without it, He would never have hung there. "Father, if it be possible, let this cup pass from me!" Was not that His prayer? He could have escaped the torture in the last moment. His hand was almighty, and no spike, though it come red hot from the forge of hell, could have pinned it to that cross against His will. Oh, what power was it that closed His mouth and withheld the annihilating thunder of His voice; that held His hands and feet and noble brow so meekly in the clutches of the bloody hangmen? What power was it that conquered Him, the unconquerable? It was nothing but His unfathomable love.

"Oh, serve the Lord with gladness," that is, from grateful love, wherever you may be, for that will give you great strength and crown you with success. But especially ye, my beloved brethren in the ministry, "serve the Lord with gladness" in the fields into which He has called you, for who needs more strength, and who expects to reap such a harvest of success as we ministers of the Gospel? Let me show you briefly: *How needful and how well it is for an Evangelical Lutheran preacher to serve the Lord with gladness.*

No Evangelical Lutheran preacher, or any other preacher, will ever serve the Lord aright if he is not encouraged and constrained to do it by the love of his heart for the Savior. By this I do not mean that the Word of God which a godless preacher proclaims could not save souls. The gospel of Christ is a saving gospel even if the devil would preach it. But if the devil could preach it and save souls by his preaching, he would not be serving the Lord aright. I am afraid that there will be many on the Judgment-day who, in the faces of many whom their preaching saved, will be rejected as unworthy servants, and I am sure that they will all confess that they never served the Lord with gladness. Nor do I mean that a man's love for Jesus is his authority to preach the gospel. God calls his preachers by the mouth

of His Church, and He does not call all who love Him. No man has any business to preach unless he is called by the Church to do so, no matter how much he loves the Lord. And yet a man may be called, may, by virtue of his call, have a right, yea, the duty, to preach the Word, and yet be a worthless servant. I do not mean either that a preacher or any man is saved by his love for Jesus. And I thank God that that is so. If love were the price of salvation, not a human soul would be saved. If there were but a spark of love for God in the natural man's heart, there would have been no hands to crucify the Son of God, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Salvation is a free gift, and must be accepted as such even by a preacher. Love is the fruit of faith in this respect, and nothing more.

But even though love for Jesus does not give efficacy to the Word of God, nor authority to preach, nor salvation, it is nevertheless indispensable to serve the Lord aright in the ministry. It is such a stimulant to do the work and bear the cross of an ambassador of Christ, that without it the bravest man would soon cast that burden aside, and seek employment of a more congenial nature, unless he belongs to that class of unprincipled men who prostitute this holy office for their own base purposes. There are indeed, and there always have been, and there always will be, preachers who preach, aye, even preach the pure gospel, from other motives than love for Jesus.

There is the ambitious preacher. He is greedy for honor. His soul thirsts for the applause of men. Men have become illustrious for their display of piety, their pulpit eloquence, their great theological learning, their leadership in the Church, &c. Here is a goal for the ambitious man. He enters the ministry, orthodox or heterodox, it makes no difference; he labors hard at his studies, dives deep into

Greek and Latin and Hebrew manuscripts; fairly devours the writings of the Church Fathers, and surrounds himself with the halo of a feigned piety. He shows a great devotion for his calling, his sermons are masterpieces, he is an authority on the floors of Synods, his name is in everybody's mouth, and at last he succeeds in pinning it to the skirts of history. He has reached his goal; he has satisfied the low craving of his ambitious soul; he has made the Church a stepping-stone to this pinnacle of his own glory. Many may bless him for the wise counsel of his lips, whole synods may mourn his death, but he has not served the Lord aright.

There is the avaricious preacher. His greed for wealth is his motive for preaching. For the faithful, conscientious man preaching is not a lucrative employment, any more than it was for Christ and his disciples. But the avaricious man can make money out of it by stooping to the impulses of his filthy soul, and abusing this holy office. Impelled by his avarice, he may be a hard student and an untiring laborer, yet he does not serve the Lord aright.

There is the "bread-and-butter" preacher, a man who follows his profession for the mere sake of making his living. If he could live without preaching, he would quit immediately, and he looks forward with extreme pleasure to the time when his savings will permit him to assert his independence and throw off the clerical burden. For the sake of his bread and butter he may labor hard, and even suffer patiently, but he does not serve the Lord aright.

Nor does the lazy preacher serve the Lord aright. Of all professions in the world the ministry of Christ has the least room for lazy men. No matter how small a preacher's field may be, a sermon for a small congregation requires as much labor and time as a sermon for a large congregation. And yet there are men who are too lazy to work with their hands at some honest trade, or with their brain in some other

profession, but sneak into the Lord's vineyard and throw their lazy bodies in the shade. God have pity on the congregation in whose lap such a lazy sluggard folds his hands and sleeps. God save us from such preachers with such motives. They are a curse to themselves and the Church. There is an abundance of these and we want no more. Give us preachers who are glad to serve the Lord because they feel grateful for His great deliverance of their own souls from hell; who love Him with a love that is ready to do anything. Aye, even to go into the jaws of death for Him and His cause.

The Ev. Lutheran minister enters upon his duties solemnly obligated to preach the truth of God's Word. That truth is not left to his finding out, but is clearly defined in the Confessions of his Church, to which he is bound by his ordination vow. Now I speak from experience when I say that the young preacher, fresh from the Seminary, where the doctrines of his Church reign supreme, enters upon his work with expectations something like this: All I will have to do is to preach these truths, and people will believe them. They are so evident that whoever hears them must believe. I confess that when I first entered the ministry my whole soul was so wrapped up in that sweet delusion, that seven years of adverse experience has not succeeded in dispelling it entirely. But oh the heartaches, the disappointment, the disgust and temptation to shake the dust off your feet, to exchange the ministry for anything else—a buck and saw, a pick and shovel, anything to take you away from such almost hopeless, up-hill work. And it is not only the opposition from without that is so oppressing. It is the contrariness in his own congregation that hurts most. I tell you, church-members sometimes know not what pain their words and conduct cause their pastor, and how near they sometimes come to driving him out of the ministry entirely. God only knows the hot combats which His faithful ministers

fight in their own secret bosoms. Now, what is it that keeps these men at their posts, preaching away for meager salaries, and those sometimes given to them grudgingly; preaching away against the bitterest opposition and sneers of heartless enemies; preaching away until God takes away their breath, and even then yet, in that last solemn hour, when the light of a better world dispels the shadows of disheartened souls, aye, in the hour of death, preaching their unshaken confidence in the promises of God? Oh, it is the love of Jesus, kindled by the Holy Spirit, the gratitude of a redeemed soul for the blood and death of Him who loved it first and gave Himself for it. No, my dear Brother, without the love of Jesus in your heart, you will never run the course of a faithful minister. With it, however, there is not power enough in the universe to keep you from carrying the Gospel torch in the very face of hell into the darkest night of unbelief and ignorance and satanic opposition, until God Himself summons you from this battle-field to the triumph of heaven. Oh serve the Lord with gladness, for that is needful to serve Him aright.

II. And it is well, too. It is worth your while to do the work to which such love impels you. The advice which parents sometimes give their sons—and such parents are sometimes preachers themselves—that they should not become preachers, because a preacher cannot make so much money, and has such a hard life of it, &c., always reminds me of Peter, when he advised the Lord that He should not let them crucify Him; and I think that the Lord's answer applies to such parents as well as to Peter: "Get thee behind me, Satan." It argues a great amount of ignorance, or a very small amount of love for poor sin-cursed humanity, or a great lack of confidence in the power of the Gospel to save souls, to discourage any young man from engaging in this blessed work.

Why, the Lord Jesus, the Son of God, Himself did it. Would you be ashamed to create a world if you could; to govern the sun in his dashing, brilliant course; to hold up the clouds; to command the storm and sea; to heal lepers and raise the dead? Why then be ashamed to preach the gospel? The same God who did all that was a preacher for three years on earth. And were His followers in the ministry all ignorant and pigmy minds? Why, if you would erase the names of all preachers from the pages of this world's history, that history would be unintelligible. Ashamed of the ministry! As well might you be ashamed of the cross on Calvary.

The ministry of Christ, moreover, is a work which Jesus not only Himself did, but which He has also directly commanded. "Go ye into all the world and preach the gospel to every creature." Trades and other professions have sprung from the necessity of man, and while the Christian, who follows them, also does the will of God, yet he who preaches the gospel is doing a will of God, which He has expressly stated, yea, which He urges upon man with special emphasis and pleading: "Go and preach the Gospel!" Oh, why not then serve the Lord with gladness in His holy ministry, when we thereby do His special will and bidding, yea, follow in His own footsteps?

And then the glorious object of the ministry! That, surely, ought to make every preacher serve the Lord with gladness. To gain that object is surely a full compensation for every trial and trouble and heartache which His servants endure. There is the glory of God. It is the highest object which any created being can attain. It is the theme of every strain of music in heaven, of every tone of angel's voice and every flutter of angel's wing, it is written in the brilliancy of the starry heavens, it is written in the grandeur, the awful grandeur of the ocean. Can man have a greater object, worthy of his greatest labors? Well, the glory of God is

the first object of the Christian ministry. And it is the Ev. Luth. preacher above all, who seeks that object. While others detract from the glory of God by doubting the infallibility of the Bible, by reducing the sacraments to mere signs and ceremonies, by teaching and fostering work-righteousness, by making God a partial God, who, although He could save all men if He wanted to, has only singled out a few favorites by some hidden process of His heart called election, while the rest, whom He could save just as well from their sins if it had only pleased Him to elect them, must go to hell on account of their sins—I say, while some thus detract from the glory of God, it is the Ev. Luth. preacher, the man of the Augsburg confession, who gives unto God the glory by preaching the pure doctrines of God's Word and administering the sacraments as Christ has instituted them. Let Lutheran doctrine prevail as it is taught in the confessions of our church, and the earth will be full of the Lord's glory. Here is an object for which to serve the Lord with gladness. It was a new, a bright star in the Spanish crown, when Columbus took possession of the New World in Her Majesty's name. But far more glorious is the deed of him who plants the banner of God's truth on the heart of another convert and takes possession in the name of heaven's King.

But the ministry of Christ has another object and that is the salvation of souls. Do you believe that souls without Christ are damned, and have you a heart that can feel for a perishing fellowman, oh, then serve the Lord with gladness in the ministry. Preaching the Gospel of Christ is a work of rescue. Even in time the salutary effects of such labors are discernible. Wherever the preacher of repentance and faith in Jesus has gone—and where has he not gone?—he has left monuments of the refining influence of his religion. But eternity alone will properly reveal the fruits of his labors, when those from every clime and country, who,

through his preaching have been brought to Christ and with His atoning blood have been washed of their sins, shall stand around the throne of God and blend their voices with the hallelujahs of heaven. Men praise with united voices the life-saving crew that flies to the beach when the storm blasts the trumpet of death and the angry sea with desperate fury lashes the rocky shore and the boom of distress comes mournfully over the dark waters, and louder than the storm are the cheers that greet the lifeboat as it returns from the wreck, freighted with men, women and children snatched from a watery grave. We preachers must not expect the world to cheer us in our work of rescue. But look you to the beach of heaven, there, where the mad billows of time beat upon the shores of eternity, is it not lined with eager spectators of our work of rescue, and does not heaven echo and re-echo with their shouts as often as another soul is saved from an everlasting death? Verily "the angels in heaven rejoice over one sinner that repenteth." And though by preaching a lifetime you should save but a single soul, and that but the soul of one of earth's humblest creatures, yet I say, serve the Lord with gladness!

And fear not for your reward. It will not consist in earthly treasures. Gold and silver, even if it were showered upon you in great quantities, could never pay for your labors. Your lot on earth may be that of Elijah, discouraged and tired, who imploringly cried to God: "It is enough!" or that of a thousand other servants of Christ who, weary and sick of their hard labors and the ingratitude of man, longed in spirit for the rest above—what matters it, your reward will not fail you. Is not your work a work of love, of love for Him who died to save you? It seems to me that there is such sweetness in the consciousness of having done the least service for Jesus, that it will take away the bitterness from every sad experience that may cling to the memory. The pleasure of such gratitude is in itself a reward.

And God has prepared a sweet rest for His weary preachers who have served Him with gladness. Not as a reward for that service, oh no, for He gives that rest to all who are in Jesus by faith. But His faithful preachers are not excluded from that rest and oh, how sweet it must be to them. The harder the toil, the sweeter the rest. How the weary and tired Moses and the Prophets, Paul and Peter and John must have enjoyed that rest! Verily, to lie down in the remotest corner of that peaceful mansion above would compensate a thousand times for all suffering here below, but the faithful pastor will not be allowed to hide himself in such obscurity behind the throng of the redeemed. God is going to find him and draw him forth before all the great multitude, for as Daniel tells us: "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever!" Dan. 12, 3. Why not then serve the Lord with gladness?

H. P. DANNECKER.

CURRENT THEOLOGICAL AND RELIGIOUS THOUGHT.

No problem in the Christian Church of America and indeed of all lands is more "burning" than that of biblical criticism. It is true that as far as known there is not a single prominent man in the Lutheran Church of America who is an advocate of the radical measures of advanced thought and research in this respect; but it is an undisputed fact that elsewhere in the Lutheran Church concessions are made to the new "ism" of the hour that can not but appear dangerous to those whose reverence for the Scriptures has made them more cautious in yielding such ground. This is especially true of the Lutheran Church in

Germany, and in a limited sense also of our Church in Denmark and the other Scandinavian countries. It is literally true that there is not a single Old Testament professor in all the twenty universities of the Fatherland who does accept the documentary theory of the Pentateuch, deny the Mosaic origin of these books, regard the chapters 40-66 of Isaiah as the production of a great unknown prophet of the Exile, a Deutero-Isaiah, and adopts similar innovations. This is the case not only in those universities which make no claim to the Lutheran Church, but also in Leipzig, Erlangen, Dorpat, Rostock, which are currently accepted as representatives of the Lutheran Church and themselves lay claim to this distinction. Since the death of Professor Keil, who was really when writing his conservative commentaries, not a professor but a private citizen in Leipzig, and of Professor Bachmann of Rostock, whose voice was never or seldom heard in the biblical debates of recent decades, there is no prominent scholar of the Protestant Church in Germany who has not seriously modified the traditional views of the Lutheran Church in regard to the origin, character and contents of not a few of the biblical books. And this is done with the full consciousness that these innovations are departures from the accepted standpoints of historic Lutheranism. Dieckhoff's work on the Inspiration and Inerrancy of the Scriptures, in which he admits the possibility and reality of errors in the externals of Scripture, aim to show that these views are those of Luther and others of the best representatives of the Church, and that the verbal inspiration is a product of the dogmatical thought of the seventeenth century; and yet Dieckhoff is generally regarded as one of the most decided advocates of Lutheranism in Germany. Thus it cannot by any means be said that the Lutheran Church is not directly concerned with the ups and downs of research and opinions in this department of theological discussion. At her own hearthstone too the spirit of modern biblical

criticism has been welcomed by some and what the character and products of this spirit are deserves to be closely studied.

The Briggs affair in New York and the Smith affair in Cincinnati are by no means an accidental sensation of the hour. The problems involved in these cases, in which the principles, practices and results of the modern critical school are struggling for official recognition and acceptance in the churches of America where hitherto they had been excluded and regarded as an exotic growth that could not find root in the ecclesiastical soil of this country are signs of the times and involves the foundation of the Christian Church, namely the Sacred Scriptures as the Word of Revelation of God, to and through and for man, and therefore the sure basis of his salvation. Not this is the danger that the Scriptures are subjected to the severest tests and the closest scrutiny; or again is this the danger that on isagogical points, such as the authorship, date or composition of this or that book new views have been promulgated. In regard to the former it can only be said that the Scriptures invite such a scrutiny, and fair and honest criticism can only make the Scriptures all the more sure and certain and reliable. Of course the conviction that they are the revealed Word of God and a firm foundation of hope is something that no logic and no historical evidences can demonstrate. Mathematical proof for the divinity of the Scriptures is something that in the nature of the case is an impossibility. The conviction that the sacred books of the Old and New Testament are the Word of God, must be the work of the Spirit of God on the hearts of men working through that Word itself. It is a moral, not an intellectual certainty. But yet historical, archaeological and similar evidences have an important work to do in removing difficulties which constantly arise and which in the minds of many cause a doubt to arise whether the claims of Scriptures as to their divine origin and contents are in conformity with the facts of the case. This is

the sphere in which biblical criticism has its work to do, and the study of all the evidences of this kind can only prove profitable to theology, provided it is conducted in the spirit of fairness and honesty. That this is always done in modern criticism must emphatically be denied. The common theory that the Scriptures must be judged in accordance with the ordinary canons of literary criticism is all correct if rightly understood and applied. If it signifies that the Scriptures cannot materially have contents differing in kind from those which can be expected in human writings, it is decidedly false, and the whole process of research is a begging of the question. And yet this is just what modern critics of the most pronounced type do. Kuenen, who has had the distinction of giving his name to the most radical of Old Testament schools, distinctly states that he proceeds from the standpoint, that "the Old Testament religion is one of the great religions of the world, nothing less, *but also nothing more.*" Naturally this is the most pronounced rejection of the supernatural character of the contents of the Scriptures, and a criticism based on such principles will naturally adjust and re-adjust the Sacred Scriptures to this ideal, and fit them to this Procrustian bed. And yet a good deal of modern criticism is just of this kind. It is notoriously superficial and exceedingly subjective. There is involved in it a good deal more than a determination of the facts in the case. In regard to these there are not such widely divergent differences between the schools; but it is in regard to the interpretation of these facts and the principles to control this interpretation that the ways diverge. In fact, when analyzed down to rock bottom facts the great difference is that of standpoint over against the Scriptures. The discussion is a new phase of the ever changing kaleidoscope of the struggle between faith and unfaith. At the bottom the radical innovations really signify naturalizing and naturalistic

conceptions of the Scriptures and the religious development of which they are the official records.

Nor, again, is the danger merely in the newness of the ideas propounded. An opinion is not necessarily correct because it is old and traditionally accepted, nor is an opinion necessarily wrong because it is new and not yet current. This the history of the Church has shown most significantly just in connection with the subject of the Sacred Scriptures. For nearly fifteen hundred years the Church adopted as standards and of good authority with the really inspired books of the Old Testament, the uninspired apocrypha of the Greek Canon. These the Lutheran Church of the Reformation, in conformity with the formal principle of the Reformation that the Scriptures and they alone are the guide and basis of Christian faith and doctrine, rejected. This was a most decided innovation; a most determined application of the principles of "higher criticism," in the correct and proper use of that term; yet the innovation was a blessing untold to the Church of God, and was the substitution for an old error of a much older truth.

In this way there are a number of new views advanced by modern biblical criticism which in themselves are harmless or may be even an improvement on older ideas. No generation of Bible scholars can claim a monopoly or completeness of knowledge for themselves, and just as the generation to which especially conservative Lutherans look with awe and veneration were widely in advance of the generations that preceded them, thus too in our day and date it is not at all impossible that certain biblical books, parts of books, passages, or single words can in their entire length, breadth and depth be better understood than they were even by that favored host which has impressed its stamp and seal upon Lutheran theological thought. There can, for instance, be no doubt that we understand all those passages which are historically or otherwise entwined in the history,

geography or archaeology of the Bible lands better than did the theologians of the sixteenth and seventeenth centuries. In the famous works of Thomson, "The Land and the Book," the first psalm is taken through by way of illustration and shows what a wonderful light the Palestine of history and of the present throws upon this sacred lyric. Again the study of the Jewish thought and literature of the New Testament, against which the polemics of Christ, of the Apostles and especially of Paul are directed, and thus the determination of the historical background of the New Testament writings in all its details, as this has been done and is being done by the criticism of to-day, enables us better than before to appreciate at least the character if not the contents of the arguments of the New Testament writers. It is a fixed fact of the history of the Church, which is no more than what we have a right to expect from the promise of God's providential guidance of the destinies of the Church, that the Church should with the centuries and ages grow in knowledge and understanding of the truth as it is revealed in the Scriptures. That the present generation in its Bible work should be in all particulars and instances an age of retrogression in this regard cannot be harmonized with the growing power of Christianity and the spread of its spirit. Outwardly at least this is an age of Christian development such as the Church has seldom if ever witnessed since the apostolic era; that inwardly there should have been no advance is, under the circumstances, not to be expected.

The idea, for instance, that the Pentateuch is a composite from a number of sources is in itself no dangerous hypothesis. Indeed, as far as the Book of Genesis and the first chapters of Exodus are concerned, this is the most absurd thing in the world. That the writers of sacred history also wrote one of these historical documents, we know from their express statements in such works as Kings and Chronicles. The danger in the Pentateuch problem lies not in the

analysis of these books, but in the fact that upon this analysis is based a theory of the literary growth of these books and of the gradual development of the religion of the Old Testament against which the Old Testament itself strongly protests, which makes these books really pious frauds and impeaches the authority and divinity of Jesus Christ by rejecting or perverting His standpoint and teachings in regard to the Mosaic origin of the first five books of the Bible. Again, it really matters not so much in itself if the last chapters of Isaiah were from the pen of another than the first 39 chapters; for this view need not come in conflict with the prophetic character of these chapters; but when such claim is made Christ's declarations to the contrary are boldly rejected. It is practically an attack on the omniscience of the God-man and not so much on the author of Isaiah 40-66. These facts again show how the spirit of rationalism has eaten its way into the modern critical investigations, and a *festina lente* is placed constantly in reference to the adoption of the spirit, methods, manners, and results of this criticism. It is a fact beyond dispute the particular age and date or author of a book has little effect on the proper estimation of its value and worth for Christian knowledge and instruction. No man knows who wrote the Book of Job or when it was written; yet this ignorance does not damage the spiritual teachings of the masterpiece of Hebrew poetry.

This indicates in what line the real benefits and harm of the writer's style of biblical criticism is to be found. Practically its benefits consists in a clear understanding of a certain number of separate passages and words, especially those the individual characteristics of which come out into bolder relief by historical and other external research. The harm done by the writer's criticism consists in a greater or less determination to weaken the divine element in Revelation and Scriptures, and in consequence a detraction from the revealed contents of the Word. The leading trend and tendency of

modern thought is naturalism, and the radicalism of biblical research as an application of this general current of thought to the sacred records consists in a reduction to the least degree or to a nothing of the supernatural factor in the origin and contents of the Scriptures. In reality this philosophical idea and ideal has a predominating influence in the researches of the advanced critics. The object is, to use a word of the late lamented Professor Delitzsch, to introduce a "religion of the era of Darwin," and to find this religion in the Old and the New Testaments already. If there is any tendency apparent in the investigation of prominent modern critics it is the effort to find in the religion of the Bible two traits, namely, first, a development from purely natural sources in which the influence and activity of Jehovah or God is more formal than real; and, secondly, an unfolding of this religion along a direct line, or, to use a popular term, according to the principle of natural development. This is so clear and apparent that even the more candid critics themselves, such as Dillmann, of Berlin, severely censure this *gradlie-nige Entwicklung* of the Wellhausen-Kuenen School.

Of course these strictures refer only to the more radical schools. There are men given to critical research in which they make certain concessions to biblical books, who decidedly maintain the divine in Scriptures and in the history and contents of Scriptures. There never was a firmer believer in the God of the Bible and in Jesus Christ His Son and our Redeemer than Professor Delitzsch. Yet, as far as the literary analysis of the biblical books is concerned, he adopted extreme views, placing even the Levitical portions of the Pentateuch only shortly before the Exile. This portion was a psychological mystery to many of his pupils, who could not but see in his attitude a conflict between the head and the heart. But as to the facts in the case there can be no doubt. Similarly we must judge concerning such men.

now yet living, as Strack, of Berlin, Grau, of Koenigsberg, Zœckler, of Greifswald.

What makes these innovations so seductive is the fact that seemingly their beginnings, at least, are justifiable. They are advanced on the plea that in former generations the human factor in Scripture was ignored, and the divine, by means of a mechanical theory of inspiration, made practically the sole and only factor in the production of the holy books. The very worst kind of error is that which contains a germ of truth, and this is the case here. There can certainly be no doubt that the scholars of former centuries did not open their eyes and ears, as they might have done, to what may quite properly be called the human element in Scriptures, the circumstances of time and place, the author, and the individuality of his method of thought and of the presentation of the one divine truth common to all the sacred writers, of the historical background of the different books which contributed its share toward giving these books the shape and form and contents which they have. In short, the historical principle did not receive the attention which in justice it might have claimed in biblical interpretation. Yet, if the older generations failed in this respect, their failure was on the safe side. They clearly felt and taught distinctly the *sui generis* character of the Scriptures is a divine Revelation and the history of such a revelation. In this they were strong, and in this modern criticism is weak, exceedingly weak. And here is the touchstone, the key to the character and spirit of biblical research. If the fathers erred, they erred on the right and safe side.

One of the most marked results of the new theories is its virtual rejection of the formal principle of the Protestant and Evangelical church, the Scriptures as the basis of Christian faith and knowledge. It voluntarily resigns the Scriptures as the basis of its system. Modern criticism teaches that we do not need an infallible Bible. Our faith is an

inner conviction originating from the power exercised by the Scriptures upon us. The Scriptures are no longer the boundaries and limits of faith. This is merely a subjective matter and can be fixed, firm and settled even if the most destructive views as to the Scriptures are entertained. This type of criticism throws aside the fundamental principles of Evangelical Christianity, shifts the basis of authority in faith from the infallible Scriptures to subjective conviction of a misty character and thus virtually deprives Christians of their firm foothold and foundation. There can be no doubt that in the providence of God the critical discussions of the day will eventually only set into bolder relief the divine character of Scriptures; but the present methods and manners, while not devoid of some good, have on the whole proved baneful in many ways.

That these innovations should become the prevailing teaching of the Church is not to be expected. In the long run error will never prevail over the truth, least of all in the Church. In fact, the beginnings of the disintegration process have already put in their appearance. In the name of criticism, advanced critics are demanding new ways and methods. Such men as Professor Klostermann of Kiel, are striking sledgehammer blows against the documentary theory of the Pentateuch represented by its advocates to be "the result of a century of close Bible study." In the *Neue Kirchliche Zeitschrift*, of Munich, Klostermann is publishing a whole series of articles slowly undermining the current views. It is true that he does not do this in the interests of conservative criticism but seeks to supplant the old theories by a new one probably just as objectionable. Yet protests like these against the "sure" results of criticism coming from these quarters go to show that these results are not so "sure" after all. Other scholars are beginning to reduce the whole scheme *ad absurdum*. Just as Archbishop Whately early in the present century, by following strictly the prin-

ciples and manners of the rationalistic school of his day, demonstrated that such a person as Napoleon never existed, thus the methods of modern criticism are applied to other books, and it is shown that anything and everything can be proved by them. An English writer going by the name of Dr. MacReal Sham, and a German by the name of Hessedamm have both applied this process to Romans with excellent results. A better *reductio ad absurdum* could not be asked for.

In fact the signs of the times indicate the beginning of the end of the radical criticism of the biblical books in its present phase. What the residue of good may be which the discussion of decades shall leave to the Church only a prophet could foretell. The history of God's providential guidance of His Church shows that in the end the Church will be the gainer.

GEORGE H. SCHODDE.

EDITORIAL.

HONOR THE CATECHISM.

In the olden time the Small Catechism of Dr. Luther was not only called, but also treated as the "Bible of the Laity." The idea in such denomination and treatment was not at all that the Bible should be supplanted by the Catechism, and that the faithful use of the latter rendered the former practically superfluous. Nothing of that kind entered the minds of our Bible-loving and Scripture-searching fathers. But just because they knew, as Luther knew it, the importance of instilling a knowledge of what the Bible teaches into the minds of the people, they diligently used the little book in which Luther, with admirable skill, had set forth the main substance of their teaching in a small compass and in simple words. And just because we are so

anxious that the people should know what is in the Bible do we urge the faithful use of the Catechism for their instruction in connection with the daily reading and searching of the Scriptures at home, and the hearing and learning of God's Word in the public worship of the church. No measure would contribute more to the prosperity of our congregations than a re-installment of the Catechism in the place which the Lutheran Church originally assigned it. We do not need and do not want the popular new measures which have their root in views and opinions that are not in harmony with the faith of the Augsburg Confession; we do need and do want a return to the old ways which accord with the life and spirit of the great Church of the Reformation with its pure Word and Sacraments.

We do not mean to intimate that in the congregations of our synod catechetical instruction has been abandoned in favor of the radically and thoroughly sectarian whim that the essence of Christianity consists in a disposition to do right. Such a disposition is not unknown to heathen peoples, and there are not wanting among them instances of men who practiced it. Good men, in the relative notion of goodness which human reason suggests, are found everywhere. It is not only the gospel of the incarnation of the Son of God to save us from our sins that makes the distinction between good and evil, and it is not only in Christian lands that examples are found of men who make the distinction and who practically illustrate it. Relatively good men are found in all countries and among people of all religions. It would be an insult to our pastors and to our churches to assume that they do not know this, and that any of them fall in with the foolish thought that Christianity has nothing more and nothing better to teach, than that God requires men to be good, and nothing more and nothing better to offer than certain directions and certain motives for being good. They have not so learned Christ, who is not only a

great Teacher, but the Lamb of God that taketh away the sins of the world. He is our Savior, and His Word is the power of God unto salvation. Thank God, our pastors and all our churches know that, whether people are relatively good or bad, or whether they call themselves Jews or Gentiles or Christians, man's only hope to escape the wrath which is to come is presented in Christ; "neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Acts 4, 12. Nothing can help our lost race but the redemption which He has effected and the faith of the operation of God which appropriates His merits. This all our churches know and believe, and therefore they will not consent to adopt the crude and ineffectual ways of rationalists and sensationalists and naturalists of any sort. They believe that the truth unto salvation is revealed in the Holy Scriptures, and must be taught in order that the divine light may shine into the darkness of humanity and the divine power may come to the rescue of man in his impotency. Hence they ply the Catechism, that the truth in Jesus may be made known to the minds and exert its saving power in the hearts of the people. We have sufficient knowledge of the Ohio Synod to assert with some confidence that there is not a single church in its connection that does not practice catechisation as a means of preparing persons for communion and for participation in the work of the congregation, and that there is not one which does not prize it or which regards it as useless and needless. There is no way recognized among us to prepare for confirmation but that of learning the truth revealed from heaven for our salvation, as this is summarily and lucidly set forth in the Catechism. Possibly there are some pastors who, influenced by the lazy methods and easy-going spirit of the sects around them, are content to confirm catechumens before they have a clear knowledge of the essential truths of the gospel, quieting their consciences by the reflec-

tion that these persons mean well and probably will give such subsequent heed to themselves and the doctrine that they will do well. Possibly there are some who are not as self-denying and self-sacrificing as they should be, and are therefore satisfied to confirm young persons after meeting them twenty or thirty times for instruction, though they are themselves convinced that no less than a hundred such catechisations would be necessary to qualify them well for their intelligent renunciation of the world and consecration to Christ. Such things are possible even where the utmost is done to prevent and correct them. But the principle is universally recognized among us that people must know the truth before it can be a power in their faith and life, and that to bring the truth in Jesus to their minds and hearts no better instrumentality exists than the Lutheran Catechism, and the work of catechising those preparing for confirmation is nowhere neglected. In that respect the "Bible of the Laity" is honored in all our congregations.

But this is not all the beneficent use that can be made of the Catechism, and not all that was made of it in better days. Over each of its chief parts was written "as the head of the family should teach them in all simplicity to his household." This statement of the purpose of the Catechism is still printed in the various editions issued from the press. But it is generally overlooked, and the precious "enchiridion" is in most of our households no longer the handbook for daily instruction and edification. It should be re-instated as the family manual, not to the displacement or disparagement of the Holy Scriptures, but as a help to their study and a means of securing their more intelligent and devout and constant use. If pastors are anxious, as they should be, to lead the people back in the good old ways in which the head of the house was conscious of his priesthood and the responsibility it involves, in which there was an altar in every household and daily sacrifices were offered, in

which the truth revealed from heaven for our salvation was sought for light and guidance and Christians walked with God every day, diligently performing the work of their callings and patiently bearing the burdens and crosses of their journey in this land of their pilgrimage, there is no better way than that of restoring the Catechism to its original place in company with the Bible and Prayer-Book and Hymnal. Materialism is gaining the ascendancy among us to such an extent that the people's reading and thinking is devoted largely, if not exclusively, to the things of this world. Even on the Lord's Day no exception is made. The Sunday papers meet the unholy want, and the supply keeps pace with the demand which they help to increase. In this respect no thoughtful Christian can regard the outlook hopeful. If the disciples of Christ become indifferent to such things and deem it useless to set themselves against the current, there is nothing to be expected but that the stream will grow wider and stronger and carry everything with it. There is no hope that the mass can be saved from putrefaction if the salt of the earth has lost its savor. Other powers and influences are necessary than those which go out from the world, the flesh, and the devil, whether these assume the form of science or business or pleasure, if the people are to be saved from their sins and the destruction which, sooner or later, sin must bring upon those who are without Christ. Our help is alone in the name of the Lord. Let Him and His saving power be better known by a more faithful use of the Catechism in our houses.

That which is taught in the household must be taught also in the school. The one truth in Jesus is the light and comfort of man through all his life and in the agonies of death. That must be our strength and solace in all our journey to the promised land. And the Catechism contains that. We can never have too much of it; the danger is only that we will have too little of it. As a matter of course it

must therefore be taught in the school as well as in the home. So far as we know our parochial schools use it constantly and faithfully all the year round. But singularly enough, where there are no parochial schools and the opportunities for religious instruction outside of the household is confined mainly to the Sunday-school, this is often neglected, as if there were more important matters to attend to than that of teaching children the truth revealed for their salvation. No modern appliances, especially such as find all help for man in secular knowledge, though it pertain to Biblical archaeology, can ever answer as a substitute for it. First and foremost there must be an inculcation of the truth unto salvation as the Catechism gives it, and all the rest is auxiliary to this. Sunday-schools miss the aim which the Church must have in view in all its teaching when they neglect this one thing needful, and no seeming success in rendering them popular and drawing multitudes into them can ever atone for the fault. Better gather a few to sit at Jesus' feet than gratify the carnal desires of a crowd.

And after confirmation the Catechism must not be laid aside as a book that may have been valuable in childhood, but that is useless now. Our fathers were in the habit of having catechisations on Sunday afternoons for old and young, which newly confirmed members were for several years required to attend. In some of our German churches this custom is still observed. It is the best kind of a Sunday-school, though it lack some of the attractions held out by so-called modern improvements. There is the advantage in it that persons approved as competent do the teaching, and subjects approved as profitable for the soul are taught. After all experimentation under the direction of advanced science the verdict must eventually be that the old ways of the Church are best, because they are those of God's Word. At any rate there is need that confirmed members should be urged and induced to continue the diligent study of the Cate-

chism, and that the pastor should continue to be their teacher and friend in this regard. When young people announce themselves for holy communion the shepherd that has a loving heart and an anxious concern for their welfare, will have something to ask them and something to say to them; and as they have learned the Catechism and this contains the substance of that which it is needful to know and remember and do, this something will naturally pertain to the Catechism, the blessed truth which it contains, and the Christian life which it inculcates. Such pastoral practice could serve as an instrument to the people to keep their Catechisms in mind and in hand, and not cast it aside after confirmation as the manner of so many is. In sermons too the Catechism should be quoted as opportunity offers. In every way it would be well to re-instate the Catechism in its old place of honor.

HIS NAME IS WONDERFUL.

Between the faith in Christ which the Holy Ghost works and the natural unbelief of the human heart there is no middle ground. "Verily, verily I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." John 3, 5-7. The truth in Jesus cannot be made palatable to the natural man. Jesus and His words of life and salvation are an offence to hearts that are spiritually dead. Their ignorance and their pride set themselves against Him. "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. 1, 23. 24. Any concessions that are made to the arrogance of human reason on the pretensions of human pride are, however well-meant they may be,

nothing more than partial surrenders which encourage the foe to renewed assaults. Christianity has no concessions to make to infidelity, and he is no faithful soldier of the cross who is frightened when opposing hosts appear in force and yields position after position to conciliate them. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6, 13. Believers have nothing to fear in the conflict with Satan and sin. "The Lord is on my side; I will not fear: what can man do unto me?" Ps. 118, 6. Neither the intellectual nor the physical power of enemies need be dreaded when they array themselves against Him who alone doeth wonders. "Thou shalt dash them in pieces like a potter's vessel." Ps. 2, 9.

That His name is Wonderful and that He does wonderful works is just what is intolerable to the natural man, who "receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2, 14. Against that which is the Christian's comfort and joy all the attacks of unbelief, in whatever form they come, are eventually directed, and to all hostile demonstrations against Christ and the Church the words are applicable: "Ye do err, not knowing the Scriptures nor the power of God." Matt. 22, 29. That God loved the world which had turned against Him, that the Son of God was made flesh and dwelt among us for our salvation, that the Holy Spirit purifies to Himself a peculiar people zealous of good works, that "He delivereth and rescueth, and worketh signs and wonders in heaven and in earth," are not acceptable truths to carnal thinking. The objection is that they do not lie on the plane of natural science and are not explicable on natural principles. When Christian scholars make labored efforts to meet and set aside such objections by recognizing their validity and making all sorts of concessions in order to disarm hostility and conclude a peace with those who will accept nothing that lies beyond the sphere of the natural, the whole proceeding is suicidal. Peace on that principle is simply a surrender. Men that

stumble at the inspiration of the Bible or the miracles which it records, will not be reconciled to Christianity by explaining away the supernatural in these wonders of God's working and reducing all to natural laws. Their difficulty lies deeper. They stumble at the Scriptures and the power of God, at Christ and the whole economy of grace looking to the enlightenment and regeneration and salvation of a lost world. They object to Him whose name shall be called Wonderful, not only to the wonderful works which He has wrought and which must seem foolishness to them because they err, not knowing the Scriptures nor the power of God.

But this very truth which the natural man cannot receive and which must appear foolishness to him, because it is not subject to the laws of nature and the tests of natural knowledge, is the great consolation of the Christian, who knows it to be the wisdom of God. That God loved the world and sent His Son to save us; that the Savior came in the fullness of time, true God begotten of the Father from eternity, and also true man born of the Virgin Mary; that the God-Man died to satisfy the demands made by the righteousness of God upon our sinful race; that the benefits of His vicarious life and death are conveyed to us by the Holy Ghost through Word and Sacrament, — these are wonderful things. But they are precious beyond utterance. To science that rises not above nature they may seem absurd: they are all plain to souls that know Him whose name is Wonderful. He has made them known, not indeed by the revelation given in nature, but by the Scriptures which He has given by inspiration. These testify of Him, and the words which they speak are spirit and life. They declare to us the mind and will of God, and blessed are they that hear this Word of God and keep it. If our reason cannot understand how the wonderful things which they tell us can be, why should that at all disturb us, seeing that He who does them is God, who alone doeth wonders and with whom all things are possible? Facts do not depend for their existence upon our comprehension. The Son of God was really incarnate, so that He whom we adore as our Lord and Savior is truly a

man like unto ourselves, and yet is truly God over all blessed forever. We may not be able satisfactorily to explain to the enquirer how He that was born of a woman and suffered and died could be the Lord from heaven who is from everlasting to everlasting, but the Scriptures testify that it is even so, and that suffices for him whom the Holy Spirit has led to believe the precious tidings of peace. The science that recognizes no source of knowledge but that which is found in nature may not be satisfied with the reference to the power of God in explanation of the working of miracles or of the hearing of prayer, but to him who believes the Scriptures and knows the power of God the truth is as precious as it is plain notwithstanding. These wonderful things, which seem so unreasonable when examined in the light of nature and by the tests of natural ability, are perfectly reasonable when viewed in the light of revelation, which makes known to us the power of God whose name is Wonderful. In Him we trust. Those who do not believe that He is and that the Scriptures are His Word are to be pitied, but they must not expect us to yield the blessed truth because they blindly reject it.

DOCTRINAL LAXITY leads to moral laxity. If a person will not absolutely submit to the Word of God in a question of doctrine, he has not the submissive spirit which unconditionally subjects itself to the Word of God in a question of life. The principle is the same in both cases. It is a question of authority. When God speaks, shall the servant hear? Are we human beings of such a nature and in such a condition that we must recognize the supremacy of Him who speaks in the Scriptures, or are we, in a measure at least, independent and autocratic, so that what He says may be subjected to our scrutiny and judgment and, if reason can be shown, declared invalid and set aside? Are we servants, and is God the Lord of us all? That is a primary question that needs to be settled in our minds, before the other question about receiving this or that particular doctrine or obeying this or that particular precept of the Holy Scriptures can

be properly considered and decided. If He is not the absolute Monarch and we are not, as His creatures, His absolute subjects, who are made to do His will and find the end of our being and the happiness of our life only in doing it, we may weigh what He says and reject it if it be found wanting. But if He is God, who reigns alone in the universe, and who shall judge us at the last day, what right or reason could we have to sit in judgment on what He declares and commands? And how can a difference be made in this regard between His will as revealed in the gospel and His will as revealed in the law, so far as the authority of such revelation is concerned? If we claim the right to subject the doctrine of the gospel to our own reason or feeling, what possible hindrance could there be to subjecting the demands of the law to the same criterion and summoning them before the same tribunal? When a man claims that in his judgment baptism is not the means of regeneration because it does not seem to him to be reasonable, a socialist may on exactly the same grounds claim that stealing from the rich is not a sin because the assumption is unreasonable. The fact is that when the claim is once allowed that man is the final judge in the matter of authority, morality is rendered insecure as well as religion. Those who assert the right to believe what they please, whatever the gospel may say, are asserting the right also to do as they please, whatever the law may say.

CIVIL VIRTUES establish no claim to eternal life. It would scarcely seem necessary to state and urge such a mere truism. But unhappily it is necessary. Even Christian ministers, whose duty it is to teach the truth in Jesus and warn every man that His is the only name whereby we can be saved, sometimes overlook it, and that to the great injury of the cause of Christ. Especially in funeral sermons is this frequently apparent, though probably much less in the Lutheran Church than in other churches. Persons who did not even profess to be followers of Christ and base their hopes of salvation on His atoning sacrifice, are lauded as good relatives, good neighbors, good citizens, good people

generally, and that in such a way and in such a connection as to make the impression that the preacher regards this as sufficient ground for the hope of blessedness in the future world. It is commendable to gather all that may in accordance with revealed truth minister comfort to the bereaved in the time of their sorrow, but neither in life nor in death is there any other way of salvation than through faith in the Lamb of God. It is only the sentimentalism of the flesh that is willing to ignore this when the season comes that tries men's souls and puts their faith to the test. No man cometh unto the Father but by the Son, and this does not become otherwise when pity would prompt us to wish that the curse of sin were not so dreadful and that the way of escape were not so narrow. Ministers especially must realize that the gospel which they are commissioned to preach is man's only hope. Not even the Christian virtues which believers possess, and the good works which they perform to the glory of their Master, give them any title to heaven; much less could the seemingly good life of men who are not under grace, and whose good works are therefore only more refined manifestations of the flesh. Believers, with all the regenerating influences of the Holy Spirit, still come short of the glory of God and fail of that perfection which His will demands; how then could the work of men who have not the Holy Spirit satisfy these divine requirements? "By grace are ye saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2, 8. Neither believers nor unbelievers are saved by their own efforts and their own merits. Believers are saved and unbelievers are not, simply because the former embrace the only Savior, while the latter do not. There is life and salvation in Jesus only.

MENTAL ILLUMINATION is morally indifferent. It is neither good nor bad in itself, but is capable of being used to good ends or to bad ends according to the moral quality of the person using it. The more light a good man has, the better he will be able to accomplish his good purposes; the

more light a bad man has, the better he will be able to accomplish his wicked purposes. A man is not necessarily good because he knows much; a man is not necessarily bad because he knows little. Mental and moral ability do not stand in the relation of cause and effect, but rather in that of means to an end. Learning does not make a man good. The theory that the mental enlightenment of the people must needs improve their moral condition and purify society, is without all foundation in reason and experience. Rascality becomes more polished and more subtle, more refined and more shrewd by mental culture, but it remains rascality, and that with greater skill and ampler facilities for devising and executing rascally plans. If no better argument could be adduced for popular education than the assumptions of such a theory, little could be said in its behalf. The theory is utterly groundless. Even the light that shines upon us from Holy Scripture, though it is attended by a power which does not lie in natural objects of knowledge and in natural faculties of knowing, may leave the soul in moral debility and perversity. Something more than mere learning is needed to make good men and women. We are not disparaging education or casting doubt upon the value of popular enlightenment. But we are desirous of helping readers to see that moral power is of higher worth than intellectual, and that securing the latter by no means involves the securement of the former. There is need of enlightenment that the true and the right and the good may be known and that the best means may be employed to render them victorious over falsehood and wrong and wickedness. But what has been gained if people are instructed in all the wonders and ways and wisdom of the world, in all its art and science and philosophy, while that is wanting which renders all conducive to the end of our being and makes life truly worth living? Let us have education widely diffused, but let us not imagine that mere intellectual enlightenment will of itself effect moral advancement, or that the true end of education can be attained without the regenerating power of the gospel.

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BEFORE THE ALTAR.

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PART II.

MATERIAL ELEMENTS.

Inasmuch as the mutual fellowship of God and His people underlies, pervades, and gives character and purpose to all Divine Service, the liturgical material is most naturally classified in accordance with the notion thus governing it.

§ 20.

Divine-human fellowship — as are fellowships generally — is intent on completing and perfecting itself, both intensively and extensively. To the achievement of one or both of these objects all its material is adapted and all its activity is directed.

1. To perfect itself the Church exercises its membership by communion in the things that are God's, (see § 5, Annot. 1); and it blesses with the blessing of God the chief life-relations of its members. When, in the first place, Christian fellowship is thus placed into a subject-object relation with itself, there is nothing contradictory and unnatural about this in any way whatsoever. Instances may be observed in nature where the expenditure of force in no wise

weakens but actually strengthens the agent at work. By its own practice, for example, any one of the human senses can be improved; the same is true of the muscles, and thus especially too of the mental faculties. And even so it is in the still higher sphere of the spiritual: to the man of God the Scriptures say, "Exercise thyself unto godliness!" and the godly who heed the advice, know the profit thereof. Applying this general, if not universal law to Christian fellowship, we have the following facts. The Church is a communion, but not wholly pure and perfect as yet; and it is a communion of *saints*, hence organic in its nature, and therefore subject to constant growth; this growth, — a process both of secretion and of assimilation — depends not only on the taking of spiritual meat and drink, but also on the spiritual exercise of self.

The life-relations, above referred to, are mainly the state of marriage, and the more prominent and specific vocations and stations of humanity; and these, considered as spheres within which the Christian life is called to approve itself and prove itself useful to the fellowship, are appropriate objects for Divine benediction and for churchly intercession.

2. To extend itself Christian fellowship brings into requisition and use also such means and agencies as serve to increase, from the masses without, its membership. The means through which a person is effectually regenerated and made one with the people of God are of course such as are divinely instituted and made efficacious for that end; but subordinate and auxiliary to them there are others, of human invention it is true, but yet very useful in their way: some, by way of bringing men under the influence of the Spirit of regeneration; others, by serving as a sort of frame-work to the means proper; and others again as safeguards to them. The most important and best approved of such instrumentalities the Church formally consecrates to her use; and this has led to established forms of dedication.

§ 21.

The liturgical material, classified with reference to its use, and set after the order of genesis and growth, may therefore be gathered together under two heads,

- I. Such as is employed in acts of initiation and dedication;
and
- II. Such as is employed in acts of communion and benediction.

This must be taken for a convenient grouping rather than for a strictly logical division; for everything done by the Church to build herself up from without is at the same time conducive to her inner self-edification; and the same may be said of the latter with reference to its effect in the direction of the former. The division, if such it may be called, is therefore based on the leading objective points of the two classes of acts.

I. ACTS OF INITIATION AND OF DEDICATION.**1) ACTS OF INITIATION.**

§ 22.

The acts of Initiation are A.) Baptism; and B.) Confirmation, Ordination, and Induction or Installation.

Viewed simply as acts of initiation, and these as coming into application according to the normal course of Church-extension, the following facts present themselves. By its baptism the child is made a member of the body of Christ, numbered with the family of His Church, and placed under her maternal charge. By confirmation the Christian youth is admitted to full spiritual membership. By ordination the candidate of theology is set apart for the office of the ministry at large; and by his installation he is formally introduced to the particular pastorate that has called him. The

same is true of the installation of "helps." Of these acts, baptism alone is divinely ordained.

BAPTISM.

§ 23.

Because of its Divine appointment, and of its regenerative and sanctifying efficacy, Baptism is coordinate with the highest of holy acts.

It is the foundation proper of the whole Christian life, the sacrament of regeneration, and the only means of grace applicable to man in his infancy. In, with and through it, according to the gracious will of God, the new-born child of earth is to be made at once the child of heaven. From it, as a merciful laver, man comes forth a child of God and a member of His Church. To symbolize this order, the font is properly placed in the forepart, if not of the sanctuary then of the upper section of the auditorium.

Baptism is a most holy act and replete with grace: it should be esteemed accordingly and, despite its frequent occurrence, be administered with becoming solemnity; then, being a public act, it should take place in the presence of the congregation and with its participation in it. Thus too will the child's actual incorporation into the Church be outwardly signified by its first presentation in the house and assembly of the Church.

§ 24.

The real and efficient Baptizer is the Triune God; the trustee and steward of this sacrament is the Church; its actual administration, for and in behalf of God and His Church, is the person thereunto called by them, to wit, the minister.

1. This is to remind the person officiating in what capacity he acts; moreover, to whom he is accountable, and in what way and to what extent. As to his position, the

presumption is that he serves one Master, the will of the people for whom he acts being one with the will of the Lord he serves, and whose will he must ever hold supreme.

2. It is understood throughout the Church that in case of necessity any member shall consider himself called to administer baptism. This then is not a breach of order, but order adapted to emergencies. A person acting on this silent call, performs baptism in the name of the Church and for God no less than the person formally appointed to do so; and a baptism thus executed is a true and full baptism, though for other reasons, it is well to have it publicly approved. That this may be done, liturgies are furnished with forms confirmatory of baptisms thus performed.

§ 25.

The essentials of the baptismal act are: the application, to the baptizand, of water "in the name of the Father and of the Son and of the Holy Ghost."

"Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Matt. 28, 19. These words of its institution contain all the essentials of baptism. A sacrament, considered as an act really executed, consists: first, of the earthly substance commanded; secondly, of the heavenly substance promised; and thirdly, of the application of these two "elements", mysteriously combined, in a manner and for a purpose divinely enjoined. Which one of the earthly substances is to be used; what are the several gifts and graces comprehended in the heavenly substance; and who is a proper subject for baptism: these, and others, are questions which the Scriptures answer more particularly elsewhere, and which invite to a study outside of the province of liturgies.

§ 26.

The originally simple rite of Baptism has been much enlarged by the Church; and although such additions are not essential to the sacrament as such, there is, nevertheless, a relative necessity for some of them and an appropriate use for others.

The several elements of the ritual that come up for consideration here, are designed:

First, to set forth, by words and symbols, the nature, object and efficacy of baptism;

Secondly, to serve as safeguards to both, the right administration of this sacrament, and to the blessings conferred by it; and

Thirdly, to beautify the holy act and to show forth the Church's high esteem of it.

§ 27.

Of the verbal and symbolic acts more or less in use among our churches we mention only such as seem to require some note of information or some elucidation.

1. *The verbal.* These are: *a*) the Introduction*, the charge** to parents or sponsors, the reading† of Mark 10, 13-16; *b*) the Questions††; *c*) exorcism.‡

2. *The symbolic.* These are: *d*) the repeated pouring or sprinkling; *e*) the sign of the cross; *f*) vestments.‡‡

* Freely from Luther.

** Substantially from Osiander's Tauf-buechlein.

† Introd. by Luther.

†† From the ancient Church.

‡‡ Quite naturally our baptismal formularies are not so much new creations as adaptations from the one in use throughout the Western Church in Ante-Reformation times. This ritual abounded in all sorts of notions and performances, and most of them ridiculously superstitious. In the first edition of his „Taufbüchlein“ Luther had retained a great deal of this rubbish, (which, however, in his subsequent edi-

Ad a.) Sponsors — already mentioned by Tertullian (A. D. 200), *de bapt.* c. 18 — are persons who assume *parental* obligations to the child presented for them by baptism. So long as the natural parents live and do their Christian duty, the sponsors assist them; but should the former neglect their duty or die, the latter are bound by their own voluntary act to take their place. From this it may be readily seen, both, what this office is and the importance attaching to it, as also, what are the proper qualifications of the persons to be elected to it. The liturgy points out to them their duties, formally binds them (e. g. “do you promise to use” etc.) and admonishes them to a faithful discharge of their task. (The history of many pious persons furnishes ample evidence in support of this good old custom of selecting sponsors for one’s children.)

Ad b.) The questions are three, and are addressed either to the persons presenting the child, thus: “Do you, in the name of this child, renounce Do you believe in God the F Do you desire that this child should be bapt. . . . ;” or to the child itself, thus: “Do you renounce Do you believe Do you desire”

tion of the same book he in most part omitted) as may be seen from the following list.

1. The exsufflatio, (in connection with exorcism.)
2. The salt, (placed upon the tongue of the person baptized, to signify, as the Catechismus Romanus will have it, that the one baptized shall “find a taste for good works”.)
3. The sign of the cross, (to signify that by baptism the mind is opened to things divine.)
4. The spittal, (with reference to John 9, 6, and with which the nose and ears are touched because baptism “enlightens the mind for the understanding of the truth.)
5. The chrism, (the holy oil applied after the abrenunciatio.)
6. The chrism again (this time upon the head as anointing unto membership of Christ’s body.)
7. White garment or cloth, (emblem of innocence.)
8. Burning candle, (symbol of love.)
9. The name of some saint, (as a patron for life.)

In the first rendering we have a statement of the faith upon and unto which the child is to be baptized, as also of the life to which it is to be brought up. At the same time the words are so put as to constitute an inquiry into the faith, life and purpose of those bringing the child, and are thus a basis of the charge obligating them to see to it that the child be educated accordingly.

The second rendering, the direct questioning of the infant, is a feature strikingly strange to an evangelical mind; and one in which the import and purport of the questions may well awaken the strongest adverse doubt as to their admissibility. The explanation that the earlier Church simply applied to infants without change its form of adult baptism, tells us how this mode of interrogation came to be introduced; but that does not remove the objections raised against it on doctrinal grounds. In its defense, the following points have been urged: first, children born of Christian parents have faith; secondly, faith must precede baptism; thirdly, the faith of the sponsors, or of the Church, counts by substitution for the faith of the child; fourthly, this mode of questioning can not only be justified but must even be demanded on liturgical grounds. On the other side it is urged that this form, taken as it reads, is contrary; first, to the doctrine of original sin; secondly, to the doctrine of baptism; thirdly, to the true intent and purpose of sponsorship; and fourthly, to fundamental rules of liturgics whereby everything obtruse and misleading is to be discarded. (For an extended discussion of this and of item c.), see *Theologische Zeitblaetter*, Vol. III., p. 257.)

Ad c.) Exorcism is retained among us to a limited extent. In the controversy which has led to its discontinuance, the arguments were, for its retention: first, it bears testimony of the originally sinful and enslaved condition of the baptizand; secondly, it sets forth the sanctifying and liberating efficacy of baptism; thirdly, it is the expression

of a courageous and defiant faith; fourthly, it is to be considered not *as an actus effectivus* but as an *actus significativus*; and as a prayer rather than an exorcising proper; fifthly, it is historically of doctrinal significance; and sixthly, its abolition might give unnecessary offense. Then, by a few over-zealous friends it has even been claimed that the wicked spirit must be expelled before baptism may be administered, and the Church is endowed with power and authority to do this very thing. Against its retention: first, to the doctrines of original sin and of baptism the Church can bear witness in other and warrantable ways; secondly, exorcism rather detracts from than sets forth the efficacy of baptism; thirdly, taken as they read, these words declare the baptizand to be a person possessed; fourthly, it is next to blasphemy to use such words as words of prayer; fifthly, it is a relic of papism; and sixthly, it is a lying ceremony, and one that corrupts the whole baptismal formula. (See note *ad b.* at the close.)

Ad d.) The threefold pouring or sprinkling is a thing quite natural, and is evidently intended to express by gesture what is said in words, namely, that the act performed takes place in the name of the Trinity. So viewed, it assumes a confessional character; and hence, though not essential yet once introduced, it should not be omitted.

Ad e.) The sign of the cross — *crux usualis* — is retained in many German liturgies in connection with the benediction, with the consecration of the “elements,” and with baptism. It is an expression of benediction in the name of the Crucified when once, and of the Trinity when twice repeated. More particularly, it is a gesture pointing to Christ as our refuge and help.

Ad f.) In the early days of the Church a white garment was given to adults, and a white cloth or covering — *sudaristum* — to infants at their baptism, as an emblem of purity of heart wrought through holy baptism. Hence the

present custom of presenting children for baptism arrayed in white.

Remark. — The custom prevailing in some congregations of having children baptized at home or in the parsonage is not only in itself a trenching in some measure on the solemnity of the act, but often leads to other things not becoming to it; such as ministers officiating with their “study-gown” and their slippers on; and the company present in shirt-sleeves, with bare feet, etc. etc. Everything should be done to have the rite performed with due reverence and amid surroundings which at least do not clash with its sanctity.

CONFIRMATION.

§ 28.

The rite of Confirmation is a formal and solemn mode of admitting to altar-fellowship the baptized catechumens of the congregation.

1. There can be no doubt that historically this act is closely connected with the laying on of hands in apostolic times, and whereby miraculous gifts were communicated. Compare with Acts 8, 12–17 and 19, 5–6 the statements in Acts 2, 38. 39 and 16, 15–33; etc. On the strength of apostolic precedent, the Church at first connected this act with that of baptism. Before long, and without such warrant, sacramental efficacy seems to have been ascribed to it, as also to the anointing shoved in between these two acts, to wit, the imposition of hands and baptism. This proved derogatory to the sacrament, which was in consequence held to have only a negative effect — the “putting off of the flesh”; whilst the ceremonies were esteemed to have positive powers: chrism, the conferring of the priesthood, 1 Pet. 2, 9; and the imposition of hands, the bestowal of the Holy Ghost. (See *Kurtz Ch. Hist.* § 32.) The Lutheran Reformation did away with the so-called sacrament

of confirmation, and gradually introduced (Bugenhagen, and in Pommerania?) for it the evangelical rite of confirmation.

2. If the apostolic laying on of hands could not, in the true sense of the term, be called a sacrament, was in fact only a special and temporary chrismatic power for extraordinary ends, much less can confirmation be said to be a sacrament or even a divine institution. It neither has sacramental efficacy nor is it necessary to salvation. It is a churchly rite, nothing more; and the necessity of it is only a relative one. But whilst our churches so hold, it is to be feared that among our people there are those who make too much of it — look upon it in some vague way as sacramentally efficacious and essential to salvation. An injudicious statement of reasons for its retention and the impressive ceremony of its performance, have, no doubt, led to erroneous impressions. The utmost care should therefore be taken in the instruction on this subject, as also in the requirement of this act and in the way of its performance.

3. The authorization of a person, henceforward to participate in all the spiritual privileges of the Church, is an act of such weight and consequence to the person and congregation concerned in it, that the mere thought to have it take place without witness and ceremony cannot be entertained. The public announcement, say by the minister, that the avowed faith and purpose of the candidate are such as to entitle him to admission and that therefore he is received, might suffice and could be allowed by way of exception; but that such a bare statement is not a safe and satisfactory *modus procedendi* in a matter so eventful, requires no proof. On the one hand, the entire body should consider it its duty to convince itself as such that the applicant for membership is duly qualified for and earnestly desirous of it; and on the other hand, the occasion of welcoming a new member, or members, is one of great joy, and therefore deserves to be celebrated. Thus an adequate ceremony of some sort be-

comes necessary; and the time-honored ceremony of confirmation answers the purpose admirably.

4. The leading features of a confirmation formula are: first, the exhortation; second, the confession of faith on the part of the candidates and their promise of fidelity; thirdly, the act of initiation proper, including special forms of benediction accompanied with the laying on of hands.

5. In case the catechumen has not been baptized, the formula of adult baptism covers also the act of confirmation. Or, if such a candidate is one of a class of baptized catechumens an appropriate arrangement can be made as follows: Place the person in or near the middle of his class, baptize him, abridging the formula to its essentials, to wit, the three questions and baptism proper, and then proceed with the confirmation of the entire class — that is, the person just baptized included — according to the liturgy. Another way is: to baptize such a person at some preceding service, say in connection with the examination or confession services, if such are held separately. However, the writer gives the preference to the former arrangement.

ORDINATION.

§ 29.

By Ordination a person is publicly and solemnly set apart for the work of the ministry within the Church in whose name the rite is performed.

1. The evangelical rite of Ordination is based on the Gospel ministry as a divinely instituted *office*, Matt. 28; Acts 1; 1 Cor. 12; etc., and is supported by apostolic usage; Acts 6, 6; 13, 3; 1 Tim. 4, 14; 5, 22; and 2 Tim. 1, 6. Its chief purpose is, to secure the right administration of the means of grace; to preserve the peace and order of the Church; to attest publicly, and thereby at the same time confirm the person ordained in his conviction, that he is called to the

ministry; and lastly, by common intercession to invoke upon him the blessing of God unto a faithful discharge of the office then and there committed to him.

2. The constituent parts of the Ordination ritual are, in the main: first, a *preface*, setting forth the ministry as an office divinely instituted, as being of the very highest importance, and the work as one to be well done; secondly, the *obligation*, or, the public avowal of the candidate that he will administer the Word and Sacraments in full accord with the Confessions of the Church; thirdly, the *authorization*, whereby, with the laying on of hands and prayer, the office is committed; fourthly, the *prayer* of thanksgiving and intercession; and fifthly, the *dismissal*, being a brief charge to faithfulness and closing with the *Pax*. Nos. 2 and 3 are *essentials* in this act.

3. It is evident from the nature and object of this act, that ministers passing over from one church to one of an entirely different faith, by so doing annul their ordination and forfeit their certificate; they may, therefore, very properly, be ordained again. If this is not done by separate rite, then should the act of their admission to the church they enter be such as to cover the essentials of ordination.

INDUCTION.

§ 30.

By his induction or installation, the person called to a particular pastorate, is openly and formally invested with the office thereof.

1. A close study of the Scriptures will show that originally there was but one act of investiture, the "laying on of hands"; and by this the subject was either assigned to take charge of general mission work or of an established congregation. Of either two distinct acts or of a double one, no trace is found in the Church until the notion of the hierarchy began to assert itself.

Luther did not merge the two acts he found in vogue, into one again. To ordain, he says, means to call a person to the ministry and to commit this office to him; and, if others at other places desire it, we at Wittenberg ordain and send them ministers. Vol. 31, p. 359; Erl. Ed. So, when at the close of his *Ordination Formula*, Vol. 64, p. 293, ib.— he says that “written or printed *Testimonia* shall be handed to the *Ordinatis*, signed by the superintendent and other persons, from which it may be seen that the persons named have been admitted to the office of the ministry and are not false teachers,” it is evident that to him Ordination was not one and the same thing with Induction. Accordingly both acts, though closely related, have been retained in the Church ever since; still much might be said in favor of merging them into one, and of having the act so combined take place in the parish the candidate is first called to serve.

2. The formula of this act embraces: first, a summary exposition of the mutual relation of pastor and people, with exhortation to its observance on the part of both; secondly, the investiture; and thirdly, prayer with votum.

3. The several offices of teachers, elders, deacons, etc., are, in so far as they are parts of the Gospel ministry, entitled to much the same solemn treatment; hence the several formulas for the introduction of teachers, vestrymen, etc.

2) ACTS OF DEDICATION.

§ 31.

Grounds and buildings and their appurtenances, when intended to serve exclusively religious purposes, are solemnly dedicated, each to its particular use.

1. About the propriety of such acts, there can be no doubt. Scriptural precedent justifies not only the dedication of things to the service of God, but also the employment of symbols and signs in the act or ceremony. See e. g. Exod.

29, 36. 37; 1 Kings 8; 2 Chron. 7, 1-3; and with them compare Luke 19, 45. 46.

2. The sanctity of things thus consecrated lies wholly in the holding and the use to which they are put. There is no change whatever in the property or character of the object itself, and to think so is superstitious. By its dedication the object is separated from all profane uses and set apart for some holy purpose.

§ 32.

Dedications among us are, as a rule, confined to things that are to be used for religious purposes.

1. Considered in the abstract there can be no objection to dedicating religiously things intended for secular use, such as public buildings, bridges, private residences of Christians, etc. But in view of the desecrating abuses to which such objects are frequently subjected it is well that now-a-days the Church is seldom called on to perform offices of this description. Besides, the generalness of dedicatory acts which would thus ensue, would have a tendency to detract from the solemnity of the ceremony. However, if the services of the Church are asked for, they should in no case be granted unless there is a reasonable certainty that the Word of God and the prayers of the Church are really desired. For display and sacred acting the Church should in no case lend her services.

2. Holiness is spiritual purity and beauty. From this it follows that everything intended either to symbolize or to subserve in some way the spiritual holiness, should be something adequately clean and comely and beautiful. . . . Caricatures, for example, are altogether out of place among holy things. Dust and dirt, rickety stove-pipes, broken windows, muddy walks and noxious weeds, etc., are desirable no-

where; but in or about places intended to be sacred, they are profaning nuisances.

§ 33.

Of the objects that merit the distinction of dedicatory rites, we mention, in part for consideration:

First, church-edifices, including fountains, pulpits, altars, communion vessels, organs and bells*;

Secondly, the Church's school, college and seminary buildings; then her homes for the orphans, for the aged, for the poor, for the sick; and

Thirdly, the cemeteries of the churches.

1. *Church dedications.* When an edifice is set apart for worship, it signifies that it is thereafter to be used for holy purposes only. Note well, first, for *holy* purposes. That excludes all false worship. Wherefore, to dedicate a church for the propagation of one faith, say, in the morning, and of another in the afternoon, is, to say the least, a perversion of the holy rite. "Union-churches" should not be built; but if they must be, they should not be dedicated. Secondly, for holy purposes *only*; that means, that everything secular and profane shall be kept out; and therefore, unless this be seriously intended, the building should not be consecrated.

Formulas for church-dedication include and make special mention of the pulpit, altar, organ, bells, etc. If any of

* The first use of bells is by some dated back to A. D. 400; by others, and perhaps more correctly, to 600. See Alt. I, p. 68. Church-clocks, 14 cent. Ibid p. 70.

Symbols, such as the Cross and Crucifix, the Lamb, Vine, Palm, Dove, Ship, and *ιχθους* = *Ἰησοῦς Χριστὸς, Θεοῦ Υἱός, Ἐωτήρ* were in use from the earliest times. Ibid p. 105; as also, somewhat later (3d cent. ?) portraits of Christ, etc. Vestments are of Old Testament origin. The same may be said of lamps and candles. See Exod. 27, 20.

these items are not provided at the time, the naming of them is omitted; and when supplied subsequently, they are consecrated separately. It is very appropriate to do this at the time of their first use.

The church to be consecrated should be opened, after a brief preliminary service — usually the singing of a hymn — in the name of the Trinity; the entrance should be orderly, the person or persons officiating followed by the vestry leading the procession. When an old building is forsaken for a new one, a short service should first be held in the former, after which the congregation should go to the new in procession formed in the order just given. When such however is not the case, it is well for the people to meet at some appointed place and thence in good order march to the church. In this way inconveniences in inclement weather and much disorder around the new building can be avoided.

If there are emblematic decorations and the like, care should be had that nothing suggestively profane and superstitious be introduced. What might be a pretty ornament elsewhere, may be wholly out of place in the house of God. A horse-shoe, a crescent, a wagon-wheel, a battle-axe, of just the loveliest flowers? well, we do not want them in the church. Neither have we room there for the portraits of such illustrious men as are the Schillers and Shakespeares, the Humboldts and Newtons. In this regard the pastor should give advice in good time, lest offense may be given afterwards by rejecting contributions of well-meant efforts.

2. *The Cemeteries* of the church are very properly dedicated, when they are what innocent folk think them to be; namely, not only the property of some congregation, but the burial-place of its Christian dead. If however, for the purpose of money making, they are at the disposal of any and every body willing to pay the price, then they had better not be consecrated; and, in fact, might as well be

done away with. What a church should aim at in this regard is the possession and management of a real God's-acre, that is, a place where the Lord's dead are laid away to await their resurrection unto life.

A Christian burial-ground is set apart for its purpose in the name of the triune God. An address on such occasions may be delivered in the church, but more appropriately on the ground where the act of consecration should invariably take place.

AN EXEGESIS OF JAMES 2, 25.

Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and sent them out another way?

A full ezegeesis of this text requires the consideration :

1. Of this passage itself together with Hebrews 11, 31 in the light of the historical facts as given in the second and sixth chapters of Joshua ;
2. Of the nature of Old Testament faith ;
3. Of St. James' doctrine of justification.

We begin with the historical narrative. It will not be necessary to consider all the particulars of the event, but only such as have a direct or indirect bearing upon Rahab's justification.

The most important question is that of Rahab's faith. Did she have faith? or how, by her treatment of the spies, did she show that she had true faith in the true God? That she had such faith is evident from the reference made to her deed of faith by New Testament writers. What remains for us to do is to point out wherein she manifested her faith. This we do by pointing out, in the first place, that she recognized the God of Israel as the true God. In v. 11 of the second chapter of Joshua she makes this confession : "The Lord your God, He is God in heaven above, and in earth

beneath." Also when she asked the spies to swear unto her, she asked them to swear "by the Lord," thus again showing that she believed the God of Israel to be the true God. If it is asked how she came to such a degree of knowledge of Israel's God as would suffice for a basis of faith, we answer that the outward means were furnished by the report of the wonders that the Lord had done for Israel from their departure out of the land of Egypt up to the time when they were about to take possession of Jericho. Here is her store of knowledge: "For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed"; v. 10. These reports were the outward means, or the word. On the other hand God himself by His Spirit opened her heart so that she did not simply hear these reports as did also the other Canaanites, but that she also understood their true signification, viz., that He who did these things for Israel is the true God and that all men should serve Him. She, as were all the inhabitants of Jericho, was filled with fear at these reports, v. 9, but while the rest make preparation to resist or escape by their own power, she begins to lean toward the God of Israel and seeks for an opportunity to identify herself with His cause and people. Then, furthermore, she acknowledges that the Lord had given the Land into the hands of Israel. "And she said unto the men, I know that the Lord hath given you the land," v. 9. Against this she lays in no complaint, nor does she offer resistance or in any way seek to defeat the Lord's plans, but accepting the situation as God's will she believes it to be right.

By these facts then that she acknowledges Israel's God as the true God, that she acknowledges also that the land is given into their hands, that no resistance should be offered them, and that she herself seeks to identify herself with Is-

rael's cause, as is evident from her treatment of the spies, she gives indications of the true faith in the true God. What is wanting yet is a fitting opportunity to bear witness of her faith and to make it manifest. This opportunity presented itself when the spies came to her house. She was made aware of their mission, and instead of betraying them into the hands of their enemies she looks upon them as men sent to carry out the purpose of the Lord and therefore she must not seek to defeat their mission, but must receive them in peace and become their abettor. The fact that she received these spies *with peace* is especially mentioned in Hebrews 11, 31. This peaceful reception in the light of her subsequent history and of what is said of her by New Testament writers can mean nothing else than that she looked upon these spies as the servants of the Lord, and that she wanted to comply with the Lord's will and be at peace with Him, which would be the case, if she would receive them peacefully and not treacherously. But she does not stop at this merely passive attitude. Her faith has carried her so far that she sees here an opportunity of rescue for herself from the impending destruction of her people. She therefore takes a promise of these men by an oath that they will show kindness to her father's house, v. 12. An agreement is therefore entered upon to which each party pledges itself. Rahab by this act showed her faith in these men, and in Joshua and Israel that they would save her. But her faith reached farther; it reached even to Him whose people she believed Israel to be and whose purpose she believed them to be working out. The saying of Christ, "He that receiveth you, receiveth me," will also apply here.

We sum up what has so far been said in this that Rahab believed that Israel's cause was the Lord's cause and that by identifying herself with it she would place herself upon the Lord's side and would save herself.

But it may be objected, did not the blessing obtained by her faith consist in this that she was spared the temporal destruction visited upon her people without at all implying that she was really justified before God also as to her soul? In reply to this we might ask, was not the temporal judgment which the Lord visited upon Jericho a voucher for their eternal judgment, so that, if a person escaped the temporal judgment by the favor of God's people, he would also be made partaker both of the temporal and spiritual blessings which the Lord had promised Israel? But aside from this, a glance at James 2, 25, will show that the justification of Rahab is the commonly accepted justification of the Bible. In verse 23 the apostle says of Abraham that he believed God and it was imputed unto him for righteousness and he was called a friend of God. The words "righteousness" and "friend of God" can receive no other interpretation than, on the one hand, complete forgiveness of sins and, on the other, the imputation of complete righteousness. But what is here said of Abraham is likewise said of Rahab, for says the apostle: "And likewise also was not Rahab" justified. The passage, Heb. 11, 31, might at the first glance seem to imply that the object attained by Rahab's faith was merely the escape from the destruction of her people. Especially might this view be taken when it is observed that in the preceding verse the subject is not the justifying faith, but a miracle-working faith. But this miracle was conditioned not only by a miracle-working faith, but also by Israel's standing in God's favor, otherwise the Lord would not have heard them. Recall, for example, their defeat caused by the sin of Achan. Accordingly this miracle-working faith implied a state of justification before God. In the case of Rahab, however, the object of faith is not the overthrow of a wall, or of a miracle at all in its common acceptation, but a person and a person's rescue from the lot of an unbelieving people and her incorporation into

the people of God. This same passage brings out the contrast also between Rahab and her people, viz., that she believed while they "believed not," and this her faith is not to be defined in the light of the preceding passage, but by her own acts, by her subsequent history, and what St. James says of her. The immediate visible fruit of her faith was of course her escape from the doom of her city, but at the same time her entire relation to God was changed, so that she now stood in His favor and no longer under His curse. The rest of the people, however, stood under God's curse, and that because they believed not. But if Rahab was justified, and that in the full sense of the word, then that curse implied not only the destruction of the city and of themselves bodily, but also a more far-reaching sentence.

In addition this also needs to be considered. Jericho was accursed to the Lord, Josh. 6, 17, and nothing was to be spared; hence the sin of Achan in taking some of the accursed things. But here we find Joshua sparing Rahab and her house; yet when Israel soon afterwards was not able to stand before the men of Ai, the cause of their defeat was not found in the sparing of Rahab, but in the sin of Achan. If it should be said that Israel was not justified in sparing Rahab for the sake of the oath which the spies had made, and that it is a case similar to that of the Gibeonites, it is sufficient to say that the Gibeonites were afterwards placed under a curse, while Rahab was chosen to be an ancestress of David and so of Christ. It is evident then that her faith and her agreement with the spies implied more than a mere compact with them that she should be rescued from the ruin of her city; it implied a real identification of herself with Israel, a forsaking therefore of the gods of her people and a promise to serve the true God. Here we have justification then in the full sense of the word.

Here now it will be in order to say a word about Old Testament faith, the second point in our article. How can

it be said of Rahab that she was justified, seeing that she knew nothing of Christ in whom alone justification can take place? And not only that; her knowledge of the true God was in general it seems very limited, and her faith in addition seems to have been based upon miracles rather than upon a revelation of mercy and pardon. It will by no means explain all to say that God deals with men according to their degree of knowledge of Him. That is evidently a law by which God's righteous judgments are in a measure conditioned, but we cannot predicate saving faith and salvation of any one except in so far as he is connected with Christ. In the case of Rahab then we must look for real faith, for a point of contact with the promised Messiah, in whom alone life is to be had. And this we also find. On the one hand it consisted in obedience to the will and purpose of the Lord. She confessed that her people was doomed and that this was the Lord's will. To this will and purpose of the Lord she offers no resistance whatever, but, on the contrary, by harboring the spies seeks to advance the Lord's cause. This then is the first element of her faith, obedience to the Lord's revealed will. On the other hand, for her own safety she trusts in the promise of the spies who were acting under the command of the Lord in the name of Joshua. This must be interpreted as trust in the Lord Himself, for thus He would save her through His people. This then is the other element in her faith, trust in the Lord. We then have obedience and trust. So also in Abraham and all the patriarchs we find nothing more than these two simple elements of faith. No full revelation had been made to them of the person and work of the seed of the woman. To Abraham the general promise was given that his seed should inherit the land of Canaan and that in him all the nations of the earth should be blessed. To these promises he clung and above all was obedient to the word of the Lord. Old Testament faith then was a cling-

ing to the promise of the Lord as to Him who would bless and save, although the person through whom this blessing and salvation should come had not yet been fully revealed. This clinging to the promise and the word of the Lord, furthermore, implied a not-clinging to the flesh. Jeremiah 17, 5 describes the faithless man: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Conscious of the inability of the flesh to rescue and to save, the heart turned to God and leaned upon Him as a sure stay. And in its leaning upon God the heart sought among other blessings also the forgiveness of sin, it was a firm reliance upon "the sin-annulling God and His atoning grace." All these elements belong also to New Testament faith, so that aside from the fact that under the new covenant we have a clearer and fuller revelation of the objects of faith and of the way of life, there is no difference between New and Old Testament faith. Abraham and Rahab can therefore with perfect right be set up as examples of faith for us to follow.

As to the third point, St. James' doctrine of justification, little needs to be said here. It is evident that he represents a different manner of teaching from St. Paul. The difference is not essential, yet it is sufficient to make itself felt. Paul the apostle to the Gentiles broke entirely from all legalism, James preaching to the Jews did not; this gave rise to the difference between them. With St. Paul faith is the essential thing, and this faith without any anxious care will produce its good works; with St. James faith is also the essential thing, and yet he insists that the works by which faith is to be attested must follow. According to the former justification depends upon faith simply; according to the latter it depends upon faith whose vitality is shown in its works. Also according to St. James then Rahab was justified by faith, but the faith which manifests itself in good works.

In conclusion a few other things need to be considered. First, the fact that Rahab was a harlot; how must that be viewed? In the first place we must not seek to weaken the term to the extent of saying that it means an inn-keeper. Rahab may have been an inn-keeper, but the word harlot translated means one who played the prostitute, and we can give it no other meaning here. Nor does this fact interfere with her justification. Faith in God coupled with true repentance will cleanse from the sin of prostitution as well as from any other sin. Jesus also said to the Pharisees, "The publicans and the harlots go into the kingdom of God before you."

But was it right for Rahab to betray her people? The case is this: here was God commanding that the city be destroyed in order that His purpose might be carried out; on the other hand were her own people, the authorities of the city, commanding that this purpose of God be resisted. Rahab identifies herself with the Lord's cause, and obeys God rather than man.

But how about her deceiving the king, saying that she did not know where the spies were? Can this act be justified? It certainly cannot. It was certainly a sin even though it may be extenuated in some respects. But we find that Abraham was guilty of a similar sin when out of fear he said that his wife was his sister. Gen. 22, 2.

J. SHEATSLEY.

MIRROR OF PASTORS.

Translated from the German of Heinrich Guth by Prof. W. E. Tressel.

INTRODUCTION.

§ 1. *The Excellency of the Ministerial Office.*

The church is the body of Christ. The body of Christ has an organization in which every member should partake and to the growth of which he should contribute according to the measure of his gifts. The gift of the offices (Eph. 4, 11) belongs to this organization. One of these offices is that of the ministry, whose model we find in the apostolic office. The Apostle Paul calls this office a good work (*καλὸν ἔργον*, 1 Tim. 3, 1). The dignity, excellency and grandeur of the ministerial office consist in the glorious gifts which it dispenses and the glorious goal to which it leads. This office is the ministry of the word (*διακονία τοῦ λόγου*, Acts 6, 4); it proclaims the word of God, the saving doctrine from heaven; it is the ministry of reconciliation (*διακονία τῆς καταλλαγῆς*, 2 Cor. 5, 18); it proffers the reconciliation which all men need; it is the ministration of righteousness (*διακονία τῆς δικαιοσύνης*, 2 Cor. 3, 9); it declares the righteousness which God requires, which God gives and which is acceptable before God; it is the ministration of the spirit (*διακονία τοῦ πνεύματος*, 2 Cor. 3, 8); it imparts the life-giving Spirit of God.

The end which the ministerial office desires to reach is the perfecting of the saints (*καταρισμὸς τῶν ἁγίων*, Eph. 4, 12). So long as the measure of the stature of the fulness of Christ (*μέτρον ἡλικίας τοῦ πληρώματος*, Eph. 4, 13) has not been reached, so long will there be disciples of Christ who regard it as their special calling to be active in the service of

the body of Christ and who gratefully rejoice that this precious office has been committed to them.

In the world's judgment the ministry is by no means a precious, but rather a cheap, office, yea even a petty trade, if not wholly superfluous. On this account the Apostle Paul deemed it needful to preface his commendation of the office as a good work with the assurance: this is a true saying (*πιστός ὁ λόγος*)! Resting on this word, no servant of Christ should become disheartened in his office. He who is a Christophoros (Christ-bearer) and makes the motto of Ignatius "My beloved is the Crucified" (*Amor meus crucifixus*), his own, will not let himself be annoyed in the joy of his calling because of the small valuation set upon the holy office by the world. He who is conscious of being in the service of Him to whom all power is given in heaven and on earth, and at whose name every knee shall bow, has the full right to appropriate to himself the saying: whatever thou oughtest to be thou shouldst wish to be, and shouldst prefer nothing else (*quod sis, esse velis nihilque malis*). The eminent J. Valentin Andreæ, who knew by experience both the excellency of the ministry and the depreciatory judgment of the world upon the same, writes in his versified pastoral theology (*The good Life of an honest Servant of God*) the following encouraging words to all who bear this office:

Let none disgust you with the station
Before which all other stations bow

(Den Stand lasst euch kein Mensch verleiden,
Vor dem all' andre Stænd sich neigen).

But he who holds this office should be a minister with body and soul. Whoever cannot and will not do that, says Dr. J. Th. Plitt in his exposition of the pastoral letters, had better find something else to do. There have at all times been many among the ministry who neither would nor could consecrate themselves wholly to their calling. That was

ever and is yet to-day an injury to the Church. Only he can and will be a minister with body and soul, who is convinced that there is no nobler, higher, holier vocation than that of the ministry. The man that has this conviction not only devotes his whole strength to the calling, by the attainment of which he has been so highly favored, but also respects himself, and feels himself honored by his vocation. Others will not so easily dare to despise a man of that stamp. A class of men that respects itself will always be a respected class. He, however, who does not possess this conviction, who has become a minister because he could be nothing better, who then looks up to men in other callings, will never be wrapped up entirely in his unacceptable calling, will not respect himself, will be despised by others. The sainted Bishop Sailer said seventy years ago that the clerical office is looked down upon, and the clergy themselves are chiefly to blame. In this are they to blame, that they are not ministers with body and soul because they do not honor their calling. Are those the most competent and the most zealous who lament that they got to be nothing better than ministers? On the contrary, they are the incompetent and the slothful. Look at a prominent and exalted civil official like Ambrosius after he became a minister. He devoted himself to the work of his office with body and soul. He honored his position. And how was he honored! Look at all who can be compared with him. They are the zealous workers. They are the competent workmen. Therefore let us be entirely ministers or not at all.

§ 2. *The Unassuming Character of the Office.*

Precious titles are given to those who bear this office. They are called stewards of God (*θεοῦ οἰκονόμοι*, Titus 1, 7); stewards of the mysteries of God (*οἰκονόμοι μυστηρίων θεοῦ*, 1 Cor. 4, 1); laborers together with God (*θεοῦ συνεργοί* 1 Cor. 3, 9); friends of Christ (*Φίλοι*, John 15, 13); stars (*ἀστέρεις*,

Rev. 1, 20), which reflect the light of Christ, the sun of Righteousness, which are in His hand, are carried and are upheld by Him. But whatever titles may be given them are over-shadowed by the idea of service. They are called servants (*δοῦλοι*, Rom. 1, 1) or ministers (*ὑπηρέται*, 1 Cor. 4, 1) of Christ. This notion interposes a bar to all hierarchical arrogance. They who hold the spiritual office are nothing else than ambassadors for their Master, and, entirely dependent on Him; they must obey His instructions alone; they dare take nothing from nor add anything to His Word and commission; they dare not be guilty of the charge of teaching otherwise than God's Word teaches (*ἐτεροδιδασκαλεῖν*, 1 Tim. 6, 3). In all lowliness must they say to their congregations: we preach not ourselves, but Christ (2 Cor. 4, 5). He who frees himself from the Lord and from His Word, who, instead of the oracles of God (*λόγια θεοῦ*, 1 Pet. 4, 11), instead of the wholesome words of the Lord (*ὑγιαίνοντες λόγοι τοῦ κυρίου*, 1 Tim. 6, 3), preaches his own wisdom (*ἰδία ἐπίλυσις*, 2 Pet. 1, 20) belongs to the class of bold religious Promethii, whom the Lord condemns when He says: "I have not spoken to them, yet they prophesied" (Jer. 23, 21). Whoever looks upon it as his duty to be the interpreter of the spirit of the times which changes with the fashions, is a man-pleaser and not a servant of Christ. The true servants of Christ are at the same time also true servants of the congregation. Free from hierarchical pretensions, they say to their congregations with the Apostle: "Not for that we have dominion over your faith, but are helpers of your joy" (2 Cor. 1, 24); they do not consider their office as a commanding (*imperium*), but as a ministering (*ministerium*), as a service (*διακονία*); they regard themselves as the disciples of Him who washed His apostles' feet; they appropriate to themselves the word: "The servant is not greater than his lord" (John 13, 16); they take for an example St. Paul, who made himself servant unto all, that he might gain the more.

§ 3. *The Gifts Necessary for the Work of the Office.*

The office, which Paul calls glorious, is at the same time difficult; indeed, as the ancients said, even too heavy for angels' shoulders. Men like Ambrosius and Basil the Great trembled when they assumed the office. "O, the work in behalf of souls is fraught with responsibility; who is sufficient for this work!" Merely natural gifts, be they even commanding and brilliant, do not suffice for the execution of an office whose origin is heavenly. Paul, highly gifted and scientifically trained as he was; made the confession: "Not that we are sufficient of ourselves to think anything as of ourselves" (2 Cor. 3, 5). In himself, in his natural endowment, in his own wisdom or in the treasure of human wisdom in general he could find nothing that might serve to save and edify the soul. If to the most brilliant gifts of nature were added the most glowing enthusiasm, without which nothing great can be achieved in any domain of human activity—joy and love are the pinions of great deeds—: yet this would not suffice for the administration of the spiritual office. For what we call enthusiasm is only the concentration of all the soul's natural gifts. In addition to natural endowment there is necessary for carrying on this office what may be called unction, that is, spiritual endowment, equipment with the gift of the Holy Spirit, union between the Spirit of the Lord and our spirit. "Without the divine and gracious gift of personal faith the greatest natural gift is naught." "Past and present teach us that there have been preachers who, endowed by nature with the noblest gifts, and having at their disposal a treasure of wisdom and of knowledge, possessed only in small measure that heavenly gift, through their testimony and through their exposition of the Scriptures to make men's hearts burn, while there have been preachers, gifted by nature to a limited degree, regarded by many as simple folk, who, in

the presence of a congregation, discovered that secret, indescribable, divine gift, to rouse the sleeping, to comfort the penitent, to melt men's hearts by the ardent love for Christ to which they gave utterance."

The art and sciences, says Goethe, are to be mastered through thought; not so with poetry: that is inspiration. In a far higher sense is this true of unction (*χρῖσμα*, 1 John 2, 20). This gift is not to be obtained through speculation; one cannot Prometheus-like steal it from heaven; to it the saying of John is especially applicable: "A man can receive nothing, except it be given him from heaven" (John 3, 27). Unction, the gift of the Holy Spirit, without whom the office of the Spirit cannot be rightly conducted, must be sought through prayer. And the Holy Spirit will be given to those who pray therefor, according to the express promise of the faithful and truthful witness: "Will not your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11, 13.)

He who perseveringly, and with earnestness and fervor, prays the words:

Come, O Holy Spirit!
 Feed the shepherd of the flock,
 Break the way for him who leads,
 Uncover truth to him who now unfolds it,
 Blessings bestow on him about to give.

(Veni, sancte spiritus!
 Pasce pastorem,
 Duc ducem,
 Aperi aperturo,
 Da daturo!)

will surely learn to glory with St. Paul to the praise of God: "Our sufficiency is of God, who also hath made us able ministers of the New Testament" (2 Cor. 3, 6).

THE SUBJECTION OF THE SON TO THE FATHER.

Annotations on 1 Cor. 15, 24-28.

This portion of the divine Word incidentally presents a doctrine which is not intended to be especially inculcated in this place, as a glance at the context will amply show. Accordingly it must be explained by and in accordance with other portions of Scripture where the person, majesty, and relation of Christ, with respect to the Father, are professedly taught.

Christ, as here taught, exercises a regal function; He has a kingdom. He rules over all creatures, as the King of power. With a rod of strength He rules even in the midst of His enemies. But he has another kingdom, wherein He is enthroned as a peculiar Sovereign. It is the Church, the kingdom of grace. In this kingdom He will continue to reign until every soul, whose name is written, with the blood of Christ, in the book of life, is gathered into the fold. Then will be the end. The book will be closed. The King, long invisible, will again appear visibly. The angelic trumpeter, at the King's behest, will sound the note that will awake the sleeping dust. And the King, seated upon His great white throne, fit emblem of His imperial majesty, will summon to His feet all the multitudes that have ever thronged the earth. All other authorities, all other powers, all other kingdoms will then not only have been put down, but abolished.

Those who have dared to raise their heads in opposition to Him will be groveling in the dust, and with fear and trembling will they be calling upon the mountains to fall upon them and hide them from the King's sight. Those, on the other hand, who have held positions of trust and honor under Him, will lay aside their scepters for a more enduring crown and begin to serve Him in a new capacity. Death

itself, the univereal conqueror, must now yield up his dominion before the presence of Him who is the life.

Christ, the anthropos, can now say that all things, both in heaven and in earth, have been put under His feet, with the single exception of God, the eternal and unchangeable Spirit, who did put all these things in subjection to Him, the Godman. At His incarnation all things had been given into His hand. For a season, however, while the militant kingdom of Christ is performing its mission, the enemies of the cross have a degree of liberty. But at the consummation this will cease. They will be cast, bound with the everlasting chains of God's immutable decree, into the abyss of everlasting subjection and punishment. Then will the subjugation of all creatures unto Christ be complete. Then, too, will He bring His kingdom of ransomed, blood-bought and blood-washed subjects from the four corners of the earth and present them as an offering acceptable, well pleasing unto God the Father, and, as it were, lay down His commission; having completed the mission which the Triune God, in their eternal counsel, had placed in His hands and which, in the fulness of time, He had undertaken. Christ declares in His high-priestly prayer, St. John 17: "I have finished the work which Thou gavest me to do." Again on the cross He declares with His dying breath: "It is finished." The particular work for which, as a man, He was manifested, the work of redemption, was completed and accepted by God, as His triumphant resurrection attests. So also will Christ, when He shall have completed the care of His sheep, as a kingly shepherd, and guided them safely into heaven, will lay down the insignia of His office at His Father's feet, saying: It is finished.

Thus we see that the kingdom which Christ will "deliver up to God, even the Father," is His mediatorial kingdom. Christ's mission was and is to seek and to save that which is

lost. For this purpose was He raised up as a prophet, into whose mouth the words of God were placed, that He might speak the will of His heavenly Father, (Deut. 18, 18). For this purpose did He walk, as a servant in the ways of the law, perfectly fulfilling it for us and in our stead, and also gave Himself as a willing sacrifice for our sins, bearing them in His own body on the tree, that we, through Him, might live unto righteousness. This part of His work He says: I have finished. It only remains for Him now to make bare the arm of His power for the guidance and protection of the elect, and to keep in subjection, to a certain extent, the powers of darkness while the good leaven of the Gospel is accomplishing its work of bringing into the kingdom those ordained unto salvation. When the last of these shall have been gathered home then Christ's mediatorial work will have been completed in its entirety and will cease. For a mediator is one who stands or mediates between parties at variance. And when all men will either have been reconciled to God, or been forever banished from His presence there will be no variance, no one to offend, no one who is offended, and consequently no mediator; for a mediator is not a mediator of one, but of many.

This interpretation is in strict accord with the teaching of Christ. Everywhere the distinction between the absolute, eternal and immutable rule and reign of the Godhead and the mediatorial reign of Christ is clearly implied. Furthermore, it is the only kingdom which He can deliver up, it being the only one of His three kingdoms the possession of which is not necessary to constitute Him a being coequal in every respect with the Father. Either of the other two He can give up only by undergoing a change of hypostasis. But when Christ shall give up this kingdom to the Father, the representative person of the Trinity, He will no more cease to rule and reign as God than did the Father Himself cease to exercise His power and authority

when He gave all things into the hands of the Son. But then Father, Son and Holy Ghost, one in three, and three in one, will reign as one, God over all blessed forever.

In the same manner must we speak of the subjection of the Son, in person, to the Father. We must hold fast the fundamental truth that the Son is equal to the Father in all the attributes of God. Not one iota less can we admit without removing the corner stone, and weakening, beyond repair, the entire superstructure of evangelical doctrines. "He that hath seen Me, hath seen the Father," says He who is the truth. And again, "I and my Father are one." He who speaks otherwise respecting the Godhead of Christ speaks blasphemy, and takes upon himself the Anathema Maranatha. And according to such passages as the above are we to explain all others of more or less obscurity. Accordingly we are to understand that Christ, as man and mediator only, will, at the same time when He delivers up His kingdom, in some way, beyond the reach of human ken, subject Himself unto God. And the object of it we conceive, in the light of God's Word, to be as follows: The apostle teaches, in Col. 3, that, unto those who have put off the old man with his deeds and have put on the new man, Christ is all and in all. Again in Eph. 1, we are taught that God has put all things under Christ's feet, and gave Him to be the *head* over all things to the Church, which is His body, the fullness of Him that filleth all in all. To the church militant the Theanthropos, the *Godman*, the *brother* has, by the permission, or rather direction of God, taken the chief place. To the Church triumphant this, the human side of the second of the Trinity is, as it were, to be hid; so that divinity, if so we may speak, may be vindicated, and God, not God the Father alone, but God the Triune, may be all in all forever.

R. E. GOLLODAY.

CURRENT THEOLOGICAL AND RELIGIOUS
THOUGHT.

The most notable event in the recent past in the department of Biblical investigation and literature is the discovery of fragments of the Gospel of Peter, of the Apocalypse of Peter and of the Greek version of the Book of Enoch in the tombs of Egypt. Not since the "Teaching of the Twelve Apostles" was found in 1883 by the Greek Bishop of Nicomedeia, Bryennios, in the Constantinople section of the Jerusalem Patriarchate Library, has a literary find attracted the attention of the Bible students of the day as much as has been done by the pseudo-Gospel and Apocalypse of Peter. They have been published in a number of editions and translations and their bearing on isagogical questions of the New Testament books, especially that of the literary character and history of the first three or Synoptic Gospels, is being discussed at a lively rate. Certain it is that with the exception of the Teaching of the Twelve Apostles we have in these two writings the oldest and intrinsically most valuable finds made for decades in the department of biblical literature. Possibly not since the discovery by Tischendorf of the *Codex Sinaiticus* of the New Testament book in the St. Catherine cloister on Mt. Sinai, more than half a century ago, have documents been unearthed which have attracted wider attention on the part of Church scholars. It is acknowledged by leading specialists in this department, such as Harnack, of Berlin, Schuerer, of Kiel, Harris, of Cambridge, and others, that these documents date from the first half of the second century. While, of course, they are pseudepigrapha, yet for all that they are valuable in determining the religious thought and literary activity of the Christian Church. Scholars are agreed that the Gospel and Apocalypse of Peter have emanated from the Docetic school,

i. e., from the ranks of that early Christian sect which taught that Jesus, being God as well as man, did not really suffer on the cross, but only seemingly died. A comparison of the contents of the books with the contents of the genuine Gospels of the New Testament shows conclusively that in all probability all four of these Gospels were utilized and used by the unknown author of these books, and these thus afford a further and new argument for the historical character of these inspired records. It is a gratifying fact that all new discoveries and researches in this line, when faithfully and frankly conducted, lead to further confirmation of the historical records upon which the great truths of Christianity are based. Only two or three decades ago it was regarded almost as a matter of course in critical circles that the fourth Gospel was not from the pen of the Apostle John, and that the sayings of Christ there recorded were not authentic, but were the reflections of a philosophico-religious writer of the second century. Now one who doubts the authenticity of the fourth Gospel is almost regarded in the light of curiosity. New Testament research in recent years has emphasized the fact that the biblical researches only gain by an honest investigation of these claims.

These documents lately unearthed are not the only finds made in recent times in this department of research. Shortly after Bryennios had issued his edition of the "Teaching," there was found in Fajjum, in Upper Egypt, on a papyrus leaf not much larger than a visiting card, several verses from one of the Gospels, in a shape and form that indicated an older text than any preserved by the Synoptics. In 1891 the English scholar Rendel Harris found the long lost apology of the first literary defender of Christianity in the post-apostolic period, namely the philosopher Aristides, who lived in the age of the Emperor Antonius Pius. It was found in a complete Syriac translation in the cloister of St. Catharine Mt. Sinai, the same place where the *Codex Sinaiticus* was

accidentally discovered by finding several sheets of this famous work in the waste-basket. Several years ago the French Protestant scholar Berger found in a Milan Latin edition of the New Testament the old pseudo-third Epistle of Paul to the Corinthians, and a second copy of it was discovered only a few months ago by Professor Bratke, of Bonn, in a Latin Bible in Lyon. Just within the last few weeks a most notable find has again been made in the Mt. Sinai cloister, namely the oldest copy of the Gospels extant, the so-called Curetonian Syriac Gospel, found by two scholarly ladies who had learned the art of photographing manuscripts from Professor Rendel Harris. It was discovered last winter and is a palimpsest, i. e. it is written on a manuscript of an older book, the letters of which have been erased to make room for the new writing. The leaves of the manuscript stuck together, but were separated by means of the steam of a kettle. Nearly four hundred photographs were taken of the various pages, which contain about all the four Gospels. The order of the Gospels is the same as in the canonical collection, namely Matthew, Mark, Luke, and John. It contains no last twelve verses of Mark, and is in this omission in agreement with most of the oldest authorities. Professor Harris calls this find a "monumental discovery." Leading scholars rank this text next to that of the Codex Sinaiticus. When once edited and studied, New Testament research will no doubt be the great gainer.

The discovery of the Gospel and Apocalypse of Peter is characteristic of the manner and ways in which such finds have been made. The French government maintains an "*Mission Archeologique*" in Egypt, the object of which is to make learned researches in that land of ancient culture and civilization. Its leader is the wellknown Egyptologist Bouriant. Some time ago he caused a tomb to be opened in the ancient necropolis of Akhmiam, in Upper Egypt, and there beside the body of a man found two written docu-

ments. One was written on papyrus and contained a practical arithmetic for the use of merchants; the other was a small parchment code of 33 pages containing religious writings. Upon examination these proved to be about one-half of the Gospel and the Apocalypse of Peter, of the existence of which the earliest Christian literature extant bears ample testimony and from which it contains many citations, and about one-fifth of the apocalyptic Book of Enoch, which, with the exception of a few fragments, had been extant only in an Ethiopic translation. The handiest volume for the study of these new finds is the little work of Professor Harris, entitled "Popular Account of the Newly-Discovered Gospel of St. Peter." 1893. London. 97 pp. octav.

These investigations have been brought out into public prominence again, the literary problems of the New Testament over against those of the Old. The latter has been the great debatable ground in recent years on which the old struggle between faith and unfaith, between eternal truth and evervarying error has been carried on. The Old rather than the New has been the battle field between the naturalistic principles so omnipotent in modern science and so threatening to the scholarship of Christianity, and the principles acknowledging and recognizing the hand of God in Scriptures and their historical and doctrinal contents. But for all that there have all along been New Testament problems practically of the same kind and character as those which formed the cynosure of all eyes in regard to the Old. This the Synoptic discussions drawn out by the new finds have again shown. As yet there is no agreement as to the literary precedence in the composition of the Gospels, although the generally accepted theory is that Mark, in connection with the Hebrew or Aramaic original of Matthew, is the first and oldest gospel record from which the other gospel writers drew and which they augmented with materials drawn from other sources. The character of the

fourth gospel is looked upon as a problem entirely independent of the others. The historical character of the Acts is attacked repeatedly, especially in the interest of schools which aim to demonstrate that Christianity was to all intents and purposes only a further and fuller development of the thought and reflection of the age, which grew and developed without the assistance of higher than natural forces. Indeed, this at bottom, is the central problem of New Testament advanced criticism as it is of the Old. Scholars are hunting high and low to find premises in the religious and theological New Testament era from which Christianity as a system of doctrines and as an historical phenomenon can be rationally explained. One popular method at present is to recognize in Greek philosophical thought one such a leading source of New Testament ideas. Of course such a procedure can be resorted to only by an entire rejection of the doctrine of inspiration. But the whole method of research shows how the neological Biblical criticism of the day stands in close touch and tone with the worst features of the philosophical and scientific thought of the age. In New Testament as well as Old Testament critical investigation the fundamental error of the times is its naturalism.

* * *

IN the American Lutheran Church a leading event of general interest has been the trial of Professor Dr. L. A. Gotwald, of the General Synod Seminary at Springfield, O., for holding views in conflict with the tenets of the General Synod and the history of the institution at which he is laboring. He was charged with holding the position of the General Council, or in other words, of being "too Lutheran," for a theological seminary of the General Synod. The trial was held April 4 and 5 in Springfield, and the President and Secretary prepared an "official statement" of the case, from which we reproduce the story of the trial.

The prosecutors in the case were represented for counsel by Rev. E. E. Baker and Rev. Dr. E. D. Smith, the defense by Rev. Dr. G. M. Grau and Judge J. W. Adair. At the opening of the trial the counsel for the defense moved that the charges, which had already been published to the Church, should be made more specific. This was ordered by the Board sitting as a court of inquiry, and the prosecution requested to conform the charges to the instructions given. At the convening of the Board at 9 o'clock on Wednesday morning, the counsel for the prosecutors, Rev. E. E. Baker and Dr. Smith, reported their inability and unwillingness to comply with the instructions of the Board. A committee consisting of Rev. Dr. E. D. Smith, Rev. Dr. Schwarm and E. P. Otis, Esq., was then appointed to carry out the instructions of the Board in the matter of making the charges more specific. Dr. Smith declined to serve and Rev. Dr. Firey was named in his place. The charges were then conformed to the expressed judgment of the Board by a few changes and omissions in the original draft of the same as presented by the accusers. Rev. E. E. Baker and Rev. Dr. Smith were then requested to act as the prosecutors. This they refused to do. The Board then proceeded to investigate the charges upon such testimony as was available. The gentlemen preferring the charges were requested through their counsel to testify and present to the Board and to allow the use of any documentary or other evidences which they might have in their possession, assurance being given them by Dr. Firey, who conducted the investigation, that they would be allowed all the latitude they might desire. They refused to comply with the request. Bros. C. L. Ehrenfeld and H. R. Geiger were cited to appear before the Board and furnish it with all the evidence they might have of the truthfulness of the charges. This they refused to do. The Board then proceeded to an investigation. Dr. Gotwald, through his attorneys, pre-

sented a written rejoinder covering all the points at issue in the original and revised charges. Further testimony was taken from Dr. Gotwald, his colleagues, Drs. Ort and Breckenridge, and the students as to the character of his teaching, and from others covering other points.

The finding of the court was taken by a yea and nay vote on each of the five charges with the same result in each case: 25 nays, and the three gentlemen preferring the charges declining to vote. Several members had been obliged to leave, but the vote, when taken, in detail was as follows:

Declined to vote: Alexander Gebhart, Joseph Gebhart, Rev. E. E. Baker.

The three last named were the signers of the original charges and were by no means satisfied with the methods or the results of the trial. After publishing their account of it, they summed up their position in these words:

“ From the above it appears:

1. No investigation or trial under the original charges was allowed, although that was the only object for which this special meeting of the Board was called.

2. It is plain that the accused was unwilling to be tried upon any charges that would searchingly inquire into his faithfulness to the original object of the founders of the institution.

3. The charges on which an ostensible trial was had, did not investigate and could not result otherwise than in an acquittal.”

In fact, it is hard to see how either of the parties, friend or foe, could be satisfied with the trial. It settled absolutely nothing except formally and on technicalities to acquit the accused. But whether he only taught the doctrines of historic and consistent Lutheranism and thus really stood head and shoulders above the General Synod as a body does not appear; nor did it become clear whether such an historic

and confessional Lutheranism can be taught with impunity at a General Synod school or not. As far as principle is concerned nothing was decided. The trial on the whole was a fair example of how such an investigation should *not* be conducted. It seemingly aimed only to cover difficulties that really existed and not to remove them. Such a policy in church affairs, as in fact in all the walks of life, does more harm than good. *In re*, the heresy trial of Springfield was only a farce and a fizzle.

* * *

No question is of greater inter-denominational interest than that of a union, either federal or other, between the Protestant denominations of America. The desirability of presenting, if possible, a solid phalanx not only in the interest of positive Evangelical truth, but also over against Romish error, becomes all the greater when it is remembered into how many sects and sectlets American Protestantism is divided. This has only come to light of day through the recent eleventh Census of the United States, the religious portion of which has been in charge of Rev. Dr. Carrol of the New York *Independent*. He has found 143 separate and distinct denominations in America. These he groups as follows:

ADVENTISTS:

1. Evangelical.
2. Advent Christians.
3. Seventh-Day.
4. Church of God.
5. Life and Advent Union.
6. Church of God in Jesus Christ.

4. Six Principle.
5. Seventh-Day.
6. Freewill.
7. Original Freewill.
8. General.
9. Separate.
10. United.

BAPTIST:

1. Regular (North).
2. Regular (South).
3. Regular (Colored).

11. Baptist Church of Christ.
12. Primitive.
13. Old Two Seed in the Spirit
Predestinarian.

BRETHREN (RIVER):

1. Brethren in Christ.
2. Old Order of Yorker.
3. United Zion's Children.

CHURCH TRIUMPHANT (SCHWEINFURTH).

CHURCH OF THE NEW JERUSALEM.

BRETHREN (PLYMOUTH):

1. Brethren (I).
2. Brethren (II).
3. Brethren (III).
4. Brethren (IV).

COMMUNISTIC SOCIETIES:

1. Shakers.
2. Amana.
3. Harmony.
4. Separatists.
5. New Icaria.
6. Altruists.
7. Adonai Shomo.
8. Church Triumphant (Koreshan Ecclesia).

CATHOLICS:

1. Roman Catholic.
2. Greek Catholic (Uniatas).
3. Russian Orthodox.
4. Greek Orthodox.
5. Armenian.
6. Old Catholic.
7. Reformed Catholic.

CONGREGATIONALISTS.

DISCIPLES OF CHRIST.

CATHOLIC APOSTOLIC.

CHINESE TEMPLES.

CHRISTADELPHIANS.

CHRISTIANS:

1. Christians (Christian Connection).
2. Christian Church, South.

DUNKARDS:

1. Dunkards or German Baptists (Conservative).
2. Dunkards or German Baptists (Old Order).
3. Dunkards or German Baptists (Progressive).
4. Seventh-Day Baptists, German.

EVANGELICAL ASSOCIATION.

CHRISTIAN MISSIONARY ASSOCIATION.

FRIENDS:

1. Friends (Orthodox).
2. Friends (Hicksite).
3. Friends (Wilburite).
4. Friends (Primitive).

CHRISTIAN SCIENTISTS.

CHRISTIAN UNION.

CHURCH OF GOD (WINNEBRENERIAN).

FRIENDS OF THE TEMPLE.

GERMAN EVANGELICAL PROTEST-
ANT.

GERMAN EVANGELICAL SYNOD.

JEWISH CONGREGATIONS:

1. Jewish congregations (Orthodox).
2. Jewish congregations (Reformed).

LATTER-DAY SAINTS:

1. Church of Jesus Christ of Latter-Day Saints.
2. Reorganized Church of Jesus Christ of Latter-Day Saints.

LUTHERANS:

General Bodies:

1. General Synod.
2. United Synod in the South.
3. General Council.
4. Synodical Conference.

Independent Synods:

1. Joint Synod of Ohio, etc.
2. Buffalo Synod.
3. Hauge's Synod.
4. Norwegian Church in America.
5. Michigan Synod.
6. Danish Church in America.
7. German Augsburg Synod.
8. Danish Church Association.
9. Icelandic Synod.
10. Immanuel Synod.
11. Suomalai Synod.
12. United Norwegian Church of America.

Independent Congregations.

MENNONITES:

1. Mennonite.
2. Bruederhoef.
3. Amish.
4. Old Amish.
5. Apostolic.
6. Reformed.
7. General Conference.
8. Church of God in Christ.
9. Old (Wisler).
10. Bundes Conference.
11. Defenseless.
12. Brethren in Christ.

METHODISTS:

1. Methodist Episcopal.
2. Union American Methodist Episcopal.
3. African Methodist Episcopal.
4. African Union Methodist Protestant.
5. African Methodist Episcopal Zion.
6. Zion Union Apostolic.
7. Methodist Protestant.
8. Wesleyan Methodist.
9. Methodist Episcopal, South.
10. Congregational Methodist.
11. Congregational Methodist (Colored).
12. New Congregational Methodist.
13. Colored Methodist Episcopal.
14. Primitive Methodist.
15. Free Methodist.
16. Independent Methodist.
17. Evangelist Missionary.

MORAVIANS.

REFORMED:..

PRESBYTERIANS:

1. Presbyterian in the United States of America (Northern).
2. Cumberland Presbyterian.
3. Cumberland Presbyterian (Colored).
4. Welsh Calvinistic Methodist.
5. United Presbyterian.
6. Presbyterian in the United States (Southern).
7. Associate Church of North America.
8. Associate Reformed Synod of the South.
9. Reformed Presbyterian in the United States (Synod).
10. Reformed Presbyterian in North America (General Synod).
11. Reformed Presbyterian (Covenanted).
12. Reformed Presbyterian in the United States and Canada.

1. Reformed Church in America.
2. Reformed Church in the United States.
3. Christian Reformed.

SALVATION ARMY.

SCHWENKfeldians.

SOCIAL BRETHREN.

SOCIETY FOR ETHICAL CULTURE.

SPIRITUALISTS.

THEOSOPHICAL SOCIETY.

UNITED BRETHREN:

1. United Brethren in Christ.
2. United Brethren in Christ (Old Constitution).

UNITARIANS.

UNIVERSALISTS.

INDEPENDENT CONGREGATIONS.

PROTESTANT EPISCOPAL:

1. Protestant Episcopal.
2. Reformed Episcopal.

His plan for Union are found in these words: "A mere glance at these titles, standing singly and in groups, suggests the plan for denominational union, which I have in my mind. Obviously, there is a great work to be done before the union contemplated by the Lambeth Articles can become an actual question. This work is union within the

lines of denominational families. Here are thirteen varieties of Baptists, twelve of Mennonites, a great number of Lutherans, seventeen of Methodists, twelve of Presbyterians, and so on. Before we talk of uniting Presbyterians with Methodists and Baptists, is it not a plain and simple duty to secure union among Presbyterians themselves, the Methodists, the Baptists? Let us first reduce the number of Presbyterian divisions, of Methodist branches, of Baptist bodies, then we shall see clearly what can be done toward a more general Christian union."

The publication of this data and this plan in the New York *Independent* was accompanied by a Symposium of writers from all the leading denominations on the subject under discussion, the Lutheran Church being represented by Professors Valentine, of Gettysberg, Jacobs, of Philadelphia, and Pieper, of St. Louis. The scheme has been generally discussed by the religious press, but not with a great degree of approval, as it would seem. Not a few religious journals think that union within denominations is even more difficult to accomplish than union between denominations. Even the Methodists papers regard a union between the Northern and the Southern branches of that Church as impossible. In fact, when it comes to the actual test, there can be no union accomplished except on the basis of agreement in doctrine and practice. Possibly a sort of a federal cooperation in certain lines of Christian activity, such as mission work, could be effected by bodies practically but not formally united, but further nothing substantial or permanent could be effected between bodies at heart not yet one. "*Ut Omnes unum*" is the ideal which Christ and His apostles have set for the Church. GEORGE H. SCHODDE.

EDITORIAL.

LIBERTY IN GIVING.

Liberality might seem the better word to designate that of which we propose to write. But it is not. We mean liberty. The two words are closely allied. Liberality always implies liberty. The former could not be understood without a conception of the latter as its root. But we do not want to complicate our discussion by inquiries into the nature and kinds and workings of liberality. Our purpose is to speak of liberty in giving.

Of course we mean giving such things as are ours and over which we have control, so that they are ours to give. It is very easy to give away what does not belong to us. But we have no liberty for that. When such a thing is done with money and goods, people generally do not hesitate to call it dishonest. When it is done with regard to heavenly gifts of truth and faith which the Lord commands us to hold fast, many people, perhaps people generally, call it liberal. But that is only an abuse of liberty, and liberalism and libertinism get jumbled. We refer to the giving of things in regard to which we have, or may have liberty. As an example we mention money.

Christians are at liberty to give money in furtherance of the work of Christ and the Church on earth. It does not strike us as superfluous to mention this. Considering that the earth is the Lord's and the fulness thereof, it is not a mere matter of course that we may take what we please of it and do what we please with it. We can rightfully take of it only what He is pleased to give us, and we can do with this only what He is pleased to permit us. All things are His, and all that use His property must give an account to Him. "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the moun-

tains, and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." Ps. 50, 10-12. "The silver is mine and the gold is mine, saith the Lord of hosts." Hag. 2, 8. We are stewards of our Lord's goods, and only thoughtlessness would act as if no account were to be rendered. We are responsible to Him and must be ready for the day of reckoning. But we incur no risk of violating His will when we devote to the work of His kingdom a portion of the goods entrusted to us. We have liberty to do this. Indeed, He not only permits it, but commands it.

In the bestowal of temporal goods and the requirements made in this regard, God deals with us as intelligent creatures, showing us in general what is His will; but leaving much respecting the particular means and modes of its accomplishment to the individual judgment. He gives us the law of love, and the ten commandments specifying some of the principal contents of this law, but daily puts us in positions to let love decide what should be done. The goods bestowed are His, entrusted to us as His stewards, to be used according to His will, which is that we should love one another and therefore care for each other's welfare, especially for each other's eternal welfare. Therefore the thought that any gift is ours for our own exclusive use and pleasure, is inconsistent with Christianity. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price! Therefore glorify God in your body and in your spirit, which are God's." 1 Cor. 6, 19. 20. "Because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should henceforth not live unto themselves, but unto Him which died for them and rose again." 2 Cor. 5, 14. 15. Of the temporal gifts bestowed we are to supply our earthly wants, but never to assume that beyond these wants they have no purpose and we have no responsibility. We have liberty to use for our sustenance what God supplies, but have not the liberty to

lavish all upon our lusts, and then use this as an excuse for our uncharitableness towards our neighbor and our thankless indifference to the needs of the Church. He is a miserable steward who selfishly appropriates to his own use all of his Master's goods that he can reach, while others who are to be recipients of his bounty are left to starve. It is God's pleasure to give to some much more than they need and to others less; that all may have an opportunity of serving Him and glorifying His name, whether by liberal distribution of His bounty or patient waiting for His help. He that refuses to do good and to communicate, on the plea that he needs all he has and all he can get to satisfy his own desires or, as he may put it, to supply his own wants, only shows by his plea that he has not understood or has not entered upon the Lord's ways. There is liberty to give, and this is not in the least to interfere with the proper use of our earthly possessions to supply our own wants. The one we are to do, and not to leave the other undone. What is necessary we can apply to our own support; but all claim, beyond this, that we need for ourselves all that we have, is sinful selfishness that abuses the Lord's goods. "Godliness with contentment is great gain. For we brought nothing into this world and it is certain we can carry nothing out. And having food and raiment let us be therewith content." 1 Tim. 6, 6-8. Beyond this we are at liberty to give, the Christian rule being that we should love our neighbor as ourselves.

We are not free to do nothing for our fellow men. "No man liveth unto himself." The Lord requires us to give. And yet Christians are not bound by the law of tithes, or by any other commandments and ordinances, as were the Jews. We are not under the law, but under grace. There is no rule specifying the sum or the proportion that each one must give. That is left to the love and the judgment of each individual. The tenth of the income of God's people, as the law prescribed in the old dispensation, was needed then, and could be used to advantage for the service of the Lord's house now. But it is not prescribed, and those who do not give that much are violating no special

commandment. We are at liberty to give more, we are at liberty to give less; according to circumstances. When a man has a clear income of ten thousand a year he can give fifty per cent of it much more easily than one who has an income of but three hundred a year can give one per cent of it. And no one should think that he is not at liberty to practice such munificence. God has prescribed no special amounts and ratios, that the love and gratitude of Christians may not be embarrassed by any legal restraints or constraints. Those who are casting about for some rule or guide in their contributions will find a fair guage in the old law of tithes. If you find no suggestion of your own soul to be satisfactory, adopt that: it is generally a fair and practicable rule. Lay aside one-tenth of your income for church work and benevolent purposes, and you will always have something to give where there is need. But give freely, according as the Lord hath prospered you, prompted by the love which He has given you. That is the best rule, because it best preserves the precious liberty which God has given us in Christ.

That brings us to the point which we designed our theme particularly to suggest. Christians are at liberty to give. But that means more than merely that God does not require us to use all which He gives us for our own support, but permits us to use some for the benefit of others. There is not only an objective liberty in this regard. Some people have much more than this. Those who believe in the Lord Jesus and are accepted in the Beloved, having in Him become God's dear children, are in a higher sense at liberty to give. They are the beloved of God. They are the cheerful givers whom God loves. They are emancipated from the bondage of selfishness, and know higher uses of money than those of satisfying the flesh. They lay it at Jesus' feet and rejoice that they have something that can be used in His service. All they have is God's, and yet God has been so good to them that they have the glorious privilege of using these gifts according to their own love and gratitude and judgment, and of becoming thus co-workers

with God. They can use the money which God has entrusted to them just as if it were their own absolute property, and can therefore have the pleasure of devoting it to the glory of God and the welfare of man just as if it were their own. There are cheerful givers, who delight in laying gifts upon the altar of the Lord, and find unspeakable pleasure in doing something towards executing His good and gracious will. There are cheerful givers, and God loves them. He loves them in the Beloved, whose grace constrains them, and this grace renders them willing and able to consecrate all they are and all they have to the glory of His great name.

There are some who, when they are asked to contribute something to the church, make the excuse that they are not able to give. Do not our ministers often wrong such people by regarding them as liars? Is it not in many cases true that they cannot give, though it is unquestionable that they should give. We do not mean those cases in which poverty pinches believers, and renders them unable to make such contributions to the work of the church as they would like to make. When a person has nothing, there is no obligation upon him to communicate. But there are people who have an abundance, and yet have not the liberty to give. We do not mean those people who have plenty of property, but have it in such a form that it is unproductive, or at least for the present does not furnish any means to give. We mean persons who have enough and to spare, and yet are spiritually so poverty-stricken that with all their wealth they can give nothing. They are not at liberty to give for the support and extension of Christ's kingdom. And this is true not only of those who will not have Christ to reign over them and desire no part or place in the Christian Church, but also of many who profess to be Christians and would be shocked if any should class them with the enemies of the cross of Christ. They confess Him to be their Lord, and yet they are still so much under the power of another master that they cannot use their money and goods wholly in the Savior's name and to the Savior's glory. They are not

yet so far emancipated from the bondage of sin and Satan that they can freely give, that they can be cheerful givers. They are not at liberty to give as they should, because Satan will not let them. It is a hard saying, but those who are of the truth will hear it, and see by the grace of God they attain a greater liberty.

Our essay all tends to inculcate upon ministers the important lesson, that Christian liberty is brought about only by Christian faith, which is the gift of God, and that all promises and menaces, as enticements and goads to giving, amount to little when the heart has not been given to God. Not by preaching the law that requires giving, and that assures of blessings to those who give and denounces curses upon those who will not give, are people made liberal and cheerful givers, but by preaching the gospel that leads to Jesus and makes souls free, so that they are at liberty to give.

THE SECT SPIRIT.

Much is said in these days of unionism in reproach of sectarian proclivities and methods. In the estimation of many our position is one of strange inconsistency when we declare ourselves in harmony with such abhorrence of sectarianism, though we acknowledge that we are not in sympathy with the fashionable unionism of the day. Only the most superficial thinking finds it difficult to reconcile our opposition to both. The case is plain. We abide by God's Word. That is our rule. Whatever is not in harmony with that we must oppose, or we would not maintain our principle and could not be consistent. "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. That is the rule which the Lord Himself has given, and that forbids all sectarian aspirations and movements. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that ye be perfectly

joined together in the same mind and in the same judgment." 1 Cor. 1, 11. That is the rule which the Lord Himself has given, and that forbids all Christian or Church union on any other grounds than those of agreement in the truth, which is of course agreement in the doctrine of the Gospel. Manifestly the meaning is that all must accept the truth which our Lord declares in His Word, and that in the common acceptance of this truth there can be and must be unity. In human thought and opinion all men never can be united. Each one has his own notions, and no one has authority to impose his notion as law upon another. All men are equal, and no human opinion, strongly as it may commend itself to the individual who forms it and promulgates it, can demand subjection and obedience to it on the part of other human souls who have equal authority and equal rights. That which is human may find acceptance among human beings, but it cannot assert and hold supremacy over them. In the consciousness of their humanity they deny the superiority over them of anything merely human, and their conscience refuses to be bound by any such authority. God alone is the absolute Ruler, and only what He requires is absolutely obligatory. When He speaks, all that own His supremacy and are subject to Him as Lord over all are to obey. They admit His right to rule, as they do not admit the right of any man, who is at best merely their equal, to usurp authority over them. He knows and reveals the truth unto salvation, and those who receive that truth by faith which the Holy Spirit works are in reality one in their subjection to the Lord's Word. They would never subject themselves to a man's authority, as they do to the authority of the Lord, and they never could be of one mind in regard to the things of eternity and of salvation unless they did submit to infallible authority. Absolute submission to the Word of God makes all true believers agreed, because none of them maintain their own opinions as preferable to those of others, and all of them insist on the truth given of God as alone authoritative, because it is of God and has divine authority.. The spirit of obe-

dience to the Word and will of God is opposed to the spirit of sectarianism and the spirit of unionism, because both equally ignore or renounce the divine principle of unity, which is agreement in the acceptance of God's Word and in the submission to its exclusive authority.

The spirit of sect is not at all that of strict adherence to the Word of God. That is rather the principle of the highest catholicity and the widest liberality. God calls people out of the world and makes them His children through faith in Christ Jesus. They all hear His voice and walk in His ways. "Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come to him and make our abode with him." John 14, 23. "Neither pray I for these alone," says our blessed Lord, "but for them also which shall believe on me through their word; that they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us." John 17, 20. 21. There can be no unity among men on religious subjects unless God bring them together by His Spirit, and there can be no agreement in faith and confession unless God by His Spirit lead them all into one and the same truth in Jesus as He has given it by inspiration in Holy Scripture. Such a union is real and abiding, because it is not one of man's contriving, but of God's making. It is formed by the power of the Word preached, and has its test in the truth contained in that Word. Strict adherence to the Word is necessary to effect and preserve true unity, because that Word is its source and ground and test: departure from it makes separations. The spirit of sect is that which follows human opinions and sentiments in contravention of the Word of God, formally substituting these for the requirements of that Word, or at least insisting on them as conditions of union, though God has not required them. Hence the divine injunction: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Rom. 16, 17.

Sects are made by *not* following the Word of God. Those who abide by the revelation given in Holy Scripture

and maintain that agreement in the doctrine of the gospel is necessary to the true unity of the church, are arrayed against the spirit of sect, which always seeks to form unions on other grounds than those of revealed truth and the authority of God's Word, and therefore to cause divisions and offenses contrary to that Word. When we, for example, insist on the truth set forth in our Augsburg Confession as necessary to the true unity of the Church, because this is the truth proclaimed in Holy Scripture which all men are to receive on God's authority, we are manifestly laboring against the spirit of sects, which would make something else than the truth given by inspiration of God the condition and test of unity. When Romanists require submission to the pope, when Episcopalians demand recognition of the divine right of bishops to rule in the church, when Baptists insist on the acceptance of immersion as the only valid mode of baptism, when all other sects maintain some other human device as the essential requisite of union, they are manifestly laboring in the spirit of sect and fighting against the only scriptural and the only practicable ground of union. The way to contend earnestly against the spirit of sect is to contend earnestly for the faith which was once delivered unto the saints.

LUTHERANS AND ROMANISTS ON SCHOOL QUESTION.

"Misery makes strange bed-fellows." Offensive laws in reference to schools aroused strong opposition in several States of the West, and induced Lutherans and Romanists to stand shoulder to shoulder in a contest for their rights. This has led many to entertain the opinion that these two churches are substantially agreed in regard to the school question. That is a great mistake. They were agreed in the conviction that by the school laws of Wisconsin and Illinois a wrong was committed, and in the determination by all legitimate means to resist the wrong and preserve their liberty. No unanimity in the consideration and treat-

ment of the whole question was implied, nor did any such unanimity exist then or since. Their common suffering threw them together in a political movement, but by no means rendered them one in their main principles.

With such a scheme, for instance, as that concocted by the Romish leader in Minnesota, usually called the Fari-bault-Stillwater plan, Lutherans have and can have no sympathy. It rests on principles that we heartily eschew, and which we must regard as worse, if possible, than those which resulted in the oppression of Lutherans and Romanists alike in Wisconsin. In spite of all efforts to conceal it, the notion crops out that the State is subject to the Church, and that when a normal condition can be brought about, the State *must* be in subjection to the Church and obey the directions which it may be pleased to give for its government. Archbishop Ireland is making himself conspicuous as a representative of American ideas in the Romish Church. He professes to be a profoundly patriotic citizen of this country, who would win his way to the affections of the American people by appearing as a bold and uncompromising promulgator and defender of liberal opinions among Romanists, encouraging the hope and exciting in silly, credulous mortals the belief that by such influences Rome may be freed from its superstitions and idolatries and atrocities, and its subjects rendered the free and enlightened people which the Lutheran Reformation has made the citizens of these United States. Archbishop Ireland knows very well that this is all a delusion. He no more desires that than does the most determined advocate of old-time popery and pronounced opponent of the advanced liberal school. Popery is the same in all times and all the world over, and all the seeming variations of it are the various plans which policy have suggested to adapt it to the various circumstances of nationalities and governments. Rome cannot give up its arrogance and usurpations and Antichristian assumption of supreme authority in family and state and church. It would give up itself to do this. It is a pity that so many of our American people are deceived by Jesuitic pretensions. Ireland's Fari-

bault scheme may seem exceedingly liberal to unsuspecting Protestants, who know nothing of Jesuitism and of Romish trickery to compass its ambitious ends, the accomplishment of which atones in their estimation for many a sin committed on the way. The Romanist leader can well afford to give a seeming sanction to the public school system, whose principle he despises, if he can only use it to carry out his purpose of making the State an assistant in teaching and perpetuating Romanism. If he can get Romish teachers in the public schools and have them paid from the public treasury, he can well agree to make the seeming sacrifice of nominally closing his parochial schools to have their object really attained at the public expense, and to gain prestige and power besides on the score of patriotism. The Fari-bault plan was a splendid fizzle, but as a display of Romish tactics it was a revelation.

Lutherans utterly discard the whole theory of Christian teaching by the State, or of civil authority over the Christian teaching of the Church. It is not the business of civil authorities to teach religion, and it is not the right of such authorities to interfere with the Church when it performs the function of religious teaching that legitimately belongs to it. We do not want the State to meddle with the Church's business, as we do not want the Church to meddle with the business of the State. Both are divine institutions, and each has its own sphere and function and duty, which each can and should perform without trenching on each other's rights. The Lutheran Church makes no objection at all when the civil government provides for such an education of the citizens as is necessary for an intelligent discharge of their duties as citizens. That is simply a matter of rational policy in an enlightened community. But just so the State can of right have no objection at all when the Lutheran Church supplies the religious and spiritual wants of her people by establishing her own parochial schools. She asks no State help for this. She claims no right to receive State help for such a purpose. She protests against the wrong of giving any denomination assistance from the public treasury to sup-

port denominational schools. The State is neither Romish nor Lutheran, neither Baptist nor Methodist, and it has no calling and no right to support schools or churches that are Romish or Lutheran, Baptist or Methodist. If it presumes to do any such thing it transcends its powers and must expect trouble. We want parochial schools, because the State cannot furnish such an education as Lutherans, in accordance with the command to bring up children in the nurture and admonition of the Lord, are bound to give them; but we do not on that account presume that those who do not want them should be deprived of all educational privileges or be compelled to attend them, even though it should be in violation of conscience.

We need public schools for those who have nothing better, or are unwilling to avail themselves of anything better; but as the State has no calling and no power to provide for a religious education, what it furnishes or can furnish is insufficient for such Christians as know the importance of learning the Word of God and using its regenerating power as the only means of a true education. The Lutheran Church wants no State help for the support of her parochial schools, as she wants no State meddling with her religious education. In this she differs radically from the Romish Church, which is continually clamoring for State funds to help her parish schools, on the strikingly illogical ground that her people pay State taxes to support State schools. It would be a wanton misappropriation of the people's money to use what was collected for the State and its secular schools to support the Church and its religious schools. Rome would use every means in her power, even foul means, if necessary, to bring civil governments under her dominion, and has no scruple to use public schools and public school funds, wherever and whenever possible to compass this object. The Lutheran Church protests against every act of the State implying any admission of Romish principles or any concession to Romish arrogance. We contend earnestly against giving any denomination the support of the civil government, and utterly deny the right of such government to leg-

islate for the Church in general, or to discriminate in its legislation against one church to the advantage of another. Only careless observers could assume that Romanists are agreed with Lutherans on the school question.

A QUESTION ABOUT CHURCH DISCIPLINE.

False doctrine not only endangers the souls of those who embrace it, but is of the nature of a cancer that eats around it also in the congregation, and it dishonors God while it is doing its deadly work. It is therefore more dangerous to the church than sins in the life, inasmuch as it more directly affects the seat of faith and the springs of action. If the teaching be right, it will always prove a remedy for the aberrations resulting from human weakness; if the teaching be false, we are to that extent deprived of our only protection and help. Hence the church makes a difference in the treatment of these two kinds of deviation from God's Word. She can have and should have more patience with the transgressions and shortcomings of her members in regard to the life than she can have and should have with false doctrine. If one spreads errors in the congregation, he is required to desist from his sinful and dangerous work, and if he will not, the brethren renounce fellowship with him, that they may not be partakers of his evil deed and that the leaven may not work the ruin of the congregation. And this is done without necessarily implying that the erring person has fallen away from Christ and ceased to be in a state of salvation, or resting the action on such a judgment. It is enough that God is dishonored and souls are endangered by the unscriptural teaching, whether the erring party be a wicked deceiver or be himself deceived. It needs no special remark, that when the church acts in such a case the necessary instruction must be given from the Scriptures, and that if he persists in his error notwithstanding all, there is ground for the fear that his heart is not right before God. But whether it be or be not, he must not have

the opportunity to spread his error in the congregation. If it is materially a heresy, the church must protect itself against it, whether the person is at heart a heretic or not: he is such in the matter of his doctrine, and must therefore be rejected if he will not abandon his heresy.

Usually, however, it is assumed, that in the matter of holy living such a procedure would not be lawful, because the danger is not so great, and that in such cases exclusion could follow only when the sinning person himself sees his sin and refuses to abandon it, because only then he ceases to be a Christian. That this is good ground for the discontinuance of fellowship with him is beyond dispute. But there is a question that remains which seems to us to need further ventilation. May not sins of life be so connected with errors of the understanding as to put them on the same basis with false doctrine? One may commit a sin without recognizing it as such, and thus may still remain in Christ. But others may see what he does not see, and may find it impossible with a good conscience to give any kind of sanction or countenance to his sin. "We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." 2 Thess. 3, 6. If the brother does not admit that his walk is disorderly, does that nullify the command or excuse us from obeying it? Instruction must of course be imparted before a person is excluded for wrong-doing. The omission of this would be as unjust as it is uncharitable. But if all instruction proves ineffectual to have the wrong-doing stopped, must we permit it to go on and eat around it, because the wrong-doer not only persists in the wrong, but denies its wrongfulness? Does the darkness of his understanding condone the offense? It is true, so long as he is not enlightened to see the unlawfulness of his conduct, he may be a believer notwithstanding his sin, because he may be sinning ignorantly, without any wilful insubordination to the Lord and His Word. But he does not submit to its demands, whatever may be the ground of his disobedience;

and is the Church bound to tolerate his sin and expose the members to its dangers because he cannot see it or will not see it, and therefore will not put it away? Or must, if the thing is finally pronounced intolerable and exclusion is resorted to as a means of deliverance, the decision be based ultimately on the ground that he will not submit to the Word and therefore never was a child of God, or has by wilful sin fallen from Christ and from grace and become a child of the devil? How do we know that all the light necessary to banish his error and lead him aright has been imparted, or that in his soul the only remaining difficulty is the obstinacy that will not be subject to the Word of God? Is it not, after all, just as precarious as ever to exclude him while he protests that he sees no wrong in that which causes all the trouble? When the Word condemns his conduct as sinful, the brethren must insist upon his submission, and cannot be content to let his sin flourish and spread in the congregation on the plea that the sinner does not agree with the brethren in pronouncing it unlawful, and that therefore he might possibly still be a believer, notwithstanding his sin. We must bear with the weak in knowledge and in execution, but those who claim to know better than the congregation what the Word of God requires and therefore insists on continuing in that which it is in conscience bound to condemn, are not the "weak in faith" whom we are commanded to "receive, but not to doubtful disputations." They are rather people who imagine themselves stronger than the brotherhood and strive to bring it in subjection to their will. Even when the sin causing the difficulty pertains to the life, the question ultimately resolves itself into one of doctrine. He who does not recognize his sin to be such, though the congregation makes earnest endeavors to show him that the Word of God forbids it and condemns it, differs with the brethren not only in his conduct in that particular, but also in regard to the teaching of God's Word on that point. That this has primarily respect to the law, and only indirectly to the gospel, does not materially affect the subject under discussion, because in either case it involves the supremacy of God's Word.

The man who daily defrauds his neighbor by false wares and false weights, may seek to justify himself by maintaining that in the present state of the world success in business requires such expedients, and that it is the buyers' own fault if they are not on their guard and allow themselves to be deceived. The man who scandalizes the community and brings disgrace upon the congregation by living in polygamy may insist that he has a right to exercise his judgment and his pleasure in this regard, and protests that he can not see anything sinful in his conduct. In both cases the sin is one that pertains to the law and the holy living which it requires, but manifestly it is one of obedience to the will of the Lord who saves His people without their deeds of the law, but who always leads them to their blessed goal in the way of holiness which the law prescribes. In either case there is sin, whether the sinner sees it or does not see it, and the congregation cannot treat it otherwise than as sin, though the sinner will not agree in pronouncing it such, but rather claims that he is right and asserts his rights. Evidently there is a difference as to what the Word of God teaches and requires, not only as to the performance of what is taught and required. If the sinner protests that he can see no wrong in that which is laid to his charge as sin, whilst the congregation sees it and cannot in its fidelity to the Scriptures recede from its contention against the sin, exclusion must follow, notwithstanding the sinner's claim that it is unwarranted and unjust. Does this require in every case that the person excluded must be in a spiritual state in which salvation is impossible? What warrant of Scripture have we for complicating the subject with a question so full of difficulty and so full of danger? Is it not enough that a person is manifestly guilty of acts which the Word of God forbids as works of darkness with which we must have no fellowship, that these deeds are an offense to the brethren, and that the guilty party will not desist from them? He is engaged in wicked works, and his refusal to turn from his evil ways renders him a dangerous person in the church.

He must be excluded, simply because he will not be subject to the Word.

There are then, in sins of living, three cases that may occur, each requiring distinct consideration and treatment. The first is that of a person sinning, but confessing his sin and agreeing with the congregation in its condemnation. He renounces it, the brethren pardon it, and harmony is preserved. The second is that of a person sinning, but refusing to put away his sin, though he admits that the Word of God condemns it. He sets himself against the brethren in their loyalty to the Divine Word, and the congregation preserves its unity and purity by putting him away and holding him as a heathen man and a publican. The third is that of a person sinning, but claiming that what is charged against him has a right in the church and is, under the circumstances, not a transgression of divine law. What can the brethren, who are sure that the Word of God condemns the thing in question as sinful and see the danger to souls of giving any sort of sanction to such work of the flesh, do otherwise than declare that he and they differ so materially in regard to the requirements of God's Word that they cannot walk together? That leaves the question, whether such a person can be a Christian or not, just where it is left in most cases coming under the apostolic rule: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Rom. 16, 17. They are cases of self-exclusion by violation of the original compact into which Christian congregations enter as their fundamental basis of union, that the Word of God is the absolute rule of faith and life to which all must be subject. If one sets himself against the congregation on the plea of Christian rights, he causes division and offense and must be left to answer for it, without being permitted to involve the congregation in his sin.

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BEFORE THE ALTAR.

BY PROF. C. H. L. SCHUETTE.

II. ACTS (1) OF COMMUNION; AND (2) OF BENEDICTION.

1) ACTS OF COMMUNION.

§ 34.

The liturgical material employed in acts of Communion embraces the entire collection of established forms appropriate to and current in the Common Services of the Church.

1. A great mass of such material has accumulated and been in use from time to time in various parts of the Church. We must necessarily confine ourselves to such as is in use at present and in our own churches.

The material coming under consideration here belongs to the Common Services; that is, the regular festival and Sunday Services as distinguished from all casual and from the component parts of the latter, as pointed out in the sections on acts of Initiation and Dedication.

An order of Common Service is said to be more or less full according to the number and character of parts that enter its construction. Of this class no Order of Service is

held to be *complete*, unless it include the celebration of the Lord's Supper.

2. Generally speaking, the secondary differ from the Chief Services in this that less and different matter is used in the former; but always with due regard to the true Christian idea of Divine Service. Substantially, the first named are an abridgment, but in no sense a negation of the ideal embodied and expressed in those of the second class. From this it follows that a thorough acquaintance with the signification of the Chief Service, both as a whole and as to its several parts, will enable us without much difficulty to understand the parts and arrangement of parts in the secondary. A separate consideration of the latter can therefore be dispensed with.

§ 35.

In order to a full elucidation of liturgical elements, due regard must be had also to the place they occupy or the particular use they are put to.

Many forms are adapted to serve different purposes; and they are made to do so frequently, and without violence to their prime import. There is not a truth however single and simple, but what has a bearing in many directions and on many things. This is especially true of divine truth; the wonderful adaptability and applicability of God's Word to all the affairs of life are well-known properties; and of this fact advantage is taken also in Liturgies. When, for example, a baptism takes place in connection with the Sunday Service, the Creed comes in twice; but both repetitions serve, each one, a different purpose, though the words remain the same.

§ 36.

On the basis of sections 4 and 8, we may, in the main and with due regard to its use, divide the matter under consideration here into

1. The sacramental; that is, forms and acts through which God deals with His people; then emanating from and built up on this,
2. The sacrificial; that is, forms and acts through which the people deal with their God.

1. In the main, and with due regard to its use; for in not a few instances the same form of words may at one time be "sacramental," at another, "sacrificial." E g. "*The Lord is gracious, and full of compassion; slow to anger, and of great mercy*": taking them as words of the Holy Ghost addressed to men, they are sacramental; but taken as the Psalmist's acknowledgment addressed to God, they are sacrificial. We might thus well have, should we desire, a third class or division, called the doubtful or mixed.

2. To guard against possible misunderstanding, note the extended use that is made of the terms sacramental and sacrificial. The *rationale* of the view underlying their use is reserved for Part III.

A) THE SACRAMENTAL.

§ 37.

The Sacramental Elements are: the Exhortation; the Absolution; the Lections; the Exhortation, Institution and Distribution of the Supper; and the Benediction.

1. *The Exhortation*, at the beginning of the Common Service, is, in its substance, an application by the minister of the Law and Gospel whereby he calls upon the people congregated penitently and believingly to confess their sins with a view to forgiveness and to amendment of life. The

idea underlying this part, and considered in its relation to the whole of the Service, is, that before entering into communion with holy God, sinful men should be sanctified. There can be little doubt that the impulse leading to this arrangement is to be traced back to Exodus 3, 10. 11. The forms here used vary and are numerous.

Remark. Preceding this common act of sanctification there should be—and happily, there is to some extent—an individual and private preparation for holy worship, first at home and then by silent prayer on entering the church. See Ex. 3, 5 and Eccl. 5, 1.

2. *The Absolution* (to-wit, as we have it, and general, dating back to the Mecklenburg K. O.* of 1552) though worded in the first person is nevertheless not to be taken for a mere self-assurance concerning the pardoning grace of God. Whether the use of the first instead of the second person is to be accounted for by the fact that this part of the Service is a substitute for the priest's self-preparation for the mass in the Romish order, I am unable to say; but it has the advantage that it expressly includes the worshipping minister, so that both people and pastor are sanctified for the Lord's presence. There should be no doubt, however, that the words as they stand are just as much the words of the Lord God in heaven and as directly efficacious of pardon as they would be were they put to the people directly and expressedly in His name. In importance, the Absolution is second to no part of the Service; and the people should be so taught.

3. *The Lectioms.* These are the Gospel and Epistolary lessons fixed for the several Sundays and festivals of the year. They point out the meaning of the day, relate the fact to be celebrated, specify the truth to be proclaimed, control the selection of all matter, both established and free, that is accessory to it, and thus constitute the central and

* I. e. Kirchenordnung = order of worship.

controlling idea about which the entire Service revolves. The series covers all the leading points of doctrine and phases of doctrine belonging to the plan of salvation.

Historically, we have the following data on this subject.

a) The *Paraschen*, a division of the Pentateuch, of which 12 belong to Genesis, 11 to Exodus, 10 each to Leviticus and Numbers, and 11 to Deuteronomy; or 54 in all, and corresponding to the number of Sundays in the Jewish leap-year on which they were read consecutively. See Acts 15, 21. b) The *Haphtaren*, or the reading of selections from the Prophets. See Acts 13, 15, and Luke 4, 16. 17. c) The reading of the New Testament Scriptures. See Col. 4, 16 and 1 Thess. 5, 27. d) *Justin Martyr* (A. D. 110–165) says: “On the day called Sunday all who live in the city and country come together in one place and the memoirs of the Apostles and the writings of the Prophets are read so long as time permits; then, when the *lector* has ceased etc. *Apol.* I, c. 67. *Tertullian*, A. D. 145–220, apparently describing the Church’s worship in his day, says: “The Law and the Prophets, the writings of the Evangelists and Apostles she (the Church) unites into one volume and from them drinks in her faith.” On *Praescript. v. Heret.* c. 36. See also *Apostol. Const.* Book II, sec. 7. e) With the introduction of festivals in the Western Church, the selection of lessons suitable to them, and taken from the Prophets, Gospels and Epistles, seem to have gone hand in hand. Lectionaries seem to have been prepared as far back as the 4th century.

4. Among the parts that pertain to the administration of the Supper, three belong to the category of the sacramental; the prefatory Exhortation; the words of Institution; and the form and act of Distribution.

a) *The Exhortation* usually sets forth the unspeakable grace manifested in the offering of the Son of God by His death on the cross and in the communication to us of His

body and blood by means of the Sacrament; and farther, that by the grace thus manifested and by the heavenly good thus bestowed the spiritual man is to be comforted, nourished, strengthened, filled with gratitude, hope, courage and joy, and assured of final victory and eternal glory. Some Exhortations comprise a discourse on the doctrine of the Supper, pointing out quite extensively its nature, purpose and right use. But whatever the content, in the main it is some objective truth of God which is by His servant declared to His people.

b) *The Institution.* Regarding these words in this connection, there might be some doubt whether they should be regarded as sacramental. It certainly would be false to do so on the Romish figment that the priest, by their use, effects the presence of the body and blood of Christ. Such pretensions we repudiate. The reasons why we put the words, so placed and used, among the sacramental, are of an entirely different nature; and, briefly stated, are the following. First, as they stand, they are the words of the Lord to us; secondly, they are a constituent part of the administration, and are therefore spoken by us as stewards over the mysteries of God; thirdly, we use them as servants of the Lord to "bless" the elements; and fourthly, we repeat them—and again as God's ministers—in order that "the hearers' faith in the essence and fruit of the sacrament (i. e. in the presence of the body and blood of Christ, in forgiveness of sins and in all benefits procured for us through Christ's death and shedding of blood and bestowed on us in this Testament of Christ) may be awakened, strengthened and confirmed. . . ." See *Form. Concord. Sol. Dec. Mueller*, p. 663: and *Schmid's Dogmatics H. & G. Ed.* p. 575 sq. On the other hand, there can be no serious objection to the view that these words so placed are rather either a prayer or a confession and in so far sacrificial.

c) *The Distribution.* To this belong: the tendering, with the hand, of the bread and wine ("gave it to the disciples"); and, accompanying the tendering, the words, "Take and eat—Take and drink"; with each bidding stating explicitly what is offered, to wit, "*This is the true body*", etc.; "*This is the true blood*", etc.

Substantially, this is the same *formula porrectionis* observed in the Church from the earliest times. Thus the *Apostol. Const.* say: "And let the bishop give the oblation, saying, *The body of Christ*; and let him that receiveth say, *Amen*. And let the deacon take the cup; and when he gives it, say, *The blood of Christ, the cup of life*; and let him that drinketh, say, *Amen*. B'k 8, sec. 3, 13. (During the Com. the 33. Psalm was sung. *Ibid.*) "*The body of Christ—The blood of Christ*" was the formula quite general in post Reformation times.*

* On this point the following may be found of interest.

Luther's Formula Missae (1523) retains the form of the mass, thus: *Corpus Domini nostri, Jesu Christi, custodiat animam tuam in vitam aeternam. Amen.—Sanguis Domini nostri, Jesu Christi custodiat animam tuam in vitam aeternam. Amen.*

In his *deutsche Messe* (1526): „Nehmet hin und esset, das ist der Leib unsers Herrn Jesu Christi, am Stamme des Kreuzes für euch gegeben; der stärke euch im wahren Glauben zum ewigen Leben.—Nehmet hin und trinket, das ist das Blut Jesu Christi, für euch vergossen zur Vergebung eurer Sünden; das stärke und bewahre euch im rechten einigen Glauben zum ewigen Leben.“

„Nimm hin und isß, das ist der Leib, der für dich gegeben ist—Nimm hin und trink, das ist das Blut, das für dich vergossen ist.“ K. O. of Prussia, 1525. The Brandenburg-Nuernberg of 1533 is the same.

„Der Leichnam unsers Herrn Jesu Christi, für dich in den Tod gegeben, stärke und bewahre dich im Glauben zum ewigen Leben. Amen.—Das Blut unsers Herrn Jesu Christi, für deine Sünden vergossen, stärke und bewahre dich im rechten Glauben zum ewigen Leben. Amen.“ 2 K. O. of Pomerania, 1542.

„Der Leib unsers Herrn Jesu Christi bewahre dich zum ewigen Leben.—Das Blut unsers Herrn Jesu Christi sei eine Abwaschung aller deiner Sünden. Amen.“ K. O. of Suabia-Hall. 1543.

The word "true" (body . . . blood) is found since the end of 16th century.

The Distribution constitutes the highest height of worship. At no time is the Lord more graciously near His people than when He quickens them with His own true body and blood. The act should therefore take place with the greatest solemnity possible. There should be no haste, no awkwardness, no uncleanness, no crowding, no disorder, no impropriety of any kind—nothing that might disturb the awful solemnity of this divine-human communion.

5. *The Benediction* at the close of the Service is properly the old Test. form; at least at the morning or Chief Service. Though worded in the third person, it is not to be mistaken for a prayer or pious wish of the pastor; they are the words of God spoken by the minister in His name. "*On this wise ye shall bless the children of Israel*" says the Lord. Numb. 6, 23. The words convey and offer the divine blessing; and the heart that opens to receive it, is then and there blest of God Himself.

Luther interprets this Benediction to mean: "*The Lord bless thee, and keep thee*"; i. e. the Lord (God the Father) of His goodness give thee, and preserve unto thee, body, life, and every good that pertains to it.

"*The Lord make His face shine upon thee, and be gracious unto thee*; i. e. the Lord (God the Son) rejoice thee with the forgiveness of sin, and with the gift of His Spirit."

"*The Lord lift up His countenance upon thee, and give thee peace*; i. e., the Lord (God the H. Ghost) abide with thee unto faithfulness, personal perfection, final triumph and glory."

In this I have given a condensation of *Luther's* exegesis of the Benediction, as found in Vol. 36, p. 156-163, Erl. Ed. It will be observed that he sees in it a reference to the Trinity and to the work of the Trinity as set forth in the Ap. Creed. So understood, all the fulness of God is by it poured out upon the people as they are about to go down

to their houses, and thence out into the world again to prosecute each one the work of his mission.

B) THE SACRIFICIAL.

On account of the great mass of material belonging to this division, I shall first arrange it into two classes, one of *prayers* and the other of *sentences*; and then, so classified, take them up for consideration pretty much in the order they have found place in the Service as we now have it.

§ 38.

Under the head of Prayers we include: The Gloria Patri; the Confession of sin, and the Kyrie; the Gloria in Excelsis, the Te Deum, the Benedic Anima Mea, etc.; Common Prayer, Litany, Sanctus, etc.; Prayers of Consecration; the Agnus Dei; the Nunc Dimittis; the Gratia; and the Amen.

1. *The Gloria Patri*, or the Little Gloria, is a doxology derived from the many brief ascriptions of praise to God in the letters of the Apostles. E. g. Rom. 11, 36; Gal. 1, 5; 2 Tim. 4, 18; 1 Pet. 5, 11. The earliest Church is said to have closed the reading and singing of psalms with some form of doxology. Its earliest rendering was variable. Some of the forms may here find a place. "Glory to the Father, and to the Son, and to the Holy Ghost"; or "Glory becomes Thee, the Father and the Son and the Holy Ghost, now and ever." (Lit. of St. James.) "Through whom and with whom be glory and honor to Thee, in Thy most holy and life-giving Spirit, now, henceforth and forever. (Lit. of Mark and Peter.) The Arian controversy led to its present established form.

It is used singly, and as a part embodied into or closing other standard hymns of praise.

2. *The Confession of Sin, and the Kyrie*. The latter is obviously a development of a cry for help, "Have mercy on

me, O Lord." Ps. 51, 3; Matt. 15, 22; Mark 10, 47. Its specific content must be ascertained from the occasion of its use. The *Apostol. Const.* prescribe that to every prayer of the deacon the congregation shall respond: *Kyrie Eleison!* This is its most primitive form. In the times of Gregory the Great (end of 6th cent.) it was enlarged to its present form. By over-use—e. g. its ninefold repetition—it has been much abused. It is the *penitent sinner's* cry; and our Liturgies have assigned its place accordingly. The confession of sin on the part of the congregation first expresses itself through the words of the pastor, and is then made its own and given full expression by the congregation singing the Kyrie.*

The general confession preceding it—an outgrowth of and substitute for the confitior of the Romish priest and, it may be, of the silent prayer said by the worshiper on entering the Church—was introduced sometime in the 16th cent. (Mecklenburg K. C. 1552.) It happily makes prominent the confession of sin implied in the Kyrie, gives emphasis to the element of confession and absolution, and impresses the worshipers with a sense of the need of pardon before entering into fuller communion with God. The form of the conf. is not always the same.

3. *The Gloria in Excelsis*, or the *Great Gloria*, as we have it to-day, comes to us from the 4th century, and was already in use quite generally throughout the Western Church as early as the 5th century. Its source and primitive form is found Luke 2, 14. It is a hymn of praise in celebra-

*The use made of the Kyrie by the Eastern Church was certainly unique. By her it was made to express the distressing condition of sin and longing for redemption in pre-Christian times. Following it, and reminded that Christ and redemption have come, was the Gloria in Excelsis sung in praise thereof.

The Kyrie is used with many variations, some with slight references to the seasons of the Church-year, and some, to the chief facts of redemption. The English: "O God the Father in heaven, have mercy on us!" O God the Son, Red. of the world, etc., is an amplification.

tion of the Redeemer and redeeming grace in general; and, as now used, of thanksgiving especially for absolution and continued grace through Christ. The German „*Allein Gott in der Höh' sei Ehr*“ and its English translation, “*All glory be to God on high*,” are free but admirable versifications of it.

The Te Deum is ascribed to Ambrosius, for which reason it is also known as the Ambrosian Doxology. It is a hymn of general thanksgiving and praise, characteristically Trinitarian. Probably of Eastern origin, it is found in general use throughout the West as early as the first half of the 6th century. “Whoever may be its author, it is an excellent symbol or confession set to music; and it is well adapted not only to confess the true faith but also to praise and thank God.” *Luther*. (Walch x, 1199.) It occupied a place toward the end of the Service, the one filled by the Gl. in Excelsis in the Order of the East. Church.—

The Benedic Anima Mea is an adaptation of the 103. Psalm to Music. It is an incomparable psalm of thanksgiving for the forgiveness of sins—and is so used by us. The Greek Church assigns to it a place after a general prayer which reminds one of the Litany.

4. *The Collects*, whose original signification appears to be involved in doubt as yet, are, as now constructed and employed, brief prayers* based on the special introits and lections for the day, and wherein God is implored to bless the fact or truth set forth to the souls of the worshippers. In Orders paying less attention to liturgical laws, a standing collect is used instead; to wit, a petition for hearing and keeping the word in general. The former are designated as “collects for the day” or “special”; the latter as “standing collects” or “general”.

In his *Deutsche Messe*, Luther enjoins the minister to turn his face towards the congregation whilst he reads the lections; but to turn it *toward the altar* when *praying* the collects. The symbolism is obvious, and certainly very appropriate.

At first, collects changed only with the change of seasons in the Church-year; subsequently, notably since the 17th century, separate collects were provided not only for each Gospel of the lectionary, but for every epistolary lesson as well. Many of these forms date back to the 5th and 6th centuries; and the collection to choose from is very great. Whilst they differ somewhat in the way they begin, they almost always close with the words, "in the name of Jesus, to whom with Thee and the Holy Ghost be honor and praise — — — for ever and ever. Amen!"

To the writer, their place *before* the lessons seems unnatural. Based on the latter, they should follow the lessons. Besides, many are so definite in their reference to the fact of the day that they do duty rather as heralds than as prayers. This is all the more the case where standing Introits are used; and the fact of the day has, therefore, in no way been announced. Even the special introits are in many cases but a poor preparation for the very pointed references of the collects.

5. *The Creed.* As a summary of revealed truth, the Apostles'* Creed supplements the truth or truths set forth in particular in the lessons and the sermon. As a summary statement of the Christian faith, it supplements and completes the congregation's confession of faith as contained in the other parts of the Service. From this point of view, its repetition† is a grateful acknowledgement of the good and gracious self-manifestation of the triune Godhead; and is thus an act of worship in praise of God and His entire work.

On Trinity Sunday it is customary to substitute either the Nicene or Athanasian Creed.

6. *Common Prayer.* Its chief characteristics are: sup-

*The old Lutheran K. OO.—with the exception, I believe, of Doeber's 1525 and of Bugenhagen's of the same year—prescribe the Nicene.

†Either in concert, or through the appropriation of it by the triple Amen sung at the close of it by the whole congregation.

plication and intercession, thanksgiving and adoration addressed to God by the whole body of worshipers in behalf of all classes and conditions of men—with due regard to special requests and casual occurrences, to meet which room is formally provided for.

The first impulse to General Prayer is no doubt to be traced back to the Lord's Prayer and 1 Tim. 2, 1-4. The forms vary. The oldest is, of course, the Lord's Prayer itself. Then comes the Litany;* corrupted in the course of time, but purified by Luther. And then Luther's paraphrase of the Lord's Prayer as given in his *Deut. Messe*; and finally the more modern and commonly used form, ending with the Lord's Prayer. This latter is repeated in unison, or is—
together with the prayer preceding it—made the congregation's own by the responsive Amen.

7. *Prayers of the Communion ritual.*

a) *The Praefatio.* In evident reference to the words, "*and He gave thanks,*" the Church, from the beginning, prefaced the communion act with a prayer of thanksgiving for divine grace, particularly of redemption. The order is: the Salutation, *The Lord be with you*; response, *And with thy spirit*; the *Sursum Corda*, and the response, *Habemus ad Dominum*; the *Gratias agamus Domino Deo nostro*; response, *Dignum et justum est*; then the minister again, *Vere dignum et justum est*—concluding with the *Praefatio quotidiana* or *Praef. de tempore*, that is with special thanksgiving for the event celebrated on that particular day; and lastly, the *Sanctus*, based on Isa. 6, 3 and Mat. 21, 9. All these forms are, with slight variations, already found in the "*Liturgy of St. James*;" that is, in the 2nd cent.; and they are presumably derived by tradition from the Apostles themselves.

b) *The Lord's Prayer*, in its relation to the Sacrament, presents a debatable question. Certain is that it was not

*In liturgical use as far back as A. D. 150, and placed between the sermon and the Communion.

always used as a prayer of consecration, from the fact that it was sung after that act; moreover, that our Church conceives the consecration to take place prominently through the words of Institution. At the same time, and in view of its all-comprehensive import and applicability, it does not appear why it should not be used—together with the words of Institution—to consecrate the elements;* and, also as a prayer that the Supper may be rightly administered and worthily partaken of.

c) *The Agnus Dei*, founded on John 1, 29, has been in liturgical use in some form since the 3rd century, if not longer; and since the fifth it has formed a part of the communion Service.** “And especially is the Agnus, more than any other hymn, adapted in extraordinary measure to the Sacrament; so clearly does it sing and ring out in praise of Christ that He has borne our sins; and thus with a few forcible yet beautiful words it urges upon us the remembrance of Him.” *Luther*.—The hymn, *o Lamm Gottes unschuldig*, by *Nic. Decius*, is a further amplification of the same text. The Agnus forms a part of the consecration act.

d. *The post-Communion forms* are: first, the *Nunc Dimittis*, Luke 2, 29, introduced from the Church of the East, and in use since the Reformation; and secondly, the thanksgiving prayer: “Almighty God, our heavenly Father, we most heartily thank Thee, that Thou hast again vouchsafed to feed us”, etc., introduced by Luther in his *Deutsche Messe*. It is also called the closing collect.

8. *The Amen*, as a response, is a *consensio* by which

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the congregation makes the words of the person officiating its own.

§ 39.

Under the head of Sentences we comprise the Introits, Intonations, Salutations, Responses, and many other elements employed to fill, to round, and thus to complete and beautify the order.

1. *The Introits.* In the Ancient Church the Service was opened with the singing of a psalm entire. Later on, to abbreviate the Service and render it more concise in thought, portions of psalms were substituted for the whole. Finally, and with the development of the Church-year to account for it, single verses—many of them from the psalms—or parts or admixtures of verses from the Scriptures generally, were selected to express the idea of the day, and these in course of time became fixed. From this it is seen at once that the Introit, as it is called, is designed to sound the keynote, so to speak, of the thought that it is to govern the service of the day. It is the copy of the herald announcing the particular fact to be celebrated and the truth to be proclaimed. Every Sunday has an Introit of its own; and some, especially the festival days, have a number of them. Brief as they are, they are exceedingly rich in thought, and many of them quite beautiful in expression. *Kliefoth* says: "By means of the Introit, the *choir*—and this the representative not of the congregation but of the heavenly host which on the plains of Bethlehem proclaimed peace on earth—announces to the congregation the Deed and the Word, the Gift and the Grace of the day." *Ursprüngl. Gottesd. D. der Luth. K.* p. 150. On account of their pure Scriptural character they were retained by the Church of the Reformation; and according to most of the old Lutheran K. OO. the rule is: the service begins with the Introit of the day.

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There is, however, no uniformity on this point. Some Liturgies prescribe a hymn*, to be sung by the congregation; others, some standing introit, such as the simple Invocation, "In the name of the Father** . . ." others, the Adjutorium, Ps. 124, 8, "Our help is in the name of the Lord," etc; and still others, "The Lord is in His holy temple," etc. an extension and composite of Habak. 2, 20 and of the Invocation.

Introits are therefore either *general* or *specific*. In most, it not in all, of the Orders when the former are used, the latter are placed immediately before the Collect of the day. According to this scheme, the Service is invariable for all the days of the year, including the festivals, until the special Introit so placed is reached.

2. The old-church conception of worship as an *action participated in by all in abundant measure*, realized itself quite naturally and happily by means of the responsive method and its accessories. To this end the already existing divisions of the priest, the ministrants, the lector, the people and the choir were made available; and in addition, the congregation itself was at times separated into parts for interaction. In deference to art, the parts were rendered, some in full and others in hyphophonic song.

With this idea of the Service in view, we can readily understand how simple words and phrases came to have a place in it, some as elementary parts, others as links of such parts. As still in use, the following are mentioned.

a) Following the absolution:† the *Intonations*, "Glory be to God on High", or, "Praise the Lord, praise ye the name of the Lord" on the part of the minister; and as *Response*, the Gloria in Excelsis—literal or enlarged and

* Luther's Messe: Im Anfang singen wir ein geistl. Lied oder einen deutschen Psalm.

** Strasburg and Erfurth K. O. 1525 and many modern Orders.

† I. e. in later liturgies.

versified—or the 103. Psalm, on the part of the congregation in praise of Divine mercy and in thanks for forgiveness.

b) As introductory (to parts, usually) to the Lections; the *Salutation*, “The Lord be with you” (*Dominus Vobis cum*)†, and the Salutation in return, “And with thy spirit.” This mutual salutation comes down to us from the oldest liturgies; it took place between the lector and the hearers of the Word.

c) Following the Epistle: either a versicle called *Graduale**, a hymn‡, the simple *Hallelujah* or, as is most general among us, John 17, 17, “Sanctify us, O Lord, in Thy truth . . .”, sung by the congregation; and upon hearing the Gospel the *Laus Tibi Christi*, rendered either, “Praise be to Thee, O Christ”, or, “O Lord”.

d) The *Hallelujah*—found in O. T. Scripture from Ps. 104 on, and Apoc. 19—is coupled with the special Introits and Graduals throughout the year, excepting the Passion season; which order, however, the Greek Church reverses. It is a most appropriate expression of holy joy; the very sound of it delights both ear and heart.

e) Here follow the *Sursum Corda* with its antiphon of the *Praefatio* to the communion act, and common to all Orders from the earliest time on. See above §, 38, 7, v.

f) In the post-communion act we have: first, the Versicle, Ps. 106, 1 intoned by the minister, “O give thanks unto the Lord, for He is good,” with the answer by the congregation, “And His mercy endureth forever”; whereupon the *Benedicamus Domino* or prayer of thanksgiving

† Another form, “Peace be with you.”

* So called, it is thought, because during its singing the deacon (or priest) ascended the *Ambon*. Graduals are versicles chiefly adapted from the Psalms, are formed after the manner of Introits, and many of them may be used as such.

‡ Luther, in his Form. Missae, prescribes the Gradual with Hal.; but in his *Messe*, „Nun bitten wir den H. Geist“, or some other suitable hymn.

already noticed in the preceding section. Secondly, the *Benedicite*, formed of Ps. 72, 18, 19 thus: Minister, "Blessed be the name of the Lord"; congregation, "From now, henceforth, and forever."

g) "Inasmuch as the Church (of ante-Reformation times) in accordance with tradition considered it inappropriate to sing the Hallelujah during the season of Lent, verses from the Psalms were used instead, which latter were, on account of their drawn out melodies, called *Tracts*. With the further development of the idea of the Church-year, other additions were made to both the Hallelujah and the Tracts, which on account of their free wording were called *Proses*. And when finally the German love of song secured the control of the liturgy, it changed these Proses into hymns, which, because in their churchly use they followed the Hallelujah, were known as *Sequences* . . ." *Kliefoth Gottesd. D. der Luth. R.* p. 156.

h) *Suspiria*, such as the simple *Kyrie eleison*, used somewhat in the nature of the *consensio*, and repeated by the congregation at the close of every separate supplication. It is quite frequent in the "*Lit. of St. James*;" (as also in that of the Established Church of England). Other *Suspiria* are: "Good Lord, deliver us!" "Hear us, good Lord!" "Take not thine Holy Spirit from us!"

DISMISSAL AND WITHDRAWAL.

In our country removals from place to place are so frequent, that the change of membership from one congregation to another is nothing unusual. Indeed it is so ordinary a matter that leaving a congregation excites but little attention, and rarely gives rise to any serious inquiries about its legitimacy. It is regarded as a self-evident matter that when

a person transfers his membership to another church it is all right. But the fact that there are not only removals to other localities and transfers on this account to other congregations of the same faith, but sometimes transitions to churches of a different confession, makes it a subject that our people can by no means look upon with indifference.

The congregation has the duty laid upon it to make the necessary provision for the spiritual wants of its members. These are placed under the care of the pastor and are subject to the discipline of the congregation. An account must be rendered to the great Shepherd of our souls for the manner in which this care has been exercised and this duty discharged. "Obey them that have the rule over you and submit yourselves; for they watch for your souls, as they that must give account." Heb. 13, 17. God has placed the pastor over the flock, and holds him responsible for each member until he is properly relieved from the responsibility. The member cannot renounce the pastor at pleasure, as the pastor cannot according to his own pleasure renounce the member whom God has committed to his charge. "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." Acts 20, 28. The pastoral relation is of too solemn a nature and of too momentous an import to be treated lightly, as if it were a mere human arrangement of convenience that either party could change at will. The member of a congregation remains such until he is otherwise provided for to the satisfaction of his brethren, or until he has sundered his connection without consulting their will and thus renounced their fellowship and authority. The responsibility of the pastor must therefore continue until some action is taken that rightfully relieves him.

When members remove to a different locality, as that is so frequent in our country and circumstances, the usual

way of adjusting matters in regard to this responsibility is to give a letter of dismissal to the congregation of the same faith in the new place of residence. That is a simple and easy way when there is such a congregation. All parties can be quite content when the care for such a person's spiritual welfare is committed to another congregation and another pastor who recognize the same faith and the same Lord. What is necessary is thus provided for, although the duty is performed by and the responsibility is shifted to other persons. But when there is no church of the same faith in the new home, and no pastor who will accept the care of the souls in the same spirit and feed them with the same pure bread of heaven, the situation is more perplexing. Best it would be if our people refused to settle in a new country where our church is not represented, without having seriously considered the subject of establishing a congregation there and having taken such steps as will probably secure such a blessing. But unfortunately our people are not always inclined to do what is best. Impelled by motives of mere temporal prosperity, they often locate first and think of the main thing afterward. They go where there is no Lutheran Church, and are thus as sheep wandering in the wilderness. We cannot persuade ourselves that the church to which they have belonged and the pastor to whom they have thus far been committed have nothing more to do with them. There is no word of God and no ground of reason that could convince us that God has relieved these persons of their responsibility in the case. When they moved away from their old home, were they not transferred to their new place of residence that is henceforth to be their home? Why, they were carried bodily to the new locality: that is beyond question. But what conception of caring for souls must the congregation and pastor have that can dismiss members of their flock without a thought as to whether they are dismissed to the care of God's ambassadors or the

devil's emissaries? When conscientious persons dismiss such as have lived in fellowship with them as brethren, they commit them to the care of other brethren with whom they have reason to think them as safe as they were before. The thought that they could be dismissed in general, without commending them to the care and prayer of brethren, is not only absurd, but shocking to Christian hearts. What, dismiss our brethren to the wolves that are prowling around everywhere, and commend them to the tender mercies of the devil and the world? Brethren should bethink themselves what they do when they give a so-called general dismissal, which can only mean that the bearer is going away from the congregation of God's people in this community and the undersigned do not know whither he is going spiritually, and do not want to be responsible for his doings. Assuredly there is in that nothing of the earnest care of souls which characterizes God's believing people. A dismissal can only be given when the brethren are satisfied that the souls of the dismissed will be truly cared for, and that the responsibility for them may therefore be properly committed to others, to whose loving care they are commended by the dismissal.

Just on that account those who move away cannot be transferred to congregations of a different faith that may exist in the new location. A Lutheran congregation with its Lutheran pastor could not easily be reasoned into the belief that souls whom God has committed to their care will be just as well provided for in a Romish or an Episcopal, a Baptist or a Methodist Church as in their own Evangelical Lutheran Church. If they have any adequate knowledge of that which the Lutheran Church professes and any proper consciousness of their own spiritual endowments, they know that this is not the case. They will not deny that these are truly churches, and that by the grace of God they also have truth unto salvation, so that it is possible to be saved in

their fold; but they will not deny either that there is error taught by them which may become effective in the soul and compass its destruction. They are not, if the love of Christ constrains them, ready and willing to command their brethren to such a risk. The brethren might perish in the trial, and those who lead them into it would not be innocent. We can transfer our members only to churches that are sound in the faith, because only then will they be cared for in such wise as our responsibility requires. Lutheran Churches can dismiss their members only to Lutheran Churches.

The difficulties that stare us in the face with reference to members of our churches who remove to localities where there is no Lutheran Church, can not change their conviction. There is no person to care for their souls in their new place of residence, and their distance from their former associates and from the pastor who ministered to them in spiritual things is such as to render all service in this regard very difficult and very inadequate. But they remain members of the congregation until they can be transferred to another, and the best which the circumstances admit must be done for them until they can be dismissed to another congregation in their own vicinity. Their pastor is still bound to care for them, as long as they are not thus transferred to some other charge and he is not by such transfer relieved from the responsibility. That he cannot provide for their spiritual wants as he could if they were still in his own locality, is quite evident; but that he is bound to do for them what under the circumstances is possible to him, is equally evident. He can not with a good conscience be unconcerned about them. They are his charge, and he must furnish them with spiritual nourishment, or see that it is furnished them, as long as they are not transferred to another's care, or do not renounce their pastor. The recognition of this pastoral relation until members are brought securely under the care of another pastor would go far

towards putting life and earnestness into missionary efforts, and would often lead to the organization of churches and calling of pastors in new fields that are otherwise neglected. Something can be done for the members who remove from their old homes, and when there is the proper earnestness and faith on both sides, the work done, however inadequate it may seem at first, will, by the blessing of God, sooner or later result in a new congregation of the right faith, to which the members from other places can be transferred.

If a Lutheran congregation cannot dismiss one of its members to a congregation of another denomination, when such member moves to a place where there is no Lutheran congregation and the only chance for religious fellowship in an external organization is to unite with such denomination, much less can a member of our Church be dismissed to another Church, when there is no change of location and every opportunity exists for receiving the means of grace in all their fullness. In times of doctrinal indifference like ours it may to many seem liberal and praiseworthy to yield to the wishes of members who desire to unite with another denomination; but those who realize the value of heavenly truth and appreciate the importance of preserving it for the salvation of men, and who remember the account that must be rendered on the judgment day, cannot deal so lightly with the matter. One who is really, not only nominally, an Evangelical Lutheran cannot for a moment admit that what other churches believe and confess is exactly the same revealed truth that is set forth in our Augsburg Confession, and that therefore souls are just as safe in a communion and under a pastor of another confession as in the Lutheran Church. They may be saved in such a Church, but it would be speaking irreverently, without any warrant in Scripture or even in reason, to say that human error has the same saving power as divine truth. So far as churches teach error, so far they endanger souls. And Lutherans are not willing

to send their brethren from their own safe home to another Church that cannot give the same guaranty of safety. In a matter of such vast importance, involving the everlasting interest of the soul, they are not disposed to run any risks. Lutheran churches can dismiss none of their members to churches of a different faith, because that would be sanctioning and even abetting these in the denial of the truth which we have learned and bidding them God speed in the way of error. Even when such members move to places where there is no Lutheran Church, it is better to retain their membership in their former home until better provision can be made for them, than to unite with people who confess a different doctrine. To dismiss them to such an erring Church without even the semblance of giving them better pastoral care, seems to us wanton.

But how is it in case a person desires to unite with another church on alleged grounds of conscience? That is not a frequent case. We venture to say that few of our pastors have had such in their experience. Mostly the transitions to other churches arise from considerations of local convenience, social advantage, business relations, or similar inducements that are wholly of a temporal character, into which thoughts of caring for the soul and glorifying God by the confession and spread of His saving truth do not enter. But such cases do sometimes occur. Is it not then a duty to grant such a person an honorable dismissal to the church with which it is claimed that he desires to unite for conscience' sake? That too is impracticable. It is true that we cannot ask a person to join or remain in the Lutheran Church in violation of his own sense of duty, and it is equally true that when he believes the Romish or the Reformed doctrine, but not the Lutheran, we can only advise him to go where he thinks the truth is confessed. This might seem to some to be equivalent to granting him a dismissal to the Romish or Reformed Church. But that is a

superficial view of the matter. We can advise a person to act in coincidence with his own conscience, but that does not imply that in our conviction the dictate of his own conscience is right, or that he does not commit a grievous wrong when he leaves the Lutheran and unites with an erring church. As the Lutheran Church sees it he sins when he renounces the truth which she confesses, and she will not have any part in the sin. If his conscience leads him into wrong paths, he must answer for it that he did not seek better light or walk in the better light that was offered. The doctrine which we confess remains true, notwithstanding his failure to recognize the truth; and we cannot be induced by that failure to abandon the truth which we by the grace of God have recognized. We see very well that when a person does not believe as we do he cannot honestly confess with us, and that the best he can do in the circumstances is not to pretend to be one with us, but to join the communion of those who believe as he does, and with whom therefore he can make confession without hypocrisy and with a good conscience. But we see also that the truth of God stands, though he does not accept it and give God the glory, and that our duty remains the same, to confess that truth and maintain and defend it against all assailants, not excepting those who once accepted it and confessed it with us. If therefore a member of our Church is misled and adopts the errors of some other Church, we can put nothing in the way of his renouncing the truth which we confess and confessing the error which we renounce, he is free in that regard, and we recognize his freedom under his own personal responsibility. But we can take no share in that responsibility, and can therefore by no means dismiss him with God's blessing from our Church and bid him God speed in another Church that has another creed. He can go, but not with our approval. We can give no dismissal to another than a Lutheran congregation. We cannot dismiss our brethren to the world,

where they must surely perish, nor to the sects, where they are not cared for as our Lord requires and where they are therefore exposed to danger.

Hence the need of considering withdrawal in connection with dismissal. A person is not, on account of his failure to receive a dismissal, necessitated to remain in connection with a congregation which he desires to leave. He can withdraw. No person can be compelled to remain in an organization with which he is not satisfied. He can go out, if not with the consent of those with whom he has been associated, then against their consent. In either case he is no longer one of the company, and no longer shares their privileges nor their responsibilities. If members thus go out of a congregation, renouncing the faith which they have hitherto professed and declaring that they no longer desire any responsibility for its propagation, they do not debar themselves from other congregations of a different faith with which they are in harmony. To the Romish communion it ought to be considered a recommendation that a soul has renounced the Lutheran faith, and no recommendation from the Lutheran Church could reasonably be expected or justly required. If a Romanist desires to join the Lutheran Church, a recommendation from the papistic priest would be an incumbrance. Except so far as moral character is concerned no recommendation is of any value from that source. What influence, for example, could it have upon a Lutheran congregation if a Romanist, who applies for admission, should bring a certificate from the priest, declaring that the bearer has been all along a sincere adherent of popery, and of popish doctrines and practices? That would only arouse suspicion. Much more favorable would his case appear if he presented a paper declaring that he has ceased to be a good Romanist and is not in sympathy with popish errors. We expect no dismissals from Romish congregations to ours, and could admit no Romanists to our churches on the ground of such

dismissals. The reason is obvious. A good Romanist would not be a good Lutheran, and a person coming well recommended as a Romanist in good standing would therefore not be acceptable in the Lutheran Church as a good Lutheran. He cannot be this for the very reason that he is a good Romanist. So when Baptists or Methodists can dismiss a member to us on the ground of his firm and faithful adherence to Baptist or Methodist doctrines, such member must be less acceptable to us on this account, as such certificate only declares that the person concerned is not in harmony with us and our doctrine. In short we cannot receive members of other denominations into our churches on their certificates and dismissals to us, as if there were the same relation between us and them as there is between one Lutheran congregation and another; and as we lay no stress upon the dismissals of others, we do not want them to think dismissals from us essential to the reception of our members into their communion. If they want to receive those who renounce our doctrine and fellowship, very good, but we want no responsibility in the matter, just as we do not want them to have any responsibility in the matter, if we receive former members of their congregations on the ground that they renounce their error and accept the doctrine of the Lutheran Church. In both cases there is a withdrawal; there need be no dismissal.

Such withdrawal implies that the person concerned ceases to be a member of the Church with which he has hitherto been associated because he has ceased to be in harmony with its faith and its aim. He does not depart in peace to cooperate with his brethren in the same Church and for the same purpose as before, but he separates in disagreement with his former brethren and purposes to exert his influence henceforth for the spread of other doctrines and the building up of another denomination. This is indeed not in every case what the individual means by his transition to another

Church. The laxity prevalent during the reign of unionism served to render it but an easy step from one denomination to another, which would be taken from motives of mere convenience and pleasure and in which questions of conscience could have no place. Thus it came about that even ministers passed from Church to Church for reasons of pecuniary gain or social advantage, without any thought that the act involved the faith and confession, or might in any way affect any one's salvation. Where nothing is certain to any souls, there can be no serious differences; and the Romish or Reformed error has the same subjective right as the Lutheran truth. But when a Church has become conscious of its heavenly endowment and appreciates the revealed truth which God has enabled it to believe and confess, such easy-going shifting from denomination to denomination, which has its ground in pure indifferentism, must necessarily meet with earnest challenge and objection. Where there is a proper Lutheran consciousness there can be no thought of giving a peaceful and commendatory dismissal of a member to another Church with a different confession. The very asking for such a dismissal is a declaration of disharmony and an opening of hostilities. It may be that a person does not see that if, for example, he proposes to join the Romish Church, he renounces the doctrine of the Lutheran Church and condemns it as error that has no right in the world. But the fact remains the same, whether he sees it or does not see it. And some do see it, and therefore cannot act as if that which they see had no existence. To them it is clear that when a person leaves the Lutheran Church to join the Romish sect, that person joins in the Romish condemnation of the precious gospel which the Lutheran Church proclaims and in the condemnation of those who persist in the maintenance and propagation of that gospel. Nor is the case different, so far as the principle is concerned, when the sect which a Lutheran proposes to join is one that does not lie as deeply in error as

that under the tyranny of the pope. All denominations, though they call themselves Protestant and even Evangelical, thus adopting the name which originally designated the Lutherans in distinction from the Romanists, in that they refuse to unite with the original Protestant and Evangelical Church of the Augsburg Confession, the glorious Church of the Reformation, and think it necessary to establish a communion of their own, thus making divisions contrary to the doctrine which we have learned from the Word of God, are so far standing protest against the precious gospel which the Ev. Lutheran Church teaches and confesses, and joining them is taking sides against us in the points in which they differ from us and renouncing fellowship with us on account of such points of difference. Any denomination that declares itself able to stand on the basis of the Augsburg Confession is guilty of a great sin if it still persists in standing aloof from the Lutheran Church and making divisions against the express prohibition of God. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you." 1 Cor. 1, 11. We must in no way give countenance to schism. But if they profess to have some ground on account of which they must, for conscience' sake, preserve a separate organization, that ground can be found only in the acceptance of errors that conflict with the truth set forth in the Augsburg Confession, and which are errors whether people see it or do not see it. With such we cannot have fellowship, because the apostle by inspiration of the Holy Ghost says: "Now 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. If a member of the Lutheran Church should unhappily be led to unite with such an erring party, it never can be with the consent of his brethren and without involving a state of opposition.

Leaving the Lutheran Church to join another denomination therefore always involves the condemnation of Lutheran and the sanction of sectarian doctrine on the points of difference. It always and necessarily places those who leave us in a position of hostility. In some cases this amounts to a curse upon the Lutheran Church, as when the apostasy is to the Romish sect with its Antichristian abominations. In other cases the error is not so grave and so grievous, but it always amounts to a declaration that in the controversy between the Lutheran and the other denomination in question the former is wrong and the latter is right. To this the Lutheran Church can of course never give her consent by word or deed. She cannot dismiss to such a denomination one that has been committed as a member to her care, because she has reason to fear that proper care for the soul would not be found in the erring church. The only way in which a separation can be effected is by expulsion, in which the church declares that she can be no longer responsible for the member that sins and will not repent, or by withdrawal, in which the member renounces the fellowship of the church, no longer desiring to enjoy her privileges or to be subject to her discipline. We cannot prevent such withdrawal if persons have once determined to renounce the vows which they took upon themselves in confirmation and to turn their backs upon our altars. What is to be said on the subject is that which the apostle expresses in the words: "They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us." 1 John 2, 19.

When members thus withdraw, whether by notifying the Church that they intend to separate from us and unite with another denomination, by sending in a formal renunciation of our faith and fellowship, or, as is most usual in these days of horrible disregard of divine truth and right

and order, by simply joining some sect and letting the fact leak out in the way of rumor, the Lutheran congregation has no other action to take than that of making the sad announcement to the congregation of the fact, that the persons named have withdrawn from our communion and are no more to be regarded as members of the Ev. Lutheran Church. That is a statement of facts that is due to all concerned, and that suffices to make known the actual situation and relation of all the parties in the case. The erring members have gone out of their own accord, and therefore no action is necessary to put them out.

M. LOY.

THE OMNIPOTENCE OF CHRIST.

The functions to be discharged by him who is to assume the office of human redeemer necessitate the possession of almightiness. If Jesus Christ is in truth that Savior which the revealed Scriptures claim Him to be, He must needs hold rule and exercise authority in earth, heaven and hell, as Omnipotent Deity. And this for the reason, that sin and its effects are so widespread and so far reaching, so deep seated and so firmly rooted, and attach to and inhere in so great a variety of objects and creatures, both in this and other worlds, that no other but infinite power can reach, mend, and remove them.

That Christ is almighty, and that the exercise of his power extends over both the nether and the upper worlds He has asserted in plain words: "All power is given to me in heaven and on earth." Matt. 28, 18. His verbal claim to omnipotence is so fully and so clearly stated, that no question or doubt can arise regarding it. But when a divine attribute is ascribed to a being who is to all appearances human, something more than words may be expected. The

proof of fact and actual demonstration must be produced. This fact Christ himself recognizes when His own person comes in question. In demonstration of his verbal claim, He points to His works. "If I do not the works of my Father (the works of almightiness) believe me not." John 10, 37. Unless verified by works, there rests on us no obligation to accept His words regarding the power claimed by Him. "If I had not done among them the works, which none other man did, they (i. e. they who believe me not) had not had sin." John 15, 24. That His claim to the possession of almightiness is founded on fact, Christ has verified by actual demonstration. He has proven His omnipotence by doing the works which omnipotence alone can perform.

One of the tasks which the Evangelists assumed to perform as the historians and biographers of Christ was to establish the infinity of His power, and the universality of His dominion. There were other objects which they aimed to attain, but this was chief among them. To this end they made a careful selection of the Redeemer's miracles for record. Their narratives do not embrace every miracle wrought by Him. The needy and the afflicted thronged upon Him in vast numbers every day, and He relieved them all. More, far more, of His wondrous acts have been suffered to pass into oblivion than have been transmitted to us in history. John closes his record by saying: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." John 21, 25. No necessity existed to record every miracle. Where there were a score bearing on one and the same truth, it sufficed to record two or three of them. In selecting the few from among the many, great care was exercised. As in all else that they wrote, so also in this, the Evangelists were prompted and guided by the Holy Spirit. The choice was not as much theirs as it was that of the Spirit. Hence the

record is one that has been made up with great wisdom. It is not random and accidental work. There is design in the choice of the material and order in the method of its arrangement. As it was assigned to the Savior of man to effect a removal of the curse of sin as far as that curse extended, so, as a Savior able to save to the uttermost, He must present himself to the acceptance of man; and to be so received, it was essential that His universal lordship and power be demonstrated. Hence, miracles must be produced from the different spheres, objects and beings, which are embraced in His saving kingdom. This was the object set before the Evangelists, an object which they assayed with care and executed with fidelity. This accounts for the choice which they made of special wondrous acts in the make-up of their gospel narratives.

The miracles of Christ may be classified. First, there are among them miracles of nature, or exhibitions of divine power exerted on objects which are material, inanimate and unorganized. To these belong the turning of water into wine, the multiplying of the loaves and the fishes, and the calming of the storm on the sea of Galilee, by which Christ proves Himself Lord and God of all material things, of the earth and of all that belongs to it as a material body. Secondly, there are miracles of organized bodies, of bodies endowed with vitality. To this belong the withering of the fig-tree and the vast draft of fishes, which show forth the Redeemer's control and power over the animal and vegetable kingdoms. A third class are those of the physical healings of man. Every disease, leprosy, paralysis, fever, blindness and deafness, yielded to His word, and fled at His command. By this class is demonstrated our Lord's power over the bodies of men, and over all the ills that afflict humanity. A fourth class are miracles of spirits. The Redeemer restored the insane to soundness of mind, He called back

departed souls, and He commanded demons and they obeyed Him. From this it is evident that His dominion extends over all spirits, human and angelic, terrestrial and celestial. The fifth and last class to be mentioned are the résuscitations of the dead. These prove Christ's power over life and death.

With the record of the aforementioned acts the Savior's claim is confirmed. He is proven not only mighty, but almighty. The proof of omnipotence would be incomplete and unsatisfactory had the Evangelists pursued a different course, and not cited specimens of every kind of miracles. Had they, e. g., recorded no miraculous works but such only as pertain to inanimate nature, we could not know that our Lord had power over the bodies and souls of men. Having wrought and caused to be put on record miracles, which fall into every department of matter and spirit, and cover all things visible and invisible, we are assured by proofs the most satisfying and convincing, that Jesus of Nazareth is God, and that to Him is given all power in heaven and on earth.

The only question that may still be interposed as an objection to Christ's omnipotence is one that concerns the veracity of the historians. Are the Evangelists witnesses whose testimony is reliable? If it can be shown that they are men of candor and honesty, every objection has vanished, and the demonstration is complete.

We cannot here enter upon a discussion of all the evidence that may be adduced to establish the truthfulness and trustworthiness of the sacred historians. A few of the more prominent points must suffice. In writing the gospels the Evangelists had no motive to deceive. They had nothing to gain by perpetrating an imposture, no honor, no money and no station. On the contrary, they ran the risk of exposure, and with that of shame and ignominy, imprisonment and death. Where no motive for falsehood exists, the truth is invariably spoken and written. Further, the gospel narra-

tives are characterized by a tone and manner of perfect candor and honesty, such as an impostor is incapable of maintaining throughout a lengthy treatise. The Evangelists speak like truthful men. Theirs is not the language of deceivers. Not a single sentence offensive to good morals is found in their writings. Not a sentiment or precept is set forth by them which is not in harmony with the accepted principles of truth and rectitude. The conclusion is inevitable that they wrote what at least they believed to be true. If they misstate facts, it cannot be from intention, but must be from being themselves deceived. That this is the truth of the case, even the most inveterate enemy of Christianity, if he have any fairness in him, will not hesitate to acknowledge. But if they believed that what they wrote was true, it must be true. They could not be deceived. They had been themselves eye-witnesses of what they wrote. But had their object been deception, they would have failed in the attempt. If the gospels are fiction and not history, their authors are intellectually the ablest men of whom the world has any knowledge. To invent a scheme of morals and religion, and interweave the same with actions and motives, incidents and events, on a scale as extensive and in a manner as complicated, as is that which is embodied in their narratives, and then pass off the myth as fact, and win for it the acceptance of the most intelligent and cultured, and the most moral and refined portion of mankind, is a performance for which is required a talent which no mortal has yet been found to possess, unless it were these four Evangelists. But they were not that kind of men. They were unlearned and unskilful men, men of practical common sense, and no more, utterly incapacitated for any great literary feat. Their personal characters and intellectual abilities contradict and refute the supposition of a fraud so stupendous and so successful.

The Evangelists, moreover, wrote in an age when the truth of their statements could be tested by living witnesses. When the gospel histories were published, there were yet living many persons who must have been eye-witnesses of the miracles of Christ, if they were wrought at the time and places designated by the Evangelists. Had the statements been false, these living witnesses would have discovered and exposed the cheat, and they would have been rejected as a fabrication and an imposture. But they were not rejected. They were received as true by all except a few, and these few had other reasons to reject them than those that concerned their truthfulness. Their reception as truthful narratives by tens of thousands, at a period which lay so near the occurrence of the facts related, is alone proof sufficient of their correctness. The fact, therefore, is fully established that the Evangelists are trustworthy and reliable witnesses, and that all the acts of Christ which they recount have occurred in the manner stated.

Christ's miracles prove their author, beyond question or cavil, the Almighty God, the Lord and Sovereign of all things and all creatures, in earth, hell and heaven. As far as His kingdom of truth and grace must reach out, if it is to take in all that has been effected by the curse of human sin, so far has His omnipotence been exercised during His earthly life and ministry. He is competent to discharge every function of a human Savior.

The sacred writers lay great stress upon this one attribute, the omnipotence of the Founder of our religion. They dwell on it as a favorite and cherished truth. They had weighty reasons for so doing. With the proof of our Lord's omnipotence is confirmed His divinity, and with His divinity is confirmed all on which rest Christian hope and Christian faith—the inspiration of the Holy Scriptures, the sufficiency of the atonement, the efficacy of the means of grace, the justification from sin through faith, the

resurrection of the body, and a blessed immortality beyond the grave. It furnishes to all believers a rock on which they can rest peacefully and safely amidst all storms and perils, and through all the vicissitudes and changes of time and eternity.

J. P. HENTZ.

MIRROR OF PSALMS.

Translated from the German of H. GUTH by PROF. W. E. TRESSEL.

§ 4. *The Task of the Ministerial Office.*

“But we will give ourselves continually to prayer, and to the ministry of the word”—said the apostles (Acts 6, 4). Prayer and the preaching of the Word are here named as the two chief parts of the spiritual office. The pastor must, as Scriver says, first enter the Holy Place and entreat the Holy Spirit for His assistance, then go forth and give to the congregation that which he has received and implored of God. Through prayer and the contemplation of the Word of God should he appropriate divine powers for his own use; through the proclamation of the Word of God should he impart to others these divine gifts. As the life of the Seraphim, the celestial ministers of God, is, according to Is. 6, 2, not only a life of contemplation and adoration, but at the same time a life of activity: so the life of the earthly ministers of God separates into the two parts of contemplation and action.

The conjunction of a life of contemplation and worship with a life of activity belongs to the making full proof of one's ministry (*πληροψυρεῖν διακονίαν*, 2 Tim. 4, 5). A misconception of the religious and moral importance of the practical life has led to the aberration of monasticism. The ascetic would follow an exclusively contemplative-mystical life in some solitude. The opposite mistake, easily made in

these days of hurry and bustle, is that of becoming entirely absorbed in practical activity and neglecting to cultivate the contemplative-mystical life.

The life of our Lord was equally removed from both extremes. It was an eminently practical life—He worked as did no other, while it was day—but not so practical as to be one-sided. His life was in harmony with the divine order: the beautiful mean betwixt contemplation and activity, betwixt devotion and industriousness, between worship of the Father and service of the brethren. An unbroken Sabbath runs through His eminently practical life. His soul was not, through His intercourse with mankind, robbed of its unseen communion with the Father—He was always engaged in His Father's business; and amid all the external commotion, into which His public labors for the brethren drew Him, He continued in that internal solitude, "in which His Father was with Him in the deepest quiet of His soul." To preserve this inward calm with its unbroken Sabbath He often sought the solitude of nature, quiet retirement from the world's tumult; here He hung upon His Father's words. Luke 5, 16 says: Jesus withdrew Himself into the wilderness, (solitude) and prayed. On these words we have two excellent sermons of the Swiss-French theologian Vinet: *Solitude in God and God in the Solitude*, or: *How commendable solitude is to the minister*. On the basis of the Great Shepherd's example these sermons counsel the minister to withdraw often into the solitude in order that he may collect himself. And history teaches "that only those, who in quiet commune with God where each soul for itself can earnestly seek Him, are fit, as witnesses and ambassadors of God, to exert an influence on the general life of mankind, because the susceptibility to divine power develops itself nowhere else than in solitude." He has lived well who has kept well in retirement (*bene vixit, qui bene latuit*), says Thomas a' Kempis. Claus Harms was

one time reminded, to his welfare, of the truth of this saying by a Quaker who visited him. Harms told him how much he had to speak and do during the day. The Quaker wonderingly inquired: When do you find time to be quiet? The word struck home to the good man's heart. And he has left all pastors the advice: before going to the labors of your office, spend a short season in quiet. With this the testimony of C. J. Nitzsch agrees: Whoever labors and speaks much in public should often seek privacy, for he has need to collect himself. Goethe says that poetry desires, even commands, private meditation, she isolates a man against his will. How much more should he, who would receive wisdom from above and reveal the same to others, isolate himself and bring himself under control?

Das hohe Gœttliche, es ruht in ernster Stille,
Mit stillem Geist will es empfunden sein.

As the plant, in order to bear fruit, must first imbibe with its roots the needful strength in the depths of the earth, so the pastor, if he desires to accomplish anything that will tend to the blessing of others, must stand beforehand in the secret presence of God and draw upon the source of all blessing. One's relation to God must always be of the first importance, that to the world is a secondary matter. Where private communion with God is not cherished and preserved, the pastoral labor in the congregation will lack the true, spiritual stamp, it will be wanting an inwardness, it will become a soulless, mechanical and unfruitful thing. The fostering and strengthening of the relation to God will cause a corresponding strengthening in the relation to the world, a firmer grasp on and better fulfilment of the earthly calling.

Even the pastor whose time is much occupied by the duties of his office will not lack for hours of quiet, especially when he considers that nothing seems too much when it comes to matters that are foreign to his work, recreation,

social meetings with colleagues, not to speak of those diversions in public places which often cause the warmth of devotion to grow cold. Many others are prevented from collecting themselves by overwork, which dries up the marrow. One who is engaged in many things accomplishes nothing. One who is everywhere is nowhere. Flee inquisitiveness into all matters as you would the plague! wrote a renowned author in his diary. The more easy the clergyman, to whom beside the regular work of the ministry many other duties (care for the poor, school-inspection, etc.) are committed, is forced nowadays to assume all manner of work, the more particular should he be to devote hours, or at least moments, to contemplation in secret. From what has been said, it must be plain that this withdrawal of self from the world should not lead us into a false and dreaming quietism. The quiet afforded by such seclusion is, as Vinet says, "only a frame which is to be filled out." It should be filled out with contemplation and prayer.

Contemplation and prayer are half of a pastor's life.

We wish, in the next place, to learn to know this contemplative-mystical life of the pastor.

A REPRESENTATIVE SERMON.

On the 18th of June Dr. J. W. Bashford, president of the Ohio Wesleyan University at Delaware, Ohio, preached the Baccalaureate sermon to the class of '93. The writer did not hear the sermon, but he read it on the following day in the *Delaware Gazette* as printed from the manuscript. The paper was taken up with a feeling of pleasure and with eagerness, since the sermon was the production of a man who enjoys a high and wide reputation as a speaker, a Christian thinker, and a sound logician. Glancing quickly at the text and headlines, the writer saw that the subject was one

which gave opportunity on the one hand to present the mighty and allconquering features of the Christian religion, but also, on the other hand, to mutilate and minimize this religion by magnifying the other so-called world religions, according as the speaker would take the position of the apostle Paul and know nothing save Jesus Christ and Him crucified, or develop the subject from the standpoint of reason and human philosophy. After a careful perusal of the address the question arose, Is this Christianity, or is it "modern theology?"

The idea was conceived that it might not only be interesting but also serviceable to the readers of our MAGAZINE to make a few extracts from the address and prepare some notes in the form of a brief review. If such an article is something out of the ordinary line of work in our journal, its importance in giving an example of the so-called advanced theological thought and of the character of much of modern preaching will perhaps atone for its novelty. The object is not to give a complete analysis of the address, nor to weigh all its single thoughts and expressions, but rather to give a general view of its arguments and to place them side by side with evangelical truth.

The address has a representative value. In the first place it is the ripe thought of one of the leading men in the Methodist Episcopal Church; it is the thought of one of the leading colleges of that communion; it is the address to a graduating class, and as such it should present the full truth and not at their very "commencement" direct them to error; it is upon a subject, also, the treatment of which will naturally indicate the author's position in theology.

The text is taken from Col. 1, 17, consisting of the clause "in Him all things consist". The question proposed for solution is this: "Can Christianity conquer the world and become the final religion of the race, or must she take her place in the Pantheon as one of the great religions of the

world?" The congress of religions to be held at the Columbian Exposition is made the starting point. This congress is represented as "more significant than the council of Nice, of Chalcedon, or Trent. It raises the question as to whether Christianity is to become the final faith of the race, or whether she must divide her scepter with the great religions of the world." This is certainly assigning a high position to this coming "parliament". We will not speak of the council of Trent, but that it will be of more importance for the future development of God's kingdom than were the councils of Chalcedon and especially of Nice, where the Scriptural doctrines concerning the person of our Savior were established, is, to say the least, very doubtful. And as to the second part of the quotation, the final victory of Christianity will scarcely depend so much upon the resolution that may be passed at this world-congress, in which the representatives of heathen religions shall be accorded the same rights and privileges as those of the Christian, as upon the pure and simple preaching of the "everlasting gospel." It is in place here also to raise the question whether it is right and consistent for the Christian religion to enter into a congress with the great heathen religions of the world and thus to lower herself, the only true religion and the religion of direct revelation from God, to the level of the false religions of men. Certainly the gospel, just because it is the only revelation of God's merciful will and is alone "the power of God unto salvation to every one that believeth, to the Jew first and also to the Gentile" from the fact that it alone reveals Him who is "the way, the truth, and the life", must in all cases assert its absolute supremacy. Will not such an equal-rights-congress also practically defeat its own end? Instead of elevating the Christian religion in the eyes of the adherents of the heathen systems and making it more acceptable, it will only elevate their own system in their eyes. Such a congress is practically a concession on the part of Christians.

that the heathen systems have just as good a right to exist as the religion of Christ, and that it is not so much a question of real truth as which will exert the greatest influence upon men. From the Christian's standpoint, however, there can be but one divinely authorized religion and this is the religion based upon "the apostles and prophets, Jesus Christ Himself being the chief corner-stone." God will recognize and accept no other. Nor can the Word of God, which makes the Christian religion what it is, learn anything from India, China, or Japan. We do not question the fact that Christians may learn something from the religious teachings and habits of these people, but that a new truth should be added to our revelation, or a new force to the life of the Church, which has not been provided for in the gospel, that is simply out of the question. The gospel needs no additions and no corrections, it is perfect and complete, and is the touchstone of all doctrine and spiritual life.

But the speaker did not conceive of the matter in this light. "In August we shall meet, not for a religious tournament, but for a religious conference, not to demolish each other with weapons or even to embitter each other with controversies, but to learn the truth of each of the great world religions represent." That most of these heathen systems of religion have some element of truth underlying them we readily admit. But this truth has become so corrupted that it is scarcely any longer recognizable. "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Rom. 1, 21-23. Such is the characterization of heathen religion by an inspired apostle. It is not likely that the Church can learn very much that is wholesome from

such a mass of corruption. Granted that these heathen systems have some truth underlying them, if we wish to learn this truth, we will not go to these corrupt systems, but to the Bible, where we find that truth in its purity, free from all human accretion. If a man wants a drink of water, he will not go to a cesspool, but to a living fountain. We are willing to admit also that there were Christian councils in the past that were perhaps too polemical and in which the discussions were not always conducted in the spirit of love, but that in this coming congress, in this heterogeneous collection of religious representatives, there will be perfect peace coupled with the proper support of revealed truth, we are slow to believe. Either there will be perfect submission on the part of all to God's Word, or the truth will be sacrificed to liberalism, or else the sword of the Spirit will clash with the champions of the strongholds of darkness.

The chief objection, however, that we find to the sermon and the one to which we wish to call special attention is this, that it fails to present the full truth of Christianity, in fact, entirely ignores some of the most fundamental doctrines of the Christian religion. This is striking especially for two reasons: first, it is a sermon dealing with the question whether the Christian religion shall finally conquer the world, and it should therefore aim to set forth the *full* power of this religion. Secondly, it was addressed to graduates who certainly should have been dismissed with a full presentation of the truth. However, the cause of the failure to present the full counsel of God is easily seen. The speaker did not gather his material from the Word of God, but from the different heathen religious systems. In each system he finds some great truth, and these truths he identifies with certain revelations in God's Word, and then puts them together and calls the sum total the Christian religion. That by such a method only a mutilated body of divine truth

will be constructed is clear to every thinking mind; for how can the gospel be gathered from these heathen systems which have not the gospel? The gospel has not been revealed in nature, nor can it be discovered by human reason. It is a special revelation in and through Christ, and this revelation is contained in the Bible. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5, 39. This defect in the sermon might, however, be looked upon as a mere sermonic defect: the right method was not pursued in its construction and therefore it failed to present the full counsel of God. Either it is this or else there is a deeper cause of the failure to present the truth of the Christian religion in its proper light, viz. the man's theology must be at fault. That the latter is the correct explanation we are led to believe especially by a figure that is used. The different religious systems are compared to the human hand, the different heathen systems being represented by the fingers, while Christianity is "the palm of humanity holding in divine proportion all that is true of all the other systems, rejecting their errors and uniting them all to God." The last clause, "uniting them all to God", the reader may weigh for himself and try to discern its meaning. From the illustration, however, we have the right to conclude that at least all the fundamental teachings of the gospel are in a measure contained in these heathen systems and that they will be touched upon in the address. That the former is not the case is evident and has been indicated; that the latter was not done remains to be shown.

Masdaism or Zoroastrianism is first taken up and made to do service by emphasizing "one great fact in the moral universe, viz., the fact of sin and evil in the world." This central teaching of Masdaism is then further developed, after which the question is asked, "what is the truth which this strange dualism represents? What is the bone of this system

which runs back into and forms part of the palm of a universal religion?" The answer is then given, "It is the emphasis which Zoroaster laid upon the sinfulness of human nature." The next religion considered is Confucianism. Of this system it is said that it is "an attempt to overcome the evil by external works. Confucianism lays emphasis upon morality. It almost ignores the doctrine of a personal God and of personal immortality. Its great aim is to place human beings in right relation with each other here and now." This system it is said is represented at the present also "by every moralist who does not fully realize the evil of sin and go to Christ for a remedy, who does not seek first a new heart and then a new life, but who vainly attempts to make human morality a substitute for divine life in the soul." To the question then, "what is the truth of Confucianism?" the answer is given, "Simply this: That the Christian religion in order to conquer the world must be a practical religion." The next system noted is Buddhism. "The chief characteristic of Buddhism is its law of sacrifice." "There is a marvelous truth underlying the doctrine of sacrifice. This doctrine begins with the admission of the great truth of the Zoroastrian faith, namely, the fact of human sinfulness. Instead, however, of disguising this truth or striving to forget it by pushing forward good works as taught by Confucius, most heathen systems have tried to make atonement by sacrifice. Buddhism has carried this doctrine to its logical extreme It lays extreme emphasis upon the worthlessness of our individual lives in their present sinful state and strives with all the energy of despair to lead the race to purity through self-sacrifice." The truth of Christianity represented by Buddhism is self-sacrifice; Christian service to one another. The only difference between the two religions it is claimed is this: "The one advocates sacrifice with the energy of despair; the other pleads for service with the inspiration of hope." The fourth finger on

the hand is discovered in the land of mummies. It is the religion of the ancient Egyptians. The truth of the Christian religion, which this system is made to represent, is the hope of immortality. And now to make the hand complete the religion of the ancient Greeks, Romans and Teutons is raked out of the dust. It is the fifth finger and the underlying truth is said to be this: "That man is made in the image of God." This is to give prominence to the importance of man's being.

We now have the five fingers. Masdaism contributes "human sinfulness." Confucianism contributes "the doctrine of morality." Buddhism supplies the doctrine of "self-sacrifice." Egypt proclaims the "doctrine of immortality", while Greece and Rome emphasize the divine origin of man. Such is the religion which is to conquer the world, the faith that should become universal, the doctrine of sin, of morality, of self-sacrifice or service, of immortality, and of the divine image in man. What do we especially miss in this confused system? It is this: Provision for the remission of sin. The only provision that can possibly be implied is that of service or works. The truth of Masdaism makes no provision for salvation; it only points to sin and thus plays the part of the law. Confucianism cannot help us; it merely emphasizes morality, and if the Bible teaches any thing clearly it is this that we are not saved by our morality. The speaker indeed says that this morality must be sought in Christ and in the "new birth" and new heart. It must not be a mere human morality, but the life that springs from Christ. But where do we learn in God's Word that even this life has any thing meritorious in it, so that God should be moved by it to forgive us our sins? Or where among men can we find a life so new and a heart so pure and holy that it can stand justified before God? The words of the prophet strike a different note, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Is. 64, 6. Or how can we at all

speak of a new life where there has been no remission of sin? The new life consists in obedience to God's Word, in love and service to Him, but where the heart has not yet been pardoned and has not felt the love of God, and is still impenitent, how can it love or serve God and obey His Word? Hence we find that the apostles declared first of all the importance of repentance and forgiveness through faith and the means of grace, and that the sanctifying gift of the Spirit and the new life would then follow. "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2, 38. But certainly Buddhism, with its "law of sacrifice," will make the necessary provisions for the forgiveness of sin. One would think so, but Buddhism does not seek deliverance so much from sin as from suffering, and this it seeks to do not through atonement but through service, or rather through asceticism. The law of sacrifice, and the "marvelous truth" underlying it, is then nothing else than a law of asceticism and of works, and the speaker leaves us to infer that if there is to be any atonement for sin at all, it must be accomplished through our own works. That this is in direct conflict with the teaching of Paul needs not to be stated. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2, 8. 9. Nothing is now left us but the idea of immortality and of the divine image in man as represented by the ancient Egyptians and the Greeks and Romans, and that no provision is made here for remission of sin is evident. We are left then without true grace, without atonement for sin, without justification, and without justifying faith. We have the gospel with the revelation of righteousness in Christ by faith left out. There is no room on this religious hand for the great doctrine of vicarious atonement through the blood of Jesus, notwithstanding that this atonement is the very foundation of the Christian's hope.

“Without shedding of blood is no remission.” Heb. 9, 22. “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.” 1 Pet. 2, 24. And since there is no room on this hand for the atonement, so also there is no need of faith as the subjective means of our justification. By the force of logic we are also compelled to lop off the doctrine of justification, for where there is no objective atonement and no subjective faith, how can we yet speak of justification? The same logic drives us a step further and forces us to declare that salvation is not of grace through faith, but of works.

We abstain from making any further deductions from the sermon as to its author's standpoint in theology or the theology of the Church which he represents. This, however, we would say, that much of the modern preaching that is lauded to the skies will, we fear, upon closer examination, be found to contain more chaff than wheat.

J. SHEATSLEY.

CURRENT RELIGIOUS AND THEOLOGICAL THOUGHT.

A marked feature of the aggressive religious and theological discussions of our day and generation is its cosmopolitan character. Movements and innovations in this department are no longer confined to any particular nation or section of the Protestant Church. Practically the same problems and questions come into the forefront of debate throughout Protestant Europe and America, the discussions being confined to this grand division of the Christian Church since both the Roman Catholics and the Greek Orthodox Church, by virtue of their ultra-conservative principle of *semper idem* are almost totally unaffected by the ups and

downs of theological thought. But such is the intercommunication of ideas and ideals between the various sections and parts of the Protestant churches, that living problems, originating in the principles of Protestantism and not attributable to local causes or confined in interest to certain localities, rapidly spread and become burning questions throughout Protestantism. In fact it is no longer nationalities or countries or even historical denominationalism that divide the Protestants into different camps and hosts, but rather is the demarcation line drawn between the conservative and the advanced or liberalistic sections within the denominations or national churches as these become what they are through the historical development of previous centuries. In all of the leading denominations there are representatives of the historical types, creeds and confessions, as also representatives of advanced, more or less radical innovation-loving tendencies. The various denominations do not so much represent the various schools of theological thought, but these are found within each of the greater and many of the smaller denominations themselves. To a certain extent, and largely in substance though not in form, the historical distinction and difference between the denominations have ceased to be the great battle ground between the various sections of the Protestant churches. The Unionistic tendencies of the age have all tended toward an ignoring though not to an actual removal of the denominational fences. In this way it can happen and has happened that the conservative and the liberal elements within one denomination are in more sympathetic touch and tone with the corresponding tendencies in other denominations, than these two elements within one and the same denomination are with each other.

The recent discussions on the Pentateuchal and other Biblical problems in the American churches have brought all these facts into bolder relief than ever. The entire discussion is an exotic growth in this country. This phase of

Biblical criticism has been brought to this country from Germany and in a secondary sense from Holland. The great influence exerted by modern German theology on that of our country—an influence exercised through the hundreds of young American students who each year sit at the feet of the great University professors in the Fatherland, and which is increased all the more by the theological literature of Germany, in the original and in translation, and against which men like Howard Crosby uttered words of warning on the ground of a blind “Teutolatry”—rapidly brought these problems before the American churches and even the ordinary religious paper speaks now of the documentary theory of the Pentateuch, of a Deutero-Isaiah, and similar questions, confident that intelligent readers at once will know what manner of a thing is meant. In fact, the Germans themselves, who have been debating those questions pro and con for a hundred years and more, often express their surprise that in England and America these problems have become more thoroughly popularized in ten years than they have in the Fatherland in a century. Yet on all these questions, which involve in their discussion and acceptance, the very fundamentals of the Christian system of doctrine, such as Inspiration, the Inerrancy of Scriptures, the Divine character of Jesus Christ and especially His omniscience, etc., the forces in the Protestant churches are not divided along denominational lines, but are found in the denominations themselves. The only noteworthy exception to this rule is the American Lutheran Church. By a singular contrast to the other American churches, in which the growth of liberal tendencies and schools is a noteworthy and startling fact, the trend of thought and theology in the American Lutheran Church in the last decade or two has been decidedly conservative, and that too in about all sections and synods. While in other Protestant churches the creeds are beginning to totter and to fall, and the cry of creed revision is resound-

ing throughout the land, there is a strong tendency throughout those sections of our Church in which the creeds had been interpreted in a Pickwickian sense formerly, to interpret them historically and honestly, while in those sections where these creeds had been fully accepted in the past there are no signs of an intended departure from these old landmarks. In the Lutheran Church of this country there are no liberalizing schools and the problems which have been agitating the other churches, notably the Presbyterian, have not vexed or perplexed us. This is not the case because they are ignored by our scholars, but because the sense of historic Lutheranism has become so powerful a factor and force in the Church, that these innovations do not "take" among our people. In all the other leading denominations, however, there are sections that sympathize with the principles of Biblical criticism as represented by men like Briggs and Smith, and there are sections that antagonize these. It is one of the things past finding out that within one and the same denominational fold such an admixture of contradictory principles should be possible; but these are the facts in the case, whatever their rational or irrational explanation may be. It was a singular and instructive phenomenon that after the condemnation of Briggs by the Presbyterian Assembly in Washington for teaching doctrines contrary to Scriptures and the Presbyterian creed, both parties hastened formally and repeatedly to declare that they would continue to live together, if not in harmony, then in disharmony, and that there would be no "split"; and at the same time no movement has been inaugurated looking toward securing an inner reunion of the divided brethren. From this it appears that outward union is regarded as of greater worth and value than an inner agreement of principles.

Data like these transpiring before our very eyes are characteristic of the aggressive thought throughout the Protestant theological world. The features are international

and cosmopolitan. There never has been a time when the researches and tendencies that have come to the front in one section of the Protestant Church so rapidly became acclimated in the others also. There have indeed been ages when pronounced tendencies in one section materially influenced the theology and Church in others, a notable example of which was English Deism. On the other hand, there have been tendencies which have left other sections practically unaffected; as for instance, the vulgar Rationalism of Germany at the close of the last and the beginning of the present century, as also the New Testament theories of the Tuebingen and Baur school in the middle of the present century. That things have changed in this regard now is largely owing to the fact that in all departments of learned research and scholarship there is an interchange of methods and results that is simply phenomenal. Journals, magazines, books, etc. of one people in so far as they bring new data or methods of research, are utilized throughout the world of scholarship. In scientific studies there is really only one republic in our day. One need but take a glance at such German literary reviews as the *Theol. Literaturzeitung*, *Theol. Literaturblatt*, or such English journals as the *Philosophical and Critical Journal*, or such French as the *Revue de l'histoire de Religions*, or American journals like the *Independent* and the *Nation*, to see how quickly and thoroughly the learned discussions of one nation are watched by the *Fachgenossen* in other countries. Many journals show this cosmopolitan character in their outward appearances, even bringing contributions from pens of various lands and in different languages. Polyglot journals of this kind are the journals of the German Oriental Society, the *Zeitschrift* for Assyriology, the *Zeitschrift* of the German Palestine Society, the *Hebraica*, of Chicago, and a few others. Of international theological journals there is but one so far, namely the Old Catholic bi-monthly, which in its first issue

of January 1893 contained articles in German, English and French. It is edited by an Old Catholic professor of theology in Bern.

For a number of reasons Germany is the breeding-ground of the majority of the new theological departures of our day, both good and bad, and the great majority of advanced theological thinkers in this department are constantly on the *qui vive* in regard to the latest hypotheses and theories proposed by the Germans. Without doubt or debate the Germans are the leading scholars of the age in many departments, but especially in those of pure thought and detail in investigation of philosophical and theological problems. With a pardonable pride the Germans speak of themselves as a *Volk der Dichter und Denker* (the nation of authors and thinkers). That at least the former is correct is shown by the annual literary statistics. During the year 1892 Germany issued more than twenty thousand separate publications, or more than England, France, America and the Scandinavian countries combined. That the latter, too, is a well founded claim is seen from the acknowledged leadership of the savants of the Fatherland at least in theological thought. Their readiness to advocate new views, and that, too, views that are practically deductions of the very basis of Christianity, is the result of a combination of causes. In the Germany of to-day theology is no longer the *habitus practicus* it was for the great leaders of the Lutheran Church two and three centuries ago, when it was recognized at all hands that the most necessary requirement in the make-up of a theologian was a strong faith in the religion, the tenets of which he was to expound, and that theology was no end in itself, but a means to an end, which end was to serve the Church of God on earth. Now theology in the advanced circles is divorced from the Church; it is regarded as a science pure and simple, to be studied and passed upon like any other science, to be controlled by the same laws of

scientific research, in which process the personal status of the investigator is to be purely objective and critical. The Church of Germany has no control over her theological teachers. These are appointed by the State; the Church does not even dare to whisper a protest when the official instructors of the rising generation of pastors and preachers teach contrary to accepted historical convictions of the Evangelical Church. This is one of the results of the union between Church and State, which even the Reformation of the sixteenth century did not venture to trust and seemingly had no desire to change. In a modified and modernized sense the nefarious *cujus regio ejus religio* obtains in the Protestant churches of Germany to the present day. The independence of church control, aided by the natural tendencies of the German mind toward abstract and abstruse theorizing, encourages all the more the theological teachers at the Universities, which in Germany are the source and fountain head of scientific thought and control its ups and downs to a measure not dreamed of in other countries, to the production of view and criticism totally at variance with the fundamental teachings of the churches of which they are the officially recognized instructors. Naturally this internal and external independence is not without its good results, too. Nowhere is there less hypocrisy and traditional adherence to creeds and tenets than in Protestant Germany. The thorough investigation of all problems is demanded by the spirit of the people, and it is fair to assume that when a German is a Lutheran or a liberal he is such from conviction and not traditionally. It is one of the advantages of German ideals and methods that each man is compelled to be able to answer for the fault that is in him. The independence of thought and research that enabled Luther to throw off the traditionalism of his day is still a powerful factor and force in the German religious world, although Luther's severe spiritual experiences are

seemingly but seldom duplicated in the religious development of the modern German theological professor. For the latter theology is more a matter of the head than of the heart, more an intellectual than a spiritual subject.

The facts will enable us readily to understand why it is that the great problems now under discussion in the Protestant churches, especially in Germany, are those affecting the very fundamentals of faith. It would be impossible in Germany to arouse that general interest in the discussion of a special theological dogma as was done in the Congregational Church in America by the post-mortem probation theory of the Andover men, or as the Lutheran Church of this country by the Predestination troubles sprung by the Missouri Synod. The conditions for such a discussion are absent—the agreement on a common basis of Scripture or theology. The advanced theology of Protestantism has taken under its critical microscope such problems as the character, origin and literary history of the books of the Scripture; the kind, character and certainty of religious knowledge; the original character of Christianity as compared with that found in the New Testament writings; the character of the religious development of which the Biblical books are the official records, whether this development was along purely naturalistic grounds or presupposes and indicates a special divine factor and agency. Problems of this kind, which the older generation of theologians either ignored or never thought of, or simply treated in a perfunctory manner in the Prolegomena, without assigning them to special *Loci*, now form the great debatable ground between the schools of theology, which naturally brings in its train such problems as the historically reliable or unreliable character of many of the Biblical books; the question whether the *Logos* or doctrine of the divine nature of Christ formed a part and portion of the originally Judaistic gospel proclamation of Jesus, or was introduced from Greek sources, etc. A re-

sume of the doctrine of the Evangelical creed now doubted and debated by advanced theology, particularly the Fatherland, would make the reader wonder if there is anything yet unshaken in Protestant theology.

The leaders in this crusade of doubt in Germany are the adherents of the Ritschl school. This is the school of aggressive young university men, and with the exception of Erlangen, Greifswald and Rostock there is not a single German University where its representatives are not found. Fundamentally it is a philosophical school rather than a theological. It is based on the system of Kant, and claiming that no metaphysical knowledge belongs to theology and excludes at least nominally from its system all the higher revealed doctrines, such as the Trinity, the divinity of Christ, as beyond the ken of theology. Practically it is a system of morality based upon subjective grounds. Its position is characteristic of the subjective character of all modern theology. Naturally the inquiry would arise how a system of theology is possible among men who adhere to a criticism that virtually makes the books of the Bible *pias fraudes*, unreliable notes on the externals of history, chemistry, antiquities, etc., but that see even in such doctrines as the incarnation of Christ a development and outgrowth of the philosophical thought among the Jews and the Greeks of the New Testament era. The fact of the matter is that these men have discarded the formal principle of the Reformation. For them the basis of faith and doctrine is not the Word of God, not the Scriptures, but their own subjective convictions claimed to have been secured through the Spirit working through the word on their hearts and minds. This is only another way of expressing what some years ago the Andover men wanted to say with their "Christian Consciousness," an idea, however, totally different and distinct from the *testimonium Spiritus Sancti* of the orthodox fathers. These misters thus transfer the seat of authority in religious

matters from the written word to the subjective impressions made by these words. And in doing so they claim to have revived the theology of Luther and the Reformation over against the theology of the Lutheran scholasticism of the seventeenth century. The most dangerous kind of error is one that has a germ of truth, or the appearance of such a germ. This is the case here, too. It is true that Luther did not base his acceptance or rejection of the Biblical books on historical and critical, but rather on subjective reasons. He demanded of them that they must "urge Christ" (*Christum treiben*), and for this reason found some severe strictures on such books of the Old Testament as the Song of Songs, Ecclesiastes, and Esther, and in the New Testament on James and the Apocalypse. But it never occurred to him to discard these books as unreliable in matters of faith and life. On the contrary, he uses them right along in his works as equal in authority with the other books. Least of all would he in the interests of a philosophical system with reference to the sources and certainty of religious knowledge have used or rather abused these books as is done by the Ritschl school. Here again it is true *Duo si faciunt idem non est idem*.

It is singular how this position of Luther and of the confessional writings of our Church are used by representatives of Lutheranism in Germany at present. It is fair to say that not a single one among the leading and official Lutheran theologians in the Fatherland teaches the absolute inerrancy of the Scriptures or clings to the definition of inspiration as developed by the later Lutheran theologians. In fact, they formally and in a determined manner attack the latter as antagonistic to the ideas that prevailed in the Reformation period. Special books and articles have been written in this sense by such men as Muehlan and Volck, of Dorpat, Dieckhoff, of Rostock, Frank, of Erlangen, and others. It is maintained that the absolute inerrancy of the Scriptures

in externals is not an *articulus stantis et cadentis ecclesiae*, as the Scriptures consist of two elements, a human and a divine, the former not being free entirely from the weaknesses of other human literary compositions. It is again true that neither Luther nor the confessions define inspiration *ex professo* as this is done by Gerhard, Chemnitz and others; but the only reason why this is not done is because it was at that time not necessary to do so, the matter itself not being in dispute. *In re* they stand by the Inspiration theory of the later theology, which does not mean that necessarily every phrase, definition and detail of this doctrine as developed by later theology can be traced in its roots to the writings of the Reformers.

Problems such as have been mentioned above are beginning to agitate the Protestant Churches everywhere. In the French Protestant churches, especially in Switzerland, the *theologie de la conscience* is advocated by the younger men who have been learning their wisdom at the feet of the late Professor Ritschl and his followers. In the Scandinavian countries the atonement theory of Beck is finding friends and foes, the subject being especially agitated in the Finnish churches. Liberalizing and modernizing tendencies are rapidly gaining ground in England, especially in the Established Church, and what progress has been made in this direction in the American churches has become clear from the recent heresy trials. The healthiest development of historical Evangelical Protestant principles is found in the Lutheran Church of America.

GEORGE H. SCHODDE.

EDITORIAL.

LUTHERAN SUNDAY SCHOOLS.

No doubt Sunday-schools have come to stay, and the Lutheran Church cannot afford to ignore them. Nor has it sufficient ground to condemn them and reject them. Even those who have the conviction that the old ways of the biblical instruction of the children on Sundays by the pastor are far better, cannot do this without subjecting themselves to the charge of unwisdom. There is some good in them, and that should be utilized, even if we are fully convinced that all the good of which they are capable could be accomplished at least as well, if not much better, in the old ways adopted by the Lutheran Church, whose profound insight into the economy of grace and conscientious care for the lambs of Christ's fold qualified her to make better provision for the wants of children than it is possible for those to make who do not recognize baptismal grace and cannot realize that the little ones are children of God and are to be trained as such. The Lutheran Church had made ample provision for the lambs of the flock long before the present popular Sunday-school system was introduced; and we do not hesitate to express it as our conviction that it would have been wiser every way if the Protestant churches generally had adopted the scriptural doctrine which the Lutheran Church confessed and confesses, and had accordingly pursued the Lutheran plan of teaching children as the lambs of Christ's fold, who are committed to the pastor as well as the sheep, and whom the pastor is to teach as one that must give account. But Sunday-schools have come, and have found a welcome among those who needed them because they had no provision for their children. They have become popular where they supplied a want. The Lutheran

Church did not want them. She had no want which they supplied, because she had made provision for the education of her children. And she surely is not wise when she abandons her own adequate provision for the wants of her children in favor of a system that is entirely inadequate. But Sunday-schools have become popular, and if she can use them without sacrifice of principle and without abandoning her own method of feeding the lambs she ought to adapt them to her needs and utilize them rather than incur the risk of having her children drawn into the schools of others which are not as she would have them.

It is not at all of the essence of a Sunday-school that it should be a kind of annex to the church, with an independent government and an independent aim; that it should be regarded as an institution in which the pastor has in virtue of his office no duties to perform and no rights to exercise; that it should entice and hold the children by offers of prizes and premiums, by candies and confections, by shows and theatricals, and by all the various forms of appeal to the natural man which are so effectual in moving the masses; that it should be treated to stories not only without a moral but without a meaning, have wishy-washy books distributed for home reading, and namby-pamby rhymes and tunes palmed off upon unsuspecting people as sacred song; that it should carefully avoid all clear and explicit teaching of Bible doctrine, and confine itself to fact or fiction that will gratify the curiosity natural to man, or at most impart some instruction about the lands of the Bible and their animals, plants and minerals; in short that the school should be a naturalistic and unionistic gathering for the promotion of pleasure, unmarred by any such heavy themes as sin and salvation or any earnest effort to impress on children's souls the blessed truth which makes us free and fits for the solemn duties of life. The Sunday-school can exist without such

crudities and incongruities. It may be made a Lutheran school: why not?

But then it will be necessary to rid it of some of the faults which adhere to it in so many places and some of which have found their way also into some Lutheran schools.

First and foremost among these is the unscriptural notion of the school's independence of the church. That is the fundamental evil out of which most of the others grow. Uncalled men and women, impelled, it is in charity to be presumed, by the desire to do some good in the world, rush into the Sunday-school work, all doing what seems right in their eyes, without responsibility to any person but themselves. That under such circumstances the plan and the work of the school will be equally bad it is needless to say; and just as much a matter of course is it that the congregation, whose authority is ignored and whose advice and guidance in the matter is not desired, cares little about it and regards it as the questionable appendage which it has made itself. If the pastor, who has a call, joins in with such an arrangement, there is at least that much to rescue it from being a competitor of the congregation, and that much towards a preservation of order in the church, although such a pastor pursues an unaccountable course in entering upon matters of such moment without consulting his congregation, and certainly provokes a surprised smile in intelligent people when he thinks it proper to rebuke members for not serving as teachers, though they were never called, and never dreamed that it is their duty to teach in the church without a call. If the school is to belong to the church and to do the work of the church, it must not be conducted independently of the church. The congregation must bear the responsibility, and must decide what shall be done there, how and for what end it is to be conducted, and what is to be taught and who shall teach it. A congregation that cares for none of these things is reckless, and would be foolish to

suppose that at such a rate its work can go on prosperously. Who shall care, if it does not? The only hope in such a case is that the pastor will care and will take the matter in hand, organizing the school according to his own judgment and conducting it according to his own views of right and expediency. But if he is versed in the principles of church government as taught in the Scriptures and practiced in the Lutheran Church, he will not be content to act as autocrat in the matter and bear the responsibility alone. Least of all will he organize a Sunday-school association independent of the congregation's control and outside of its jurisdiction, and commit to this the whole business of making provision for feeding the lambs. That is the way to get everything disjointed and disorganized, and to make the great work of the congregation a hap-hazard affair that depends on the moods and whims of self-appointed rulers, who are in fact usurpers. If the Sunday-school cannot be brought under the control of the congregation, it is an unmanageable concern with which the Church can have nothing to do because it can not without violating conscience assume any responsibility in the premises. Nor can the congregation be perfectly at ease when the pastor or superintendent or association appoints teachers who are manifestly incompetent for the work. The members have a right to inquire whether such persons have a call to teach publicly in the church, and, when the appointment by a Sunday-school association or superintendent is pointed to as a legitimation, to press the question as to the authority of these parties in the matter. By what right and authority are the children of the church made subject to the teachers of the Sunday-school? Such questions may seem captious and querulous and bootless to those who go their skimble-skamble gait in matters of religion, but to those who heed the Lord's word and are ardently desirous that His will should be done, they are

appeals to the conscience that cannot be dismissed with a scornful sneer or a supercilious wave of the hand.

Beyond all doubt the Sunday-school can be conformed to Lutheran principles and used by the Lutheran Church. But it can be used effectively only when it is brought into conformity with these principles. Lutherans must not hesitate to reject what is a hindrance to the proper feeding of lambs, even if that which is rejected should be the very elements which have tended to render Sunday-schools so popular and without which some zeal for them would die.

A DIFFERENCE must be made by teachers between earnest inquirers and carping quibblers. If a pupil in the school gets wiser in his own conceit than all the teachers, and takes a pride and pleasure in putting perplexing questions with a view of disconcerting them, it is perfectly proper to give him a lesson in manners by answering the fool according to his folly. If a catechumen or communicant worries the pastor with curious questions that have no essential bearing on the soul's salvation and peace, must he, especially when this is done in the presence of others and with very questionable motives, do his utmost to gratify the curiosity, instead of presenting and explaining the revealed truth that is profitable for doctrine and for salvation? Ministers must bear with the weaknesses of the people and exercise great patience in giving them needful instruction; but it is a part of good teaching to distinguish between the curious and the necessary, and to inculcate the latter with diligence even when it is obvious that the former is greatly preferred.

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BEFORE THE ALTAR.

BY PROF. C. H. L. SCHUETTE.

2) ACTS OF BENEDICTION.

Benediction in some shape or form pervades all Gospel ministrations, and we have met with separate single acts of it before this. The subject as now introduced is benediction in the full form of a service with specific bearings.

There are stages and stations along the way heavenward so momentous that when these are reached by her members, the Church is constrained in some formal way to take account of the event. Among the more prominent occurrences of this sort, we reckon: the entrance on some high vocation of life, and which has led to ceremonies of inauguration; the departure on some important and perilous mission; colonial emigration, partly in view of missionary work; the going forth to battle in defense of one's country; the contracting of marriage; and lastly, the interment of the dead.

On these and on many other life-relations the Church touches either in a general or a specified way in her stated intercessions; but there are two of them so common and at the same time of a nature so decisive in their influence on

the lives of her members and her own life, that in consequence the Church has from time immemorial singled them out as objects of special service; namely, marriage and burial. To these therefore we confine ourselves.

A) MARRIAGE.

§ 40.

Marriage is a divine institution belonging within the sphere of nature and reason; or, in other words, generically it is a natural relation, and as such it is for its regulation subject to the civil jurisdiction of men.

1. It is necessary to call attention to the facts set forth in this proposition in order to see clearly what the Church and her ministers have to do with the subject. As a divine institution it is of the same class with another appointment of God that pertains primarily to the affairs of this earth, to-wit, the power of government. (Gen. 1, 26-28. Matt. 22, 30.) In essence, therefore, marriage is simply a union of man and woman; more particularly a union between them of a specific physico-psychical kind, and nothing more. If such a union is at the same time a sanctified one, this its godly character is an accident and not an essential constituent. Were it otherwise, then would the marriage of heathens be no marriage at all—a judgment entirely foreign to Scripture.

Natural fitness and the principle of monogamy assumed, marriage is contracted by mutual consent, and is effected at the time fixed for it by that consent and by its public reiteration. Betrothal, therefore, in so far as it fixes upon the future, is not the consummation of marriage but the promise of it. Both the promise (*sponsalia de futuro*) and the efficient consent (*sponsalia de praesenti*) by which the union is actually executed, depend for their character of lawfulness on

the ordinances of God and of the State; and the contracting parties are accountable to both of these authorities.

Whether a union entered into in contravention to divine and to human laws is a marriage notwithstanding, is to be determined by the nature of the law or laws set aside; if these are laws on essence, there is no marriage; if laws on accidental qualities merely, then there is a marriage, but one of a sinful character.

2. Since the marriage can be, and be lawful in every way, without let or hindrance by the Church, it may be asked what the latter has to do with it. The answer is, Much in every way. In the first place, the State is accustomed to delegate to her the authority to execute the act; in the second place, she is charged of God to see to it, by means and methods peculiar to her, that obedience be rendered to God and to Caesar in all things, marriage included; and in the third place, the holy estate of matrimony being the common seminary wherein the citizens of State and Church are brought up, she can under no circumstances assume toward it an attitude of indifference and inaction.

It thus appears that when a minister performs a marriage ceremony, he acts in a double capacity; to wit, as the servant of the State and of the Church. In his former position he joins the persons and introduces them into the conjugal relation*; and acting for and in behalf of the State, he secures to the bond effected by him the property of public validity and the claim to public recognition. What he does

* In full accord with this view of the transaction it will be found that in the earliest days of the Christian Church the matter of regulating marriage and its execution was entirely in the hands of the civil authorities—the Church interfering only in the case of her own members where these acted in defiance of God's law on the subject.

Benediction ceremonies were indeed introduced quite early, but the validity of the marriage itself was not considered dependent on it. See Kurtz' Ch. Hist. § 36, 1. Pope Alexander III. (12 cent.), the father of the inquisition, is said to have first claimed the jurisdiction over marriage for the Church.

in his latter position, is reserved for the next section to tell us.

§ 41.

The solemnization of a marriage by her minister signifies that the Church he serves holds marriage to be honorable withal; then, that she recognizes the union then and there openly contracted to be a lawful one, that she pronounces on it the divine blessing and invokes the Lord to prosper it.

1. Respecting this estate in its general aspect there is urgent need that its supreme sanctity be set forth again and again. God in His benign providence would have marriage to be a holy and a happy affair; but happy it shall be, and can be, only in so far as it is holy. It is not meant to be what some would have and some do make it—not a comedy, and not a tragedy. If then, as is frequently the case, it turns out to be an intolerable burden, in not a few instances the cause of it is that the sufferers have thoughtlessly mistaken it for a state of pleasantry and play, and with this view of it rushed into it with all the recklessness of players. Others again hold it in low esteem on the ground that certain animal appetites derive gratification from it—and, it may be, covet it all the more on this very account. These are ignorant or forgetful of the fact that these appetites, being implanted by the Creator, are sacred; and then, that their gratification is by no means the whole of marriage and of its real end.

Now against these and other pernicious views and the misdoings they lead to, the Church enters her earnest protest. She solemnly declares the plain teaching of the Word that marriage is of God, that He will bless its use and avenge its abuse. She moreover points to the significant fact of her Lord's personal presence at a marriage feast in Cana of Galilee; then, that marriage is a symbol of His own union with the Church at large and with the believing soul

in particular; and she thus in every way endeavors to impress people with a sense of the entire sacredness of the bond.

Remark. The minister should be very careful that at no time and place by any word and act of his he counteract the influence of godly teaching on this subject. He should be the last man in the world to make himself blameable in this respect. Marriage is far from being child's-play; is in short an affair altogether too serious to constitute a subject for doubtful jesting.

2. It is a matter of heartfelt congratulation that in the land we live in the laws on marriage accord with the laws of God as much as they do. Nevertheless, on some few even essential points human pronouncements run counter to the divine will. This is notably the case in our legislation and still more in the rulings of our courts on what constitutes a legitimate ground for divorce! on a question, therefore, which implies the other, to-wit, who have the right to enter or re-enter the state of matrimony. It is not the place here to investigate at what point or points the will of God and the divergent enactments of our civil authorities become contradictory as touching the subject; the fact of it given, however, and recognized as such, there can be no doubt about the course the Church and her ministers should pursue in the case. It is plain that Christians cannot avail themselves of a government license in any matter declared unlawful by their Lord. Acts 5, 29. If then a person is about to act contrary to this rule, pleading in excuse of it the license of men against the laws of God, it becomes the duty of Christians to prevent him if they can; at all events, they dare not in any way connive at or abet him in his sin. We thus arrive at the conclusion that, in the matter of marriage, *the authorization issued by the State is to the Church and her ministers not an all-sufficient credential to act on.* True, such a paper exempts from liability of prosecution on the part of the human magistrate, but not from accountability before the higher forum of conscience and of God.

By the performance of the ceremony the minister—and the Church through him—bears testimony to the entire lawfulness of the marriage then and there taking place. It may imply more than this—a personal and general approval of its expediency for example—; be that as it may, the testimony of its lawfulness is invariably given since it is the basal assumption on which the act is performed. Unless then there be unfaithfulness on the part of the minister, the first benefit the parties served derive from his offices is the Church's assurance that their union is a lawful one before God as well as before men. To persons fearing God and who would not knowingly trespass, such an assurance—especially under certain circumstances—is a great comfort. Not in any way to impair this feature peculiar to the churchly marriage act, every faithful minister will have made sure that when he states that “no impediments have been shown” what he says is true also to the best of his knowledge; that is, that really there are no impediments on scriptural grounds and such as are readily discovered where the effort is made to do so.

3. When it was stated in connection with the preceding section that the minister executes the marriage as the servant of the State, this is true only of the functions essential to the act, not of their form nor of those other parts that are accessory to them. The minister says and does more than the township squire: he pronounces the parties consenting together in holy wedlock “man and wife *in the name of the Father and of the Son and of the Holy Ghost.*” By this addition to it, the execution formula, otherwise and without it a civil act only, becomes a distinctively Christian act. Observe however that we are speaking of what the minister does, and not of what takes place on the side of the persons then and there joined as man and wife. This discrimination is necessary lest we burden the conscience of those Christians who—no minister of the Gospel being

within their reach—are forced to content themselves with the offices of a civil magistrate. Such offices though not Christian can not nor do they in any way hinder Christians on their own part from entering wedded life as becomes them, that is, in the name of the triune God.

4. The leading characteristic of the churchly marriage rite is its feature of benediction. To this expression is already given symbolically by the laying on of hands that accompanies the act of execution; then, by prayer and intercession; and lastly, by blessing directly in words of either the Old or New Testament benediction, or in forms of similar import.

When persons are joined in marriage in the name of the Father and of the Son and of the Holy Ghost, it signifies that the triune God Himself unites them; but that is not all; for His name being one of grace as well as of power in all acts benign—and to this class of acts Christian marriage belongs—, grace is invariably added to whatever is brought forth by the naming of His name. Viewed in this light, persons may be sure that when God unites them He at the same time extends to them His favor in such measure as is needed to make their married life a holy and happy one. The only pity is that so few believe aright, i. e. recognize, covet and lay hold of what is thus proffered them.

That the blessings held out to them may be accepted and the good and gracious purposes of God be accomplished, the Church through her minister adds her prayers to the act; and these prayers being efficacious by virtue of divine promise and the merits of Christ, her intercessions in effect become benedictions. To prove them such, nothing more is needed than open hearts and hands to receive the bounty which the good Father is pleased to attach to them as the best of all marriage portions to such as are His children.

Remark. When members of a congregation for any reason whatsoever reject the offices of its pastor, the slight

is on the congregation or Church whose servant or minister he is; and whether that is clear to them or not, their behavior implies that they do not want the blessing of God as through their own Church's ministration or intercession. The greater harm of it is, of course, to themselves; but it is the minister's business to see to it by timely instruction that if some of his people will thus sin against themselves, their Church and their God, they are fully aware of what they are doing.

5. As regards the formulary of solemnization it may suffice to state, after what has been said, that its essentials are: *a)* the consent, in answer to the question, Do you take, etc.; *b)* the vow, in answer to the question, Will you honor, love, etc.; and *c)* the executive confirmation, I pronounce that they are man and wife, etc.

The marriage ring is a symbol of the indissoluble nature of the bonds; also of obligation, so that the exchange of rings denotes the mutual assumption of conjugal duties.

B) THE BURIAL OF THE DEAD.

§ 42.

By the burial of her dead the Church bears witness to the goodness of God's providence made manifest in their departure, celebrates their translation from the Church militant to the Church triumphant, and commits their bodies to the rest of the grave in the hope of a glorious resurrection.

1. "In the sweat of thy brow shalt thou eat bread, till thou return unto the ground; for dust thou art, and unto dust shalt thou return." Gen. 3, 19. Thus read the closing words of the curse denounced on fallen man; and were there not going before and mingled with them words of promise—v. 18—and of a promise of such superabounding grace and virtue that the curse is by it turned into a blessing, then were death an object of dread and lamentation only, and not an occasion for Christian thanksgiving and benediction. If

then, in given cases, the Church considers it meet and right to mark this same dispensation of Providence with benedictive solemnities, she does so because, in the case before her, death is become a real and thankworthy good. Her assurance of the propriety of this act is based, first, on the fact that the Lord Jesus is the resurrection and the life to all that believe on Him, and, secondly, on the evidence she has that the deceased was a person who so believed and believed unto the end. Forasmuch as by the death of His Son sin and death are abolished and life and immortality are brought to light by His resurrection, "the death of His saints is precious in the sight of the Lord", Ps. 116, 15; and "Blessed are the dead which die in the Lord." Rev. 14, 13. Note well, "the dead which die in the Lord", and these only; for "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3, 36.

2. To a Christian burial service, because it abounds in expressions of grateful and joyous hope, only the Christian dead are entitled. Be it admitted that under certain circumstances ministers of the Church have duties to perform that come to them by the death of the unbelieving, such duties however can come to them only in their capacity of pastors and preachers to the living, never as Christian liturgists performing at the graves of the Christian dead. If then by reason of one or the other function of their office they minister at the funeral of the world's dead, they must in faithfulness to their sacred trust do so without the liturgy, lest violence be done to the truth of God and false hopes be awakened in the hearts of men.

This thing of adapting the Church's forms to suit the occasion by suppressing a word here and a phrase there is a most iniquitous practice every way one looks at it. It is the subterfuge of cowards who would serve God, yet on no account at the risk of incurring the ill will of men:

moreover, it is taking unwarranted liberty with the entrusted offices of the Church; and, worst of all, it impresses the unsophisticated witness of the ceremony with the ruinous notion that death atones all wrongs, wipes out all differences, puts the worldly-minded on a level with the believer and affords to all men an equal chance of a happy beyond. No great power of discernment is needed to discover that this same fallacy has become the unwritten creed thousands of people live and die and go down to perdition by nowadays. And in the face of it, is it not high time that we observe with greater care and clearer conscience the distinction between believers and unbelievers living or dead? To me it seems that the day is more than come when in the matter before us the servants should show the courage of their Master and, as occasion offers, boldly declare, "Let the dead bury their dead!"

3. Although it cannot be denied that the mode of disposing of the dead belongs to the sphere of things merely neutral, nevertheless there are weighty reasons why Christians should adhere to the custom of interment.

In the first place, from such passages as Gen. 3, 19 and 15, 14 it is clear that God Himself points to burial as a proper disposition of the bodies of the dead; and though neither passage can be said to have the force of a commandment, still it is certain that the grave or the sepulchre have been considered the most appropriate resting place for her dead by the Church of all times. Among God's people burning was a rare exception, and appears to have been resorted to under extraordinary circumstances only, as for example in the case of king Saul. 1 Sam. 31, 11-13. On the score of custom it may be said that burial is "Christian," cremation is "heathenish"; besides, the former is in keeping with the resurrection idea, the latter is not.

In the second place, the language and symbolism of all Scripture appertaining to this and other subjects are built

up on the idea of burial. To begin with, there are the words of the Lord to Abraham, "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Gen. 15, 14. Then the words of Eliphaz the Temanite to Job, "Thou shalt come to thy grave in full age, like as a shock of corn cometh in in full season," Job 5, 26; and c. 19, 26. 27, the triumphant song of this godly sufferer," "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Passing over to the New Testament we have, first, the beautiful figure of our Lord, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit;" John 12, 24; and then this same figure taken up again by Paul 1 Cor. 15, 35 sq. Moreover, and one of a different sort, "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we," etc. Rom. 6, 4 sq. So also the symbolism of rest is associated with the grave, Heb. 4, 10 and Rev. 14, 13. Now as is the language of Scripture so, as a matter of course, is the language of the Church's hymnological, liturgical and devotional literature generally built up on the same idea so far as they have reference to the dead and their resurrection; but doing away with burial as a fact, would necessarily deprive its figurative feature of its vividity and force.

In the third place, thus far at least no good reason has been forthcoming why we should rather burn our dead than bury them. The sentimental twittle about the horrors of burying somebody alive, about spreading disease and death, and then of reducing the costs, etc., is at bottom only so much empty twaddle. And lastly, who as a rule are the advocates of cremation? are they not the open enemies of the Christian faith, the very persons who ridicule the very thought

of a future life in the body of this earth? This fact taken together with the other, to-wit, that the heathens as a rule burn their dead is, I freely confess it, enough to make one suspicious with regard to the whole movement.

4. To the question why the Church should add her offices to obsequies otherwise so earthly in their kind, it may be answered that she owes it to the bereaved, to the departed, and to herself to do so. To the bereaved because on such occasions they have need of spiritual consolation and support; to the departed, because he or she is her own dead, a member of the Church has closed his earthly career; and to herself, because of the opportunities offered her at such times to advance the work she is engaged in, soul-saving.

5. If we take up for consideration the content of the burial service in the order of the reasons just assigned for it, we shall find that the Church first of all gives utterance to her unshaken confidence in the fatherly goodness of Divine Providence, whether this be plainly discernible to her or not. She knows that the Lord loves His people, that the lives of His saints are in His hands, and that the measure of their days is meted out to them by Him without whose will not a sparrow falls from the roof. She knows moreover "that all things work together for good to them that love God, to them who are the called according to His purpose." This is her philosophy of life: true, not one of light, but one of faith, yet one of faith on the most sure word of God. Accordingly when death puts in his appearance among her children, he is to the Church an angel sent of God to carry them to their heavenly home; and to this her assurance she gives voice in the solemn acclaim, "*The Lord gave, the Lord hath taken away; blessed be the name of the Lord!*"

There is throughout all these truths as addressed to the living to comfort and cheer them an implicit reference to the dead; and to speak of one as a child and heir of God is the

greatest thing that can be said in praise of mortal man; for what more can we ever be or want to be than children of God created in Christ Jesus? In addition to this however honor is done by the Church to her dead through the presence of her members and their kindly offices as also through the pastor and his ministrations. In a word, it is the Church herself that buries her dead, and thus the part she takes in the funeral is to be interpreted. When one of her members has died in the Lord she celebrates the event which to her means that another of her number has run the race, kept the faith, fought to the end its fight and is now crowned. Besides, fully assured that the body shall some day be revived and share in the glory that is come to the soul, she lovingly deposits the remains in the lap of mother earth with the prayerful hope that there they may rest undisturbed till Christ shall bid them rise to life; and it is unto this rest that she pronounces words of blessing* on the lifeless body as it is lowered into the grave.

Finally, whilst the fact that every instance of mortality affords special opportunities for bringing souls to Christ, or for establishing them in His saving grace, is a matter that is taken account of chiefly in the address or sermon, a good liturgy by no means ignores it. Brief as the services are at the house and at the grave, the truths proclaimed are so momentous and opportune withal that they cannot fail to carry a blessing to the hearts of those that hear them—and this, it may be, all the more because the words are few.

* Dr. W. Otto in his *Prakt. Theologie* § 265, remarks that whilst the consecration of the corpse is generally considered permissible, some are opposed to it, and mentions, as belonging to the latter *Harms, Ebrard* and *Kliefoth*. If the opposition is directed against the Old and New Testament benediction, it is certainly well founded, for these confer grace intended for man and not for his mortal remains. On the other hand, why it should be considered inappropriate to consecrate the body of Christians unto the rest of the grave and a glorious resurrection from it, is difficult to understand. Whether

THE COMMUNION OF SAINTS.

Having been asked by the Pharisees when the kingdom of God should come, our Lord "answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke 17, 20. 21. "For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Rom. 14, 17. The Church is essentially not an outward society which could be known by certain visible signs or external marks, but is a communion of believers, who by faith have fellowship with Christ and in Him with one another. There is no external token or mark, whether a certain method of conversion or a certain cut of the coat and form of the bonnet, whether a certain form of government or a certain mode of worship, that constitutes the essentials of the church and of church membership. The Church is a spiritual kingdom. It is a communion of saints, not simply a congregation of confessors. Those who constitute it are people cleansed from sin through faith in the Lamb of God, and are therefore freed from its curse and justified before God. "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8, 1.

Accordingly the one essential thing to constitute a member of the Church of Christ is faith in His name. That is the one indispensable qualification for membership. Everything else is secondary and may under some circumstances be dispensed with. Only faith must be in all cases, and can under no circumstances be omitted or have its place supplied. The Church is the congregation of believers in Christ. Those

we eat or drink or whatsoever we do, we do it in the name of God; and as we ask Him to bless our meat and drink, so can we ask Him to bless us in our bodies living or dead. (The Benediction closing the services at the grave is pronounced on the congregation.)

who believe, whatever else may be lacking, are members, because they have the indispensable condition of membership; those who do not believe, whatever else may be in their possession, are not members, because they have not the one thing needful. There is no degree of personal sanctification that will qualify for membership in the holy Christian Church. Such personal sanctification is always imperfect, and God's requirement always is perfect holiness. Man can not, even under the power of grace, through Jesus' blood, present a righteousness of heart and life that would be acceptable to God, much less could he by any efforts and struggles render himself pleasing to the Holy One under the power of nature. Man has no righteousness of his own, and can under no circumstances or by any efforts secure such a righteousness. His only hope is the fulfilment of all the law's requirements, both in the deeds to be done and the penalties to be paid for failure to do them, as this fulfilment was achieved by our blessed Savior and is proclaimed by the gospel of salvation through His obedience unto death, even the death of the cross. "By the deeds of the law shall no flesh be justified in His sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Rom. 3, 20-22. Man has no righteousness of his own, but Christ has secured a perfect righteousness for us all. That can be apprehended by faith, and the Holy Spirit enables us to apprehend it by working faith in the gospel through the gospel. He that believeth hath this righteousness and is saved. He is a member of the Lord's body and an heir of heaven, not because he is without sin or has made himself pure before God, but because the perfect obedience of Christ, which is meritorious before the righteous Judge, availed for him. All who are thus right-

eous in Christ are saints in Him, and form a communion of saints, which is the holy Christian Church. "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." Eph. 5, 25-27. These are real saints, whom God recognizes as such, because they are clothed in the perfect righteousness of the Savior of the world. There is not a spot or blemish in them, because the perfect holiness of Christ is set down to their account. "Of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption, that, according as it is written, he that glorieth let him glory in the Lord." 1 Cor. 1, 30. 31. There is thus a body of saints gathered out of the corrupt mass of humanity through faith in the Redeemer's merits, and this communion of saints is the Christian Church.

This faith forms an internal bond of union, independently of all external organizations, and this alone can be the mark by which membership in that communion can be known.

The Church has an existence prior to external organizations or visible congregations. It must exist before it manifests its existence. There must be Christian believers before there can be any assembly of such believers that has regular officers, times of meeting, conditions of membership and prescribed duties. These Christian believers form one body through the faith which unites them to Christ and to each other. "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." Eph. 2, 19-22. This holy temple does not consist of outward forms and ceremonies, nor of an aggregation of people who perform them. Not even the good works which God has commanded His people to do, and the confession of His truth before men which is so pleasing in His sight and is so needful to make His unsearchable riches known to men, are the foundation on which the Church is built, or the materials of which it is constructed, or the conditions under which that construction can go forward and be recognized. The materials of the holy temple are men and women redeemed by Jesus' blood. They, not their deeds, are builded together for an habitation of God. And they form the holy temple not because they have done some good works, not even because they have done the good work of confessing the Savior's name before men and thus magnifying His praises and inviting men to His salvation, but because the Holy Spirit has wrought faith in their souls and by such faith has made them members of Christ. They are a habitation of God through the Spirit, who alone can produce faith in their hearts, and they grow unto a holy temple in the Lord, who alone can satisfy the requirements of divine righteousness and justify us before God. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and He that believeth on Him shall not be confounded." 1 Pet. 2, 5. 6. They are fundamentally wrong who presume that anything which men can do is indispensable for acceptance with God as membership in His kingdom. He can neither justify himself nor sanctify himself, and can in no wise, steeped in sin as he is, make himself a holy temple in the Lord, or fit himself to be a habitation of God. "Now the righteousness

of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness which is of God by faith of Jesus Christ unto all and upon all them that believe; for 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, 21. 24. That which makes us^{*} acceptable to God is not any work or merit of ours, but the work and merit of our Lord Jesus, who fulfilled all righteousness for us; and that which makes us partakers of His work and merit, so that before God it is as though we had performed that work which satisfies all righteousness and acquired the merit of such perfect satisfaction, is again not any external deed, but the faith which the Holy Spirit works and which appropriates the perfect obedience of our blessed Lord and Savior. The essential thing is that the soul believes in the Lord Jesus Christ, besides whom there is no name given on earth by which we could be saved. Those who have such faith are numbered among God's people. They are members of the Lord's body. They belong to the holy Christian Church, which is the communion of saints; and they are of that Church because through faith in the Lord Jesus they are saints, washed in His blood and sanctified by His Spirit, members thus of the one body of Christ through faith in His name. They are believers, and therefore members of the congregation of believers. This congregation is the church, which is composed of saints through faith in Christ, and in which all these saints have communion as the body of Christ.

The Church is therefore not a merely outward association, and that which makes us members of it is not some mere outward mark of association. It is the congregation of believers, and the essential mark of membership is faith in the Savior of the world. That is the only essential mark because it is the only indispensable condition of member-

ship. Nothing external of any kind, no rites and ceremonies, no forms and observances, no dress and diet, can be a test of participation in the blessings of Christ. Fasting is no more such a test than feasting; regulation buttons and bonnets no more show forth discipleship with Christ than regulation bowings and genuflections. Methodistic revivals no more prove the presence and power of God's Spirit in the soul than Romanistic and Ritualistic pomp and ceremony in public service. All outward acts, even those which are most closely allied to the Christian spirit and are best adapted to give it utterance, can be imitated by men who are not Christians. In one the confession of the Church is the expression of his sincere faith in the saving truth contained in the blessed Book, in another it is the repetition of what he has committed to memory as the requirement of membership in the congregation; in one the public worship is the expression of his heart's desire to glorify his Savior and enjoy His guidance even unto death, in another it is the prescribed form in which he manifests his obedience to the ordinances of the Church. In the one it is therefore a true utterance of the soul's adherence to Christ as the Savior of souls, in the other it is a mere formality that circumstances render necessary. How then, by any such criterion, shall we know who is a member of Christ's body and an heir of heaven, and who is not? By no possibility could any external action, whether in word or deed, furnish us such knowledge. Not even can participation in the means of grace be an infallible sign of membership in the Lord's body, which is the communion of saints. True, these means are designated as the marks of the Church, and this in full accord with the Scriptures. But when our Confessions so speak of them they do not mean that whoever hears the Word, or is baptized, or receives the Lord's body and blood in the sacrament of the altar, is therefore a Christian. A hypocrite may do this also, though he has no part in the

salvation which Christ has secured and offers to men in these means of grace. Presuming that a person who goes to church and communes must necessarily be a Christian, is a mistake of the same sort as taking it for granted that a person who crosses himself with holy water or regularly attends prayer meeting is necessarily a Christian. All of them are forms that can be observed without faith, and which can therefore be no criterion of faith. The means of grace are indeed marks of the Church, as the use of holy water and attending prayer meeting cannot be. They are the means by which the Holy Ghost works faith, and which have the promise that they shall never return void, but shall accomplish that whereunto they are sent. Therefore a believer can be assured that where these means are employed there will be some believers and therefore a Christian Church, a communion of saints. But he will know only that the means have not been used in vain, but have been effectual in some souls, without being able to distinguish these from others who have also been recipients of the means, but who have not appropriated the grace which these convey and who therefore remain in their sins. And he will know this only because he is a believer, who trusts the promises of God, though he is not able to verify them by the sight of his eyes: that is, he believes that God fulfills His promise, and that therefore there are believers where the Gospel is preached and the sacraments are administered, though no one could with assurance be selected from the multitude as a believer. By faith we know that there are believers where the means of grace are administered, though neither by faith nor by sight do we know which are the believing persons. To an unbeliever the Word and Sacraments can be no such marks of the Church. He cannot be sure that any hearer of the Word is a believer, or that any recipient of baptism or the eucharist is a believer. Multitudes use the means of grace

without believing. To a believer they are infallible marks in virtue of his faith and only in virtue of his faith: that is, he believes the divine promises that where these are administered they shall never be ineffectual, but shall accomplish their purpose in bringing at least some to the great salvation in Christ Jesus. It is not the outward action, but the internal reception of Christ by faith that constitutes church membership. Whatever men may pretend or do, "If any man have not the Spirit of Christ, he is none of His." Rom. 8, 9. Outward tests are of no avail whatever; only those who believe in the Lord Jesus Christ are His people and enjoy His salvation. They have fellowship with Him by faith in His name, and they, cleansed by His blood and presented before God without spot or wrinkle, form the communion of saints, the holy Christian Church.

There is thus a communion of Christian people other than the outward communion in the visible congregation. The one is wider than the other, but in one respect it is the invisible, in another respect it is the visible that is the wider. No one single denomination, not even the Evangelical Lutheran, which is the Church of the pure Word and Sacrament and therefore has all the marks of the pure and true visible Church of Christ on earth, includes all the believers which the Holy Ghost has gathered into the Lord's body. There are true believers wherever the Word of God is preached and the holy Sacraments are administered, and these belong to the Holy Christian Church, the communion of saints, in whatever earthly organization they may be found and whatever their earthly name may be. The true believers are members of the Lord's body, and their earthly relations, including their earthly errands, cannot deprive them of their exalted privilege so long as they remain true believers in the Savior of the world. No external organization includes all these believers. On the other hand, all visible organizations include among their members persons

who are not members of the body of Christ at all, and who are not in the communion of saints, because they have not the faith which alone embraces Christ's righteousness, which purifies the heart, and which lays hold of eternal life. Some come to the wedding feast without the wedding garment, and enjoy the external association with saints without internal harmony with their spirit and their aims. Where two or three come together in the Lord's name, there the Lord is present with them and blesses them, and there a Church is gathered, in which the saints have communion; but there also, by reason of earthly inducements, some will seek outward fellowship who have no share in the spiritual possessions which form the treasures of God's people, and have no spiritual communion with those who prize these treasures above all price, and are of one heart and of one mind in such recognition and appreciation. In spite of all that men can do, there will be tares among the wheat, there will be hypocrites among those who confess faith in Christ. The external organization is therefore in no respect commensurate with the holy Christian Church, the communion of saints. There are some in every such organization who are not saints, and there are some saints who are not in such organization. No visible Church, not even that which has the pure Word and Sacrament and therefore presents the marks of the true visible Church of Christ on earth, contains all believers, so that membership in this Church could be presented as the criterion by which we could judge whether a person belongs to the communion of saints or does not belong. There are some in the Lutheran Church who are not in the communion of saints, and there are some in the communion of saints who are not in the Lutheran Church. It is always an error of no little consequence when the Holy Christian Church of our Creed, which is the communion of saints, is identified with a visible organization of any denomination, so that belonging to the latter is made

the condition of membership in the former. Nothing external, not even the confession of the gospel, important as this is for the being and well-being of the Church, can be such a condition. A man is not necessarily a Christian because he confesses the truth, as he is not necessarily a Christian because he does works that conform to the requirements of the law. He may make such a confession with his lips while his heart is not in harmony with the words which he utters; and he may, though he does heartily believe the truth unto salvation, be intellectually at fault, so that he does not apprehend in its fullness and completeness the truth which the Scriptures declare, and yet cordially recognizes the absolute authority of God and accepts the Holy Scriptures as the medium through which God exercises that authority. He bows absolutely to the Lord of all, though he may not yet have complete knowledge of His revealed will. The external assembly of confessors and the internal communion of saints are not exactly commensurate.

And yet there are not two Churches, one composed of all the believers on earth, and another composed of a certain number of confessors. There is an invisible Church of which all believers are members, and there is a visible Church, of which all who profess to be believers are accepted as members. And yet there is but one Church of Jesus Christ, which is essentially the communion of saints. Some of those who profess to believe are not believers in reality and therefore do not belong to the communion of saints, though they do belong to the visible congregation of reputed believers, and are therefore regarded as members of the Church. The difficulty in understanding the subject is not so great as many allege. It involves no inscrutable mystery. If it is only kept in mind that the Church is the Communion of saints, or, as the Augsburg Confession expresses it, the congregation of saints and true believers, there will be a plain path for our thought to travel. The

believers, who form one body in Christ, are commanded by the Word and impelled by the Spirit of God to confess the truth in Jesus as revealed in Holy Scriptures and to administer the means of grace for their own and for others' salvation. This is necessary to execute the saving will of our Lord and make His praise glorious in the earth. To do this they must needs form a visible congregation which makes provision for such administration, and which assembles for the reception of the divine blessing and for the worship of Him from whom all blessings flow. When such a congregation is organized some will join it from other motives than those of obedience to the Lord's command and of compliance with the Spirit's impulse to confess Christ and to employ the means of grace unto the salvation of men. That they may be received they make false pretensions. They are really hypocrites. But as the true believers cannot see into their hearts and do not know their mercenary motives, therefore cannot know that they are not believers as they profess to be, they are accepted as true Christians, as all in charity must be accepted who make the right confession with their lips and do not contradict it with their lives. Evidently they join an organization of Christian believers, who form a Church, which is the communion of saints, because they are believers. These mere pretenders, who are in the outward organization because they profess to be believers and whom the believers do not know to be anything else, are in the Church as it is a visible society, but they are not believers and do not belong to the communion of saints. Men take them to be members of the Christian Church because they can judge only by the outward appearance; God does not recognize them as members of the Lord's body because He sees that they have not the faith which introduces into the communion of saints. They are members of the Church as it appears before men, but not as it is before God. This discrepancy is not because the criterion of membership is

different. Christian men accept the criterion which God lays down. Only believers are members of the Lord's body; only they are saints in Christ Jesus and belong to the communion of saints. This is God's rule, and according to this His people judge. But the application of the rule does not always lead to the same results, because the abilities of those who make the application are different. God decides that only believers are members of the Holy Christian Church, which is the communion of saints, and as He knows what is in man and unerringly reads the heart, He at once perceives who is sincere in his profession and who is not, and accordingly who is really of the Church and belongs to the communion of saints and who is not. To the eye of God the visible Church does not appear in any respect different from the invisible Church, because the Church is essentially the communion of saints, the congregation of believers, whether it be scattered throughout the earth or gathered in local congregations. It is only the limited powers of men that prevents the same application of the same rule. When we once know and believe the Word of God we do not apply any other rule than that which the Scriptures give us: only those who believe and thus form a habitation of God through the Spirit are the Church of Christ. But we cannot see into the hearts of our fellow-men, and therefore do not know who are believers and who are not. All that we can judge by is the profession of men. But that profession is no infallible mark of faith; a hypocrite may make it as well as a true believer in Christ. Therefore in the communion of saints as it appears in the outward organization there may be, and generally there are persons who are not believers at all and do not belong to the communion of saints. They are in the Church as it appears, but they are not of it. God does not recognize them as members, nor would Christian believers recognize them, if they knew them as God knows them. The visible Church is exactly

commensurate in essential conception with the invisible congregation of believers in the same locality. Man's error in accepting as believers those who are not, and therefore in recognizing as church members those who are not, does not in any wise change the reality as it stands before the unerring eye of God. Only those who are believers form the Church visible, as only they form the Church invisible, though men in their impotency everywhere, because they know no better, count professed believers as members, though in fact they are unbelievers and therefore not members. They err, not in regard to the necessary conditions of church membership, but in regard to the persons who fulfill them, and therefore count as belonging to the communion of saints some persons who only seem to belong to it. God does not accept them as members, and He is the final Judge. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16, 7. The Church is always essentially the same, notwithstanding the limitations of men's powers and the consequent misapplication of the term which designates it. The word Church literally and strictly, even when it is applied to a visible congregation of professed Christians, means only the believers in such congregation, just as the term wheat means only the grain generally so called, even if it is applied to a field that contains cheat and rye and barley. The whole congregation is synecdochically called Church because all are regarded as believers, man having no power to distinguish between those who are really and those who are only professedly such.

In view of the manifold divisions among Christians there is great comfort in the doctrine of the communion of saints. We Lutherans, so far from the blind assumption that only those who are outwardly members of the great Church of the Augsburg Confession are a habitation of God through the Spirit, members of the Lord's body, and thus

heirs of eternal glory in Christ, while all others, of whatever name and however sincere in their faith that they have forgiveness of sins through Jesus' blood, they may be, are lost for lack of outward connection with the church that teaches the Gospel in its purity and administers the sacraments in accordance with the Gospel, find special solace and joy in the conviction, derived from the teaching of that Gospel, that "God is no respecter of persons, but that in every nation he that heareth Him and worketh righteousness is accepted with Him." Acts 10, 34. 35. The meaning of this is that he that believeth in the Lord Jesus Christ shall be saved, whatever his nationality or other external relations may be. Important as it is to confess the truth as it is given in Holy Scripture by inspiration of God, and to live in righteousness according to the commandments of God before all people to the praise of His name, the main thing, of primary necessity, is to believe in the Lord Jesus Christ. He that believeth shall be saved. By whatever name he may be called on earth, in heaven he is accepted as God's dear child who shall inherit the kingdom. The blood of Jesus cleanses him from all sin, and the righteousness of Christ is for him a royal robe, in which he is presentable before the Majesty of Heaven. To this his external connection contributes nothing. He is not freed from condemnation and declared just before God because of his membership in any external organization or denomination of Christians, but only because the righteousness of Christ which he appropriates through faith avails for him, covering all his sin and presenting a perfect obedience to the law in his stead. The Lutheran name can no more atone for sin or render the sinner acceptable to the Holy One than the Roman or the Baptist name. No mere outward action or association can save the sinful soul from death. "Behold, the kingdom of God is within you." It is faith that saves, not the outward confession of it in words or manifestation

of it in works, and it is faith that unites souls with Christ and with one another, not the outward organization by which this inward union is, so far as this is possible, made manifest to the world. Those who believe in Christ are united in Him and have spiritual communion with one another, though in the flesh they never come together and in this world never see each other's face. Nay, sincere believers form a communion of saints and all have spiritual fellowship with each other, though outwardly the conditions of fellowship are not realized and therefore external communion is necessarily declined. The Papist or Calvinist or Baptist cannot as such be admitted into the communion of the Ev. Lutheran Church, because these names stand for errors which fidelity to the Word of God requires us to reject. But that does not decide the question whether the erring person is a believer or not and therefore whether he belongs to the communion of saints or not. That belongs exclusively to God's judgment. He alone knows, and alone can know, whether a person, notwithstanding all his sins of doctrine and of life, is still a sincere believer in Christ and thus a justified sinner who stands in the communion of saints. What men must decide in order to receive applicants to the external fellowship of the Church is not whether they are sincere believers, but whether they confess the truth revealed in God's Word. The former it is not in man's power to decide, because he cannot see into the heart; the latter he is bound to decide by the requirements of that Word. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." 2 JOHN 10, 11. That is a grave error into which those fall who maintain that the visible body of professed believers may form a church organization on any basis that suits their pleasure. The visible congregation is not a mere human society, but a society of Christian be-

lievers, all of whom profess to be such and some of whom certainly are such. They are a church only because of the presence of these believers. The conditions of membership therefore cannot be arbitrarily fixed by the members of the society, but are fixed by the Lord Himself who is Head of the Church. A society that will not recognize these prescribed qualifications of membership is not recognized by Him as a Christian congregation. If the visible Church were a mere human association which has no sort of identity with the divinely gathered congregation of believers that is the communion of saints, we might receive into our external societies just whom we please, whether they are sound in the faith and bring the doctrine of Jesus or not. As it is we are to receive those who hear the Lord's Word and continue in it, and to avoid them which cause divisions and offenses contrary to the doctrine which we have learned. If we should in such compliance with our Lord's requirements avoid some who err in ignorance and fail in infirmity, and have no desire or design to renounce the Lord's supreme authority in His Church, that will not, if God knows them to be real believers, notwithstanding their errors, disturb their spiritual relation to the Lord. They will still be in the communion of saints, in which all true believers have fellowship with each other. For notwithstanding all outward divisions the cheering truth remains unimpaired and undiminished, that "there is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all and through all, and in you all." Eph. 4, 4-6. The Church of Jesus Christ, notwithstanding all the rents and ruptures in its outward manifestation, always remains the one holy Church which is the Communion of Saints.

M. Lov.

CAPITAL UNIVERSITY.

By way of introduction it should be said that the management of the THEOLOGICAL MAGAZINE is in no wise to be held responsible for the ideas here set forth. They represent the conviction of the writer. Furthermore, these lines are prompted by a love for Christ and the brethren, and they invite criticism in the same spirit.

The more fully we understand the needs of our Synod, the more we observe its growth and development, the deeper our conviction becomes that Capital University is the hub of Joint Synod, and that there is, therefore, no part of our synodical and missionary work which at this time it behooves us so to emphasize as this institution. We say this mindful of the fact that our Synod has other schools whose object also is to prepare men for the Christian ministry. Our other schools of this kind are emergency institutions. They are called into existence to meet certain conditions obtaining in the church. They are self-limited, because when the conditions which called them into existence have changed, viz. the great need for men in the ranks of the ministry and the opportunity to prepare men in the shortest time consistent with usefulness, these schools must cease to exist or change their character. Not so with Capital University and its Theological Seminary, because the nearer the church advances to its normal condition, that the supply of well-equipped men equals the demand, the more indispensable this institution will become to our work.

Our emergency institutions are now furnishing more recruits for our ministry than our regular school. We should by all means put as many men into the ministry as possible, but we are not rendering the church the highest service when the largest number of recruits is the least prepared for the work. The danger is not that a pastor will be too well, but that he will be too meagerly prepared for his

responsible position. And we should, therefore, in justice to the Church and its ministry; constantly seek to enlarge the number of those who have had the best opportunity to prepare for the ministerial office.

Our school at Columbus, as the centre of our synodical and missionary work, is not rendering the Church the service which it should, both because it does not supply a sufficient number of theoretically educated ministers and because it is not of that service to the youth of our church in general which it might and ought to be. The answer to this may be that the attendance is too limited and that if there is no material there can be no product. Ah, there's the rub—the attendance! In view of the meagre attendance can there be anything done to better matters? As we are under great obligations to this school personally and have tried to discharge a debt of gratitude by promoting her interests in the past, we mean to render it a service by making bold to advance the following suggestions:

I. The Board of Capital University should make it obligatory upon the President of the institution so far as possible to represent the school among our congregations and in our synodical meetings, and to further its financial interests as well as to make a strong effort to increase the attendance. To enable our President to do this his teaching should be reduced to the minimum, to a few days in a week or, if found more advantageous, to a few months in the year. He should be so situated for a few years; until the attendance is satisfactory, as to be able to give the greater part of his time to this work. At very few schools is the President expected to do much teaching. The time has come in American college life when college Presidents are selected more for their executive ability than for their learning.

We know that it is argued that our pastors should properly be our college agents. This is true. But seeing that many neglect it, we will simply have to fall into the Amer-

ican custom. Americans are great solicitors and canvassers and we must fall in line or go under. It has been stated by one who ought to know pretty well, that the Ohio Synod has 1000 persons at institutions of learning. We have at all our schools according to our last catalogue 249. Where are the 751? At some other schools, of course, imbibing sectarianism or rationalism and we are losing the golden opportunity of making good, intelligent, Lutheran laymen out of them.

It ought not to be an impossibility to increase the attendance at Columbus 100 students in two years. It would cost us but little more to educate 100 more than it costs now. But if we secured 100 self-supporting students, these would be a gain to the school by tuition, room-rent, incidentals. etc. of fully \$5000 and would lessen the current expenses by just so much. We would be able to turn out more ministers and do our youth in the church more good, and do it at less expense than we are now incurring.

That this additional obligation upon the President of our college would make the position far from enviable, we see. But love for the Church and its Head would make the work endurable. If it should be found too uncongenial for the present official, probably some one else could be found. There is a difference of gifts and of tastes, and no man should be forced to discharge in this line that for which he has an antipathy. Our present President is a very satisfactory instructor and educator, and should he prefer this part of the work his wishes should be regarded.

II. There should be a variety of courses offered to attract a greater number of self-supporting students. Our college has virtually one course, the classical. This is good, in fact, much better than is offered at the average American college. This course serves the purpose well for the ultimate object had in view, the preparation of men for the gospel ministry. But the large number of our youth generally does not intend to follow this calling and if we expect

to attract them to our school we must offer what they want. The tendency of our country and of American schools is toward natural sciences. In this direction Capital University is very weak; in fact, it is so weak that it does not meet the requirement for admission into the College Association. We certainly ought to have a school which can meet this requirement, even if it is not desired to join this association. If the tendency is toward natural sciences we make a great, an unpardonable mistake, not to reach out in this direction. We could easily introduce branches enough with our present teaching force to make up an acceptable scientific course. We could easily map out a literary course. It would be very desirable to have a commercial course. The course at our college it seems is too narrow and is well adapted only for such as have the ministry in view. As long as this is the case we cannot succeed in wiping out the impression prevalent among our churches that it is a school for preachers only.

It further seems that a school like ours should have a good post graduate course, for those who with their work in the field could still carry on some work of this kind. We could thus exert a wholesome influence upon our alumni and, what is worth considering, keep them in touch with our institution. Many of them never see it after leaving it, and time and distance weaken their affection. A good post graduate course would keep alive in them their pristine love.

That our college must bestir itself in amplifying its courses seems unavoidable by the competition which it will now have to encounter from the "Lima College." This is not the right place to discuss the right of pastors of Joint Synod to call into existence a college where there seems to be no geographical necessity for it. At first the Lima friends agitated a normal school, and now when they make their first

announcement it is of a college pure and simple. There is thus being undertaken within the Joint Synod as a private enterprise that which we already have under synodical authority. This right we sincerely question. But so much is sure that since this college sails under the Joint Synod flag it is bound whether intended or not, to become a rival of Capital University. Let all those who feel that Capital University can be made to serve a better purpose than it does, help to accomplish it. All things work together for good to those who love the Lord. So we hope that our school, like Samson, will shake herself and equip herself more fully for the work before her.

L. H. SCHUH.



MIRROR OF PASTORS.

Translated from the German of H. GUTH by PROF. W. E. TRESSEL.

I.

THE CONTEMPLATIVE-MYSTICAL LIFE.

A. The contemplative Life. § 5. Reading of the Bible.

Whoever would be Christ's disciple must do first of all as Mary did, sit at Jesus' feet and learn of Him.

Alexander the great carried a copy of Homer with him on his expeditions and at night would lay the book under his pillow; Chrysostom kept under his pillow a copy of Aristophanes. Even more indispensable should be to us the Word of God. How at home in the Scriptures were the Christians of the first centuries! And this, too, chiefly through paying close attention to the public reading of the Bible. Eusebius relates that plain Christians had learned the New Testament Scriptures by heart, so that they could correct the reader if he made a mistake in a single word.

This same Eusebius tells us of an aged man, both of whose eyes had been burned out during the Diocletian persecution, that he could in the public meetings of the congregation repeat from memory the Bible as fluently as if he were reading. An example of a congregation's remarkable knowledge of the Bible and deep reverence for God's Word is related by Augustine: An African bishop recited a passage from the prophet Jonah in a form other than the one used in the common translation. By the introduction of strange words the congregation was offended, and had the bishop not immediately promised to correct the mistake, he would have been driven from the pulpit. The Waldensian congregations knew by heart whole epistles or chapters of the New Testament. To Prince Eberhard in Bart was given the praise of having read the Old and New Testaments so diligently that one would have taken him for a professor of the Bible, and he is said to have often wearied his lecturers. In the terrible and oppressive times of Louis XIV. it was nothing uncommon to hear of simple peasants and citizens who could repeat from memory whole chapters of the New Testament. Aquila was so familiar with the Word of God, that Luther said: Were the Bible to be lost, I could get it again from Aquila. The jurist Benedict Carpzov had read his Bible through fifty-three times, the Margrave George Frederick of Baden-Durlach, banished from his country during the thirty years' war, fifty-eight times, Beata Sturm, the Tabitha of Wuertemberg, more than thirty times. The pious chancellor, Forstner of Mœmpelgard, had fixed hours for daily Bible-reading; the Mexican hermit Gregorio Lopez spent several hours each day in the reading of the Scriptures, although he almost knew them by heart; Charles XII. of Sweden, did not discontinue, even in camp, the daily reading of the Bible. It is reported of a theologian of our century, Dr. G. Menken, that he uses the Bible so diligently as to be in want of a new Bible more frequently than of new clothes.

How many ministers of the Word can be found to-day to whom Bible-reading is in the same manner a necessity? Is not more time often spent in looking over the columns of the newspaper than in reading the Bible? Does it not frequently happen that a humble member of the congregation is more at home in the Bible than his pastor? The earlier preachers Valerius Herberger, Johann Heermann, Luetkemann, Heinrich Mueller, Scriver, Lassenius, Spener and others were so well versed in the Bible that they could cite the numerous Scripture passages quoted in their sermons according to chapter and verse. To do this might put the majority of preachers in an embarrassing position. It would be otherwise if pastors heeded the admonition given in Joshua 1, 8: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night", and 1 Tim. 4, 13: "Give attendance to reading!"

The reading of the Word of God should occupy them continually.

§ 6. *The Contemplation of the Word (Meditatio).*

But merely the diligent reading of the Bible will not suffice. Rousseau said that he had read the Bible through five or six times. But he never read it in the spirit of reverence and devotion. What a difference between the Bible-reading of Rousseau and that of Augustine! What a contrast between Rousseau's confessions and the confessions of Augustine! Roger Bacon's statement: If two do the same thing, it is still not the same (*Duo si faciunt idem, non est idem*), applies also to the reading of the Bible. To impress the words of the Bible upon the memory will not be sufficient; the soul must experience their power, according to the direction of Deut. 6, 6: "And these words, which I command thee this day, shall be in thine heart." In the store-house of the memory the seed of God's Word cannot sprout and grow, but only in the field of the heart.

We must read the Bible first as Christians, then as theologians; first for ourselves, then for the congregation; first for our own soul's salvation and for our own edification, then for the enrichment of the mind and for our pastoral need.

August Hermann Francke, even after he had, while private tutor, begun to hold the meetings for Bible-lovers, makes the complaint: My theology is in the head and not in the heart. Must we not, in the end, make the same complaint? Do we always make it a point in our reading of the Bible to taste the kernel, or do we bite rather at the shell? Are we content with having learned the Bible by heart, or do we earnestly strive to know it with the heart? And if the Scriptures are the written Christ (*Christus scriptus*), are we really intent, when we read them, upon the having, and not merely upon the knowing, as A. Monod says?

Concerning the right way to read the Bible, Luther remarks: "It is an infinite Word and must be received and contemplated with a quiet spirit, as the Psalmist says: 'I will hear what God the Lord will speak.' And, excepting those who have this quiet and contemplative spirit, no one will comprehend the Word." H. Mueller says: "If we desire to draw from God's Word sufficient light to illumine others, we must reflect upon it, chew well each word, so that the sap may flow first of all into our own hearts, and then out of ours into the hearts of those who hear us. There is in truth more power and wisdom in one little word of the Holy Scriptures than our mind can grasp; therefore we must cling to each word as the bee to the flower, and not cease until we have become so full that we can also impart abundantly of our fulness to others." Quiet sinking of one's self into the Scriptures, devout contemplation of their treasures, reception of their divine truths into the heart—this is the right way to read the Bible. The Jews were urged to such pious contemplation of their law (Joshua 1, 8

and Ps. 1, 2). The Therapeutae and Essenes especially were held in high regard because of their observance of these admonitions. Church History shows us men in all centuries, to whom meditation upon the truths of God's Word was the dearest employment and recreation. It is related of Ambrosius that he stood one time at his desk with the Psalter open before him, while his finger rested on a certain verse. Gradually a great number of Christians gathered in his room to obtain his spiritual counsel. But he, drawn down by the Holy Ghost into the depths of God's Word, neither saw nor heard them. They, on the other hand, did not attempt to disturb him. A long time passed before he returned from the Holy of Holies to his labor. We find similar absorption and sinking of self into the Scripture in the case of Luther. Among other things he says: "I have for some years read the Bible through twice a year and if this Book were a great, mighty tree, and all the words were branches and twigs, I have knocked at all, even the smallest, branches, for I was desirous to know what was on them and what power they had, and every time I have found some fruit."

As a result of his diligent Bible study Pascal knew the Scriptures nearly by heart; but he never read them otherwise than with reverence, devotion and pious meditation, faithful to his maxim: Only that Word of God which is received with an earnest heart can produce a blessing. Tholuck in his *„Lebenszeugen der Luth. Kirche vor und während des 30jährigen Krieges“* cites a considerable number of men — not only theologians, but also physicians and jurists — who wrote, primarily for their own edification, holy meditations. In our times a pastor that carries on daily meditations is a rare bird. Loehe says to the point: One means of exercise and expression of the inner life has been lost entirely by us, namely meditation, consideration of divine words or truths in the presence of God. When

one takes no time or no pleasure in letting the waters of eternal life fill the chamber of his heart through holy meditation, the heart will become dry and barren. Without this holy meditation there can be no inner, living knowledge of God and of divine truths. John H. Ursinus (born in Spires, Superintendent in Regensburg) compares the mere external knowledge of God and of divine truths with the waves of the sea which flood the shores but do not make the fields more fruitful.

As John took from the angel's hand the little book and ate it, so must we assimilate to ourselves and ruminate on the Word of God, the soul's proper food. God's Word should be our constant food. Paul teaches this 1 Tim. 4, 6, where the "good minister of Jesus Christ" is described as "nourished up in the words of faith and of good doctrine." Ambrosius probably had this passage in view when, in the course of a sermon in which he exhorted to daily searching in the Word of God, he said: God's Word is the source of life for our souls, whereby they are nourished and governed. As the Word increases in the soul when it is received into the same and understood and embraced by it, so does the life of the soul increase, and as on the other hand the Word of God loses its power in the soul will the life of the soul decrease. Therefore we must in every way strive to gather into our hearts God's words and let them influence our spirit and our mind, our thinking and our doing. Our fundamental interest in searching the Scriptures should not be an intellectual one. These two things should always go together: the knowledge and the practice of God's Word. The author of the excellent epistle to Diognetus strikingly says: The true Christian is a paradise in which the tree of knowledge and the tree of life stand close together. They are planted so near each other because "our life is not secure without knowledge, nor is our knowledge secure unless it be accompanied by an earnest life." "Doing is the first step

of knowing" (*πράξις ἐπίβασις θεωρίας*), was the saying of Gregory Nazianzen. Ullmann, the biographer of the Cappadocian theologian, remarks on this saying as follows: "Only in the measure in which we take up into ourselves what we have learned and let the great facts of our redemption become active toward our inner sanctification, can there be a firm, living, deeply implanted knowledge and one that will always unfold itself unto perfectness. Therefore those have been the great masters in the science of divine things, in theology, and have produced the richest and most blessed results, whose clearer knowledge rested upon a powerful, inner life." Every growth in the knowledge of the truth should be attended with a corresponding growth in obedience to the truth. When one occupies himself with the study of God's Word from a literary standpoint only, there result hypertrophy of the mind and atrophy of the heart, and the health of the inner life goes to ruin. Religious and moral decay appears sooner or later wherever one does not sink the truth down into his heart and makes of it a matter for speculation, in short where knowledge is not accompanied by conscience. Karl von Raumer rightly remarks: "Sometimes it seems as if the moral power had to suffer through overstraining of the intellectual; on account of the great mental labor there remained no time for holy thoughts and spiritual combats, in fact, as if no spiritual power or ability were left, just because that work of the mind had laid claim to the whole man."

The Bible has been given us "for doctrine, for reproof, for correction, for instruction in righteousness." The primary interest that we have in the Word of God ought to be an ethical one. But we should take to heart with all the powers of the inner man the whole of God's Word, not only the portions that are sweet and comforting, but also those that are stern and punitive. "As the spongy moss upon the wooded eminence drinks in the dew of heaven, which

trickles into the hidden water cells, so must also the powers of the human spirit receive the divine revelation. The fundamental powers are those of willing and knowing. In order to know, we must let the object first of all work upon us; all deeper knowing is an enduring, but we then appropriate it actively when we grasp, control and penetrate the material of our knowledge with all the organs of our life, when all the powers of the mind: feeling, fancy, judgment, thinking, and that all-embracing power, the memory, are set into spontaneous movement by the will. God's revelation deserves that we follow the divine thoughts which show themselves from afar, as the hunter pursues the noble deer through the mazes of the forest, watches for it on every hand, until he has found and slain it." Hamann, the Mogus of the North, called the Bible his element and aliment. How much more should it be element and aliment to the pastor!

Paul Gerhard sings:

Be Thy Word my daily food
Until I reach the heavenly good.

(Dein Wort sei meine Speise,
Bis ich gen Himmel reise.)

Every pastor should join in the song. But it should not be merely a song, it should become truth.

§ 7. *Self-contemplation in the Mirror of the Word.*

Hand in hand with the contemplation of the Word must go self-examination. Contemplation of self also belongs to meditation. In a letter to Demetrias, Pelagius beautifully says: "Thou wilt best profit by thy reading of the Word, if thou employ it as a mirror, in which the soul may, as it were, behold its own likeness and either amend what is unseemly or adorn the more what is beautiful." God's Word is the mirror, and we should not look at the mirror alone,

but at ourselves, at our internal and external, our personal and official life. We look only at the mirror when we engage ourselves with the Word of God in a learned, objective way and neglect to make the transition from the objective to the subjective. In reading the Scriptures we must say continually: I am the one addressed, I am the one described. If a Pythagoras, a Plato, a Seneca, a Marcus Aurelius daily took time for introspection, how much more must the Christian, the pastor, practice self-examination! Not only does Thales admonish: know thyself (*γνώθι σεαυτόν*); the Scriptures do the same. We see in the lives of the fathers how these men used the Bible for self-contemplation, and read it with self-criticism. Once while considering the passage: "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" (Ps. 50, 16) Origen was so overwhelmed by his tears that he could not for a long time speak a word. The contemplation of Luke 7, 47, combined with self-examination, wrung from the truly humble Ambrosius the lamentation: "When shall I ever be able to say: he loves much because much is forgiven him? I confess that my sins were greater than those of this woman, and more was forgiven me, because I was called out of the world's tumult into the service of the Church." The jurist John Brunne-mann (died 1672) in his consideration of Matt. 20, 1-16, makes this confession: "How many of my labors have I undertaken for the sake of men! How often have I in my efforts looked only for human approbation! How often have I exchanged the gold of eternal life for the small coin of ordinary amusement! How many labors have I taken up for corruptible things! With how great longing have I desired, with how great labor striven for, with how much sweat and toil obtained, human praise and glory, money and temporal prosperity! O had I but undertaken the half of this work for the honor of God! . . . I have wearied my-

self with manifold cares, but I have been idle in that which served to salvation; I have wearied myself with frivolous cares, but the true and obligatory works I have not pursued with proper zeal, nor have I held the right goal before my eyes. I have suffered much during my life, but almost nothing or at least little for the honor of Christ and out of obedience to His commandments. O my soul, beware that thou be not of the number of those who in this life exhaust themselves in their efforts after worldly profit and in the life to come are condemned for their pride to eternal torment."

"There should always be so much of the light and power of the Word in the Christian's heart, even when the Bible does not lie open before him, that by a glance into his heart and his life, his deviation and departure from God's Word and will may immediately appear. Wherever he goes the chastisement of the divine Spirit should go with him; he should know and feel that he is under the correction and discipline of the Spirit. But he should not merely endure this sure result of a life devoted to the Word and as it were permit it; he should through diligence and faithfulness in searching out his own sins advance to meet the subduing of the Word and of the Spirit. When he perceives within himself the chastisement of the Spirit, let him pray Ps. 139, 23. 24: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." It is especially meet that a pastor live in constant self-examination, sorrow and repentance, on account of the sins he commits in the execution of his office. If he lives in this examination of himself, the whole circle of his duties will present itself to his soul fresh and powerful, and he will not always and not so often overlook those things which everyone condemns in him, but which because of human weakness and forgetfulness could easily escape him. It has been often said of our time that it reflects and speculates concerning divine truth,

whilst the first Christians lived in it. A French historian—Rosseau St. Hilaire—says: “The weak point in the piety of our times is its intellectualism; Christianity among us is a matter of thinking rather than of feeling and living.” The clergy also suffer from this disease. It would be infinitely better among us if with the contemplation of the Word self-examination would always go hand in hand and this would be carried on with the truthful disposition and penitential earnestness which produced the Confessions of Augustine or those of the Moravian Bishop Comenius. If the observation of our inner and outer life in the mirror of the divine Word has been of the right sort, it will of necessity express itself in pious prayers.

§ 8.—*The prayerful Assimilation of the Word.*

Origen urged his former pupil, afterward the renowned Bishop Gregory Thaumaturgus of New Cæsarea, to diligent reading of the Holy Scriptures, but added: “It is not sufficient that you seek and knock; in order to understand divine things the most necessary thing is prayer. When the Lord incited us to prayer, he did not only say: ‘Knock, and it shall be opened unto you; seek, and ye shall find;’ but also, ‘ask, and it shall be given you.’”

Pelagius writes in a letter to Demetrias: “Let prayer often break in upon thy reading!” And Bernard of Clairvaux says: “In reading we seek for the sweetness of the blessed life, in meditation we find it, in prayer we demand it.” God speaks to us in the Bible. But what He speaks to us should give us occasion to speak to Him: we should turn all the commands as well as all the promises of God into prayers. We should read the Bible prayerfully. Oetinger, the Magus of the South, was accustomed to read the Bible with folded hands. We are indebted to the Reformed Superintendent Susmann for the excellent work: “Gebete zu allen Kapiteln der heil. Schrift.” The Lutheran

Calvoer could say of himself: "Whatever I discover in the course of meditation and examination I sum up before God in prayer." "What is easier than this meditating, examining, praying—and what makes wiser, stronger, happier in what is good? How the powers of the future world which lie hidden in the Word take hold upon us! How does the Word then become sweeter than honey and the honeycomb!" Thus should we always use the Holy Scriptures and permit them to lead us into solemn hours with our inner life and unto a foretaste of the eternal life." The prayerful reading of the Bible is at the same time an exercise of devotion. Without this all our searching of the Scriptures will be nothing else than a "philosophizing concerning divine things" as A. H. Francke used to say. He who with prayerful heart searches in the revealed Word of God for the saving truth which, like Alceste after her escape from the realm of the dead stands veiled before each one, and waits for him, will surely find it. And he who has found it and has become conscious of its divine power, will not be disturbed in the presence of dark, mysterious passages in the Scriptures, but will rather apply to the Bible what the wise Greek said concerning the writings of Heraclitus the Obscure: "What I understand of them is excellent; thence I conclude concerning the worth of what I do not understand." Goethe remarks: "We really learn only from those books which we are not able to judge. The author of a book that we can judge would have to learn from us. Therefore the Bible is an eternally efficacious book because, so long as the world stands, no one will stand up and say: I comprehend it as a whole and understand each individual part of it."

If the Bible reader stands before sealed passages, that should induce him to ask the porter to open. The true door-keeper of God's Word is the Holy Ghost (John 14, 26). Luther says: "One that has not the Holy Ghost does not understand one iota of the Scriptures." In agreement there-

with even Goethe says: "Alas for the Christian that would understand the Scriptures from commentaries." More is necessary to the understanding of the Scriptures than mere human learning and more than theological erudition. Karl v. Raumer was not far wrong when he said: "Palestrina and Handel may have understood the fifty-third chapter of Isaiah better than did Gesenius." Only like grasps like. We observe this even in lower spheres. A man may possess eminent endowment in the line of philology, philosophy, natural science; but if he has no ear for music he is not capable of passing judgment on one of Beethoven's sonatas. Frederick the Great, the philosopher on the throne, could pronounce Shakespeare's dramas barbarous, and the Koenigsberg philosopher was not qualified by his philosophy to comprehend the poet Sophocles; these were lacking in sympathy with those particular things. The law:

"Wer die Dichtung will verstehen
Musz ins Land des Dichters gehen!"

can be applied also to the Holy Scriptures. The Scriptures inspired by the Holy Ghost can only be understood by congenial spirits and not by such people as have another spirit. He who goes into the school of the Holy Spirit will be aware of an inner sympathy with the Scriptures, and passages that were formerly obscure will appear clear to him, "like precious stones which seemed dull in the twilight, but now when held up against the Sun revealed an unexpected brilliance." The reading of the Bible must be carried on with the prayer of the Pentecostal sequence:

Veni sancti spiritus,
Et emitte coelitus
Lucis tuae radium!

(Come, O Holy Spirit, and
Spread abroad the ray of
Thy heavenly light!)

CURRENT RELIGIOUS AND THEOLOGICAL
THOUGHT.

It is one of the most noteworthy phenomena in the annals of modern American Christianity that just that church which is generally charged with being among the most exclusive among the Protestant denominations, namely the Lutheran, is accomplishing more in the line of Christian Union than any other religious communion in the land; as also is the further fact that just that section of the Lutheran Church which is considered as the most hostile to the unionistic and liberalizing tendencies of the age, namely the old-fashioned conservative Lutherans, have the most victories to report in this direction. It would seem from the results achieved that the confessional Lutherans, who maintain that a union of hearts and hands in the work of the Lord should be based solely upon agreement of theological principles and practices, are correct in their ideas as to the best method and manner of achieving a union of divided brethren. It will always remain one of the things past finding out why the liberalizing churches of to-day, who pretend to ignore denominational differences and regard them as historical curiosities merely, do not actually unite and bury these differences. Attempts have been made repeatedly to unite by ignoring or compromising distinctive doctrines, but even a federal union on this basis has not yet been secured.

In the conservative Lutheran churches, on the other hand, where the discussion of the differences on the basis of the Scriptures and the Confessions is accepted as the *sine qua non* of union, a number of successful efforts have in late years have been made to realize the command of the Lord that all should be one. It is only two years ago since all the Norwegians of the United States, except the old Synod, formerly in connection with Missouri in the Synodical Con-

ference and to the present day yet an adherent of Missouri's predestination errors, formed one body and united their interests and enterprises in the work of the Church. Later the New York Ministerium and the Buffalo Synod held several colloquiums with the result that they acknowledge each other as brethren and will practice altar and pulpit fellowship. Still later the Wisconsin, Minnesota and Michigan Synods formed an organic body, and at the recent second meeting formally agreed on the conditions of the union.

The latest movement in this direction was taken by the Ohio and the Iowa Synods. The thought that these two should come to fraternal understanding is not new. In fact a half dozen years ago an informal and unofficial conference of members of these bodies was held in Richmond, Ind., and subsequently the Ohio Synod proposed a colloquium; but owing, it seems, to misunderstandings, the matter was dropped at the time. It was taken up again by the Iowa Synod, which sent an invitation to the Joint Synod at its meeting at Richmond in July, 1892, asking to have a committee appointed to confer with a similar committee from their body. With great unanimity this was done.

The Conference of these representatives was held in Michigan City, Ind., in the congregation of Rev. J. Vollmar, July 19 to 21 inclusive. The Ohio Synod was represented by its president, Rev. Prof. M. Loy, D.D., and Professors F. W. Stellhorn, H. Ernst, and H. Doermann (as a substitute for Director Th. Mees appointed by Synod) and Pastors H. A. Allwardt and G. F. H. Meiser. The representatives of the Iowa Synod were Prof. Dr. S. Fritshel, Prof. W. Proehl, Pastors R. Richter, Th. Meier, P. Bredow, F. Lutz, and E. H. Caselmann. Dr. Loy was selected as chairman and Prof. Doermann and Pastor Caselmann as secretaries. In all six sessions were held. The topics discussed were those on which there seemed to be more or less doubt as to an agreement between the bodies represented.

The first thesis was on The Church; the second on The Office of the Ministry; the third on Symbols; the fourth on Open Questions; the fifth on Chiliasm and Anti-Christ; the sixth on Predestination and Conversion.* A full agreement on all these matters was reached, and the practical outcome of the whole were the following conclusions:

Resolved, that the representatives of each side inform their Synods of this result, with the declaration, that in case this is accepted by both Synods, it is our conviction that the following are necessary consequences:

- 1) That pulpit and altar fellowship be recognized between the two Synods;
- 2) That no opposition altars be erected, but that we recommend to our members who may go to places where there are congregations of the other Synod to unite with these;
- 3) That the Synods take steps that no unbrotherly opposition manifest itself in mission fields of these bodies.

Whether this consummation will be realized now depends on the actions of the representative Synods. As yet but little comment on this colloquium has appeared. The most noteworthy of these is the editorial statement in the Iowa *Kirchenblatt* that it gives notice of an acceptance of these theses only with certain changes in their wording. The *Zeuge der Wahrheit*, of the Missouri Synod, seems to be especially surprised that in the thesis on predestination "even the thousandth part of the cooperation of man as a causative factor" in the work of his salvation is most emphatically denied, which only shows how outrageously it and the other Missouri organs have misrepresented Ohio

* These theses are published in the *Kirchenzeitung* of August 5, 1893.

and Iowa in charging them with Synergism. No doubt more comment will follow.

Following are the theses agreed upon.

THESIS I. — *The Church.*

a) The Church in the proper sense is the congregation of true believers, which is established and grows through the means of grace.

b) According to its real essence the Church on earth is and remains invisible.

c) The communion of the means of grace is the necessary form in which the Church appears, and these are the infallible signs of its presence.

THESIS II. — *The Office of the Ministry.*

a) The application of the means of grace is not the privilege of a special class, but is a right which Christ originally and immediately gave His whole Church, i. e. every believing Christian.

b) The Ministry is an office based upon a special command of the Lord, in force for all times, and by the call transferred to certain persons to administer the means of grace publicly in the name of the congregation.

c) The call is a right of that congregation in which the minister is to exercise the functions of the office. Ordination is only a public and solemn confirmation of the call and only an apostolico-ecclesiastical order.

THESIS III. — *The Symbols.*

a) The Symbols are binding only as far as the doctrines of faith contained in them is concerned, but in regard to all of these without exception.

b) Since the doctrine of Sunday as contained in the Symbols is a doctrine of faith revealed in the Word of God,

it cannot be excluded from the number of those which are obligatory.

The representatives of the Iowa Synod submitted the following declaration in reference to Thesis III *b*: "We make a distinction between the doctrines of Sunday as taught by the Symbols and its further theological development, which in reference to the question, whether it belongs to the *morale* of the third commandment to celebrate one out of the seven days of the week or not, has developed a difference in the ranks of the orthodox teachers of our Church. A negative answer to this question is indeed, according to our convictions, a current deduction from the symbolic teachings in regard to Sunday. But as this has not been made *expressio verbis* in the confession, and was not intended to be, and then in addition has not the character of a dogma of faith, we cannot therefore accept it as a binding part of the teaching of the Symbols nor consider the opposite view as a departure from the binding doctrines of the Symbols.

THESIS IV. — *Open Questions.*

a) All doctrines clearly and plainly revealed in God's Word are, on account of the absolute authority of the divine Word, definitely settled and are binding on the conscience, whether these doctrines are symbolically fixed or not.

b) No departure from the clearly revealed truths of the Scriptures can be regarded as legitimate in the Church, whether these be fundamental or non-fundamental, important or seemingly unimportant.

c) Entire agreement in all doctrines of faith is an indispensable condition of church fellowship. Persistent errors in any article of faith in all circumstances causes division.

d) Complete agreement in all non-fundamental articles cannot be attained here on earth, but is nevertheless to be the goal after which to strive.

e) Those who oppose the Word of God conscientiously, persistently and stubbornly even in subordinate points thereby overthrow the organic foundation and must therefore be excluded from churchly communion.

THESIS V. — *Chiliasm and Anti-Christ.*

a) All chiliasm which makes the kingdom of Jesus Christ an outward, earthly and temporal kingdom of glory, teaches a visible return of Christ before the last day for the destruction of the Antichrist and the establishment of this kingdom, and also maintains the resurrection of all believers before the last day, is a doctrine to be condemned as in glaring opposition to the analogy of faith.

b) The idea that the reign of Christ and His saints mentioned in Rev. 20 is yet to be expected in the future and that the first resurrection there mentioned is to be understood as a bodily resurrection of certain individual believers unto eternal life, does not indeed conflict with the analogy of faith, but can just as little as the spiritual interpretation be strictly proved from the Scriptures.

c) Since all the marks of the Antichrist as mentioned in the Scriptures are found united in the Roman Pope, we with our Confessions consider him the Antichrist prophesied in 2 Thess. 2. Whether on the basis of this passage a combination of all that is Antichristian in one concrete individual is yet to be expected, is a question in regard to which different views are possible, without thereby severing the bonds of church fellowship.

THESIS VI. — *Predestination and Conversion.*

a) We find the church dividing factor in the Missouri doctrine of Predestination is the tearing apart of the universal gracious will of God and the special counsel of election into two *contradictoriae voluntates* formed apart from and

beside and after each other, whereby the basis upon which our salvation rests is made unreliable and the different departures from the Lutheran doctrine, which could, under other circumstances, be favorably interpreted, become fundamental.

b) In regard to the doctrine of Conversion, which has become the subject of debate in connection with the Predestination controversy, we confess that conversion as the implanting of a new spiritual life is not one-half, or one-fourth, or even one-thousandth part the result of the co-operation or self-determination or the good conduct of man, or is dependent on this in such sense that it is caused thereby, but *in solidum* is a work of the Holy Ghost, who by His almighty power of grace produces this life in us through the means of grace; but that the Holy Ghost by no means works conversion merely according to the good pleasure of His electing will and in doing so overcomes even the most determined and persistent resistance in the elect, but rather that by such a persistent resistance conversion in time as well as election in eternity is made impossible.

DENOMINATIONAL Congresses of various kinds have been held during the great Fair. One of the most advertised is that of the Roman Catholics. The Lutherans, or rather two sections of the Lutheran Church, had also official celebrations. That of the Synodical Conference was held on Sunday, September 3, in the Art Hall, at the foot of Adams street. The speakers in the afternoon were Prof. Pieper, of Concordia Seminary, St. Louis, in German, on "What is Lutheranism?" and Prof. Graebner, of the same institution, in English, on "Two Hundred and Fifty Years of True Lutheranism." In the evening Pastor Sauer, of Fort Wayne, was the German speaker, his theme being "We Love our Country, Therefore we Love our Schools,"

and the English address by Prof. Crull, of Fort Wayne College, on "A Free Church in a Free Country." The speakers were all of the Missouri Synod.

NO DOUBT the most unique convention held in connection with the World's Fair at Chicago is the Parliament of Religions, to which representatives of all the leading religions of the world have been invited and at which their religions will be heard. Not a little opposition to the convention has made itself felt, chiefly on the ground that it practically makes Christianity only one of the many religions, instead of the one true religion over against all others as false religions. The most powerful opponent of the movement has been the Archbishop of Canterbury and many conservative bodies in the American Churches.

A LUTHERAN Congress was called for September 10-12, the participants being all members of the General Synod. Its scope and character can readily be seen from its program, which read as follows: Programm: "The Place of the Lutheran Church in History," Dr. E. J. Wolf. "The Great Doctrines of the Lutheran Church," Dr. S. A. Ort. "The Lutheran Church and the Sacred Scriptures," Dr. J. W. Richard. "Education in the Lutheran Church," Dr. Holmes Dysinger. "The Lutheran Church and Higher Criticism," Dr. S. F. Breckenridge. "Charitable Institutions in the Lutheran Church," Dr. W. H. Dunbar. "The Deaconess Work in the Lutheran Church," Dr. G. U. Wenner. "Liberty in the Lutheran Church," Dr. W. E. Parson. "The Mission of the Lutheran Church in this Country," Dr. E. K. Bell. "The Home Mission Work of the Lutheran Church," Dr. A. S. Hartman. "The Foreign Mission Work of the Lutheran Church," Dr. Geo. Scholl.

“The Press in the Lutheran Church,” Dr. V. L. Conrad.
“Greetings from the Fatherland,” Dr. C. Jensen, Brecklum,
Germany (translated and read by Dr. J. D. Severinghaus).
“Christianity in Scandinavian Lands,” Dr. M. W. Hamma.
“A Columbiad,” (Poem), Dr. M. Sheeleigh. “Church Ex-
tension,” Dr. W. S. Freas. G. H. SCHÖDDE.

EDITORIAL.

WHITHER IT TENDS.

Our confidence in the good intentions of professing Christians is such that in frequent cases we cannot be convinced of the contrary, though their words and actions agree in supporting the wrong. It is a singular situation. We do not believe what they say and what their actions declare, because we still hope, though at times it may be against hope, that in the depth of their souls they do not mean what their words and actions say or seem to say. We do not believe them, because they have not succeeded in expressing what they really mean. Such disbelief of people's statements, when these represent the matter as better than it really is, occurs with frequency. We do not trust them, although charity, if the evidences were not so plain against its demands, would otherwise require us to accept their declarations as true. They give their case a more favorable aspect than the facts will warrant: in other words, they in a greater or less degree play the hypocrite and manage to seem better better than they are. Such dissimulation and misleading by it is nothing unusual, and it is easily accounted for on the ground that all reasonable people would be glad to appear good, even if they are not willing to crucify the flesh and renounce the sinful propensities of their nature. But the opposite occurs also. It will happen

that people seem worse than they are, not only that they try to seem better than they are. Of course no rational being will, with full consciousness of the proceeding, try to appear worse than he is. God and all creation are against the bad. The whole universe is made and governed and directed in opposition to it. But men will fall into error in regard to right and wrong, as they fall into error in regard to other matters, and therefore what they maintain and pursue as right is sometimes the unrighteousness which has deceived even sincere disciples of Christ. They approve and accept the wrong, but they mean only to maintain and further the right. They are deceived, not deceivers. Under the power of such deception they advocate and promote the wrong, and we cannot be convinced that they are bad people who really mean the wrong and are consciously in the devil's service. In many-cases we must, guided by the rule of charity, believe and maintain that they have been unwittingly led into error, and mean better than their words and actions indicate.

The perception of this, and the acknowledgment of the right principle in dealing with the fact, has led many to conclusions that are worse than the errors in which the movement started. A person has erred; the circumstances show that he has unwittingly taken a position in conflict with Holy Scripture, and charitable persons are not disposed to condemn him for his sin of ignorance; others conclude that as these charitable persons are right, the error and the erring are all innocent, and only narrow-minded and cruel-hearted bigots could find any cause for contention about it. But whither does it tend? It is a question that no sincere Christian can afford to ignore. A fault in itself may be of small practical import; but in judging it and treating it a principle may be admitted and brought into vogue that will eventually prove ruinous. The wrong principle is of the gravest import, even if the special case which led to its admission is not. No one

presumes that stealing a cent could be of any serious consequence in itself. There are millions of people who would be ready to restore it rather than have any great ado made about it in church or state. The plea of ignorance on the part of the offender would be sufficient too to ward off all harsh judgments and incite to a peaceable settlement of the matter, in recognition of the fact that there was no evidence of any evil intentions. But if any on these grounds come to the conclusion that stealing a cent is no sin, or at least no sin that is worthy of any notice, men of enlightened Christian judgment must dissent, and do this at the double risk of making trouble in the community and of being regarded as narrow-minded sticklers for trifles. Sin is no trifle, and it is just as little a trifle when that in regard to which it is committed is of small as when it is of large value. The violation of divine law is the same in either case. If the authority of that law is not recognized, or if it is recognized only when its violation would seem censurable on other grounds than those of renouncing and resisting the majesty of divine law, the whole foundation of all supremacy and obedience is overthrown and no authority remains but that of the individual conscience or will. Then all Christian morality is undermined, and every one does that which is right in his own eyes, and might alone makes right. In doctrinal matters the same applies. An error may seem of very small practical import, and men judge that it is not worth quarreling about. Or, whether it seem of greater or of less consequence, the conclusion reached in charity is that the person entertaining it means well, and does not design to reject any divine authority in the premises, and therefore no action should be taken that would condemn the person innocently in error, or wrong him by imputing to him a sin of which he is not guilty because he had no sinful intentions in the case. The error may not be of grave import in regard to the matter immediately involved, and it may be ignorantly

adopted and pursued, without any malicious intent whatever. That must be admitted in truth and charity and justice. But it cannot for a moment be admitted, on that account or on any other account, that error is harmless and that the Church can without any inconsistency or danger tolerate it. She can readily admit that one error is of more fundamental import dogmatically and of more vital influence practically than another. But she cannot admit that the supremacy of God's Word is greater in one instance than in another, and that the rejection of God's authority as exercised by His Word is of greater sinfulness in one matter than in another. She can readily admit that a person may err from the Word of God without any intention to deny its authority or to depart from its rules, and that such a person is not to be condemned, but to be restored in a spirit of meekness as one whose heart remained subject to the Word of God, although his understanding failed in the apprehension of its meaning. But she cannot admit for a moment that the Word of God is of no authority when men err, and that truth and righteousness have lost their supremacy and their eternal obligatoriness when men have erred. The truth and the right are just the same, whether men see it or do not see it, and are of the same authority, whether men recognize it or do not recognize it, or whether their failure to recognize it has its ground in ignorance or in malice.

Men's ignorance or good intentions do not change the right and the truth, as that is expressed in God's holy Word. It may modify our judgment of persons, but it cannot modify the divine will or in any way or degree change the divine Word. It is possible for a person to be a Christian, though he err in doctrine, or in life, or in both; but it is not possible that one's error in doctrine or in life should change the divine promise or the divine command. Truth and righteousness remain always the same, and any concessions to error or sin that would render these doubtful tend to

destroy the foundation of the Church. If anything manifestly tends to this deplorable end, we must resist even to the death, because ultimately the life of the Church is at stake. "If the foundations be destroyed, what can the righteous do?" Ps. 11, 3. We may and we should make a distinction between errors that are directly subversive of all divine foundations, and that are comparatively of small effect in controlling doctrine and life. We may and we should make a distinction between a person who rudely rebels against divine authority as promulgated in God's Word, and one who cordially recognizes that authority, but ignorantly errs in regard to the meaning of its promises or its demands. We should deal gently with the erring so long as they do not refuse to be enlightened and corrected and directed by the Word. When they set themselves against this, and claim a right in the Church for error and sin, they must be put down. Only the Word of God is authority among God's people.

It is therefore perfectly legitimate to ask whither a principle or practice tends, and to warn against anything and everything whose tendency is to the renunciation of all divine foundations and rejection of all divine authority. The modern notions of higher criticism, of inspiration, of evolution, have not sprung suddenly into being and taken their places in the world without a preparation and without a warning. Error gets its footing gradually among people who have been taught and trained to overcome the truth. Christians never accept a lie as such; they must cease to be Christians before they can do that. Error wins its way among them by its power of deception, which does its work by degrees, often by very slow degrees, and leaves its dupes in the belief that they are safe in their position against all the deceivableness of unrighteousness in any form. Satan will not declare at the outset what he proposes to accomplish by leading people to the belief that all creation devel-

oped itself out of some mass or germ that may have been created or that may have existed without a creation. The notion effectually gets rid of an Almighty Maker of heaven and earth and an Omniscient Ruler of the universe, and those who desire such riddance are exactly suited, while those who would be shocked at any such profane suggestion can accept the creation as a probable opinion and still be evolutionists. Theism or Deism or Atheism will all fit into the scheme, and the demand is not made by the shrewd manager of the business that a disciple must be an Atheist from the start. So the enemy of Christ and the Church does not expect that any Christian will at once throw the whole Bible overboard, and declare that man has no other guide in life and death than his own reason. That would be imposing a burden that no one who has beheld any rays of the light of revelation would be willing to bear. But when it is said that a little mistake has been found in the Bible—a little mistake that is of no practical consequence, but certainly a mistake; that another such mistake, in fact an error, has been found in the Bible, not of much consequence indeed, but an error; that in truth the human side of the matter of revelation has not been sufficiently noted in the past, and that on this account Christians in the olden time did not make due account of the liability to error that always belongs to sinful man; that errors are really of frequent occurrence in the Scriptures, as we could not otherwise expect in view of the fallibility of all human instrumentalities; that divine inspiration is an undeniable fact, which Holy Scripture claims and Christians cannot be blamed for maintaining, but which, in the light of all later investigations and discoveries, can no longer be rationally regarded as a divine choice of words to express unerringly the truth of God for the salvation of man, but must be interpreted in harmony with man's imperfections and fallibility. But whither does the whole matter tend? The point

from which the start is made may be of little consequence, but the result, on the side of an evolutionary science, is to banish the Creator from the universe and gratify man's pride of reason in making him lord of all. The point from which the start is made may be of little consequence, but the result, on the side of biblical criticism, is to deny the inerrancy of Scripture as inconsistent with the errancy of its human authors, and to subject all professed revelation to the judgment of men, thus gratifying man's pride of reason in making him judge of all.

Ruinous consequences flow from a neglect to resist the beginnings of evil. This seems small, and men naturally flatter themselves that the effects cannot be great. But the tendency of evil always is to destruction, and the seemingly little evil is the more likely to accomplish its end, because the danger does not seem great and therefore strenuous effort to stop its progress does not seem necessary. The warning which we desire to impress upon our readers is that expressed by St. Paul in the words, "A little leaven leaveneth the whole lump", or in the other words, "Their word will eat as doth a canker." A little sin is practiced and treated as a little matter, and the mischief is done. When sin is thought a little matter, Satan has done his work. When the soul's sanction is once obtained for sin, the kingdom of darkness has gained a substantial victory. It matters little to Satan whether the sin is big or little, if only sin is sanctioned. The little will soon result in the large. The Church must be on the alert and resist the beginnings, however small these may be, because these small beginnings are meant for large endings. A little cancer, harmless as it may seem, will soon eat around it and produce death.

THE OUTLOOK for the Church seems gloomy to many minds, and if we had no grounds but those of sense on

which to rest our hopes, there would be reason for discouragement. Not only does Satan rage against God and His Christ, as he has always done, and infidelity make war upon the truth, as it has been doing ever since the fall, but the enemy appears to have devised more successful methods of assault and to have gained more effective points of attack. Unbelief has found ways of rendering itself more plausible and of quieting the rising fears and menacing protests of conscience, so that now it can lift its ugly head and appear respectable even in some of the churches. In the form of science and criticism it threatens to deceive, if this were possible, even the very elect. Of course no church in which anything essentially Christian remains would tolerate naked atheism; but when on the plea of a more thorough investigation of nature theories are advocated that have no need for an almighty Maker and an allwise Ruler of the universe and the thing is called evolution, not atheism, even unwary Christians become confused, fear they might damage the cause by opposing science, and make concessions that are fatal. Of course no believer in the Savior of the world would so far succumb to infidelity as to have fraternal fellowship with persons who represent the Bible as a book of fables and deny all supernatural revelation; but when on the plea of more thorough investigation of history the divine origin and divine inspiration of Holy Scripture is denied and the thing is not called infidelity, but higher criticism, some timid souls that would not sacrifice the reputation of being liberal and are blinded by the speciousness of the plea, silently if not expressly yield the point and the devil has gained his end. In the whole revelation of God, natural and supernatural, the tendency is to get rid of the Creator and Redeemer whom they are designed to make known, and in both cases the presumptuous proceeding is to find some sort of justification in the ostensible demands of science. That which makes the case so deplorable is not that the foe is so active and that his onslaughts are so fierce, but that so many are intimidated or deceived and rendered practically

allies of the enemy, though they do not mean to be deserters from the army of Christ and do not wish to fight against Him and the salvation which He offers by the Gospel. Under such circumstances it is especially requisite to heed the words of St. Paul: "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. And there is still a large number left who know the preciousness of saving truth and who will heed these warnings. The Lord has not been outwitted and the arm of the Lord is not made impotent. He still reigns; His Word is still quick and powerful; His promises are still true. Therefore the outlook only *seems* gloomy. The gates of hell shall not prevail against the Church. Her foundations are attacked, so that it would appear as if her very existence were in jeopardy. Materialism, worldliness, indifference are exerting their deadly influence within her borders. To mere sense the indications are that she cannot long continue to live under such menacing circumstances, and no wonder that every now and then a shout goes up from the hostile host as if the Church had fallen or were surely falling and sin and Satan had gotten the victory. But He that sitteth in the heavens shall laugh at the proud boasts of human impotency, while His power protects His Church and His grace goes on building it and making it glorious.

ACCESS TO GOD is secured to every believer through the mediation of our Lord Jesus Christ. Precious as this truth is, it is frequently, we might say generally disregarded, and realized only by few in its comfort and blessedness. "By Him we both have access by one Spirit unto the Father." Eph. 2, 18. People of high rank and exalted position usually keep at a distance from the common people, and are not easily approached. We do not expect that the busy men who stand at the head of great affairs on earth should admit

to an audience all who may think fit to call. We need friends at court to get a hearing. Should we not then marvel at the condescension and admire the infinite love which gives access to the throne of the mightiest of all monarchs and the most glorious of all kings! True, this is not without a Mediator. We have access to God through our Lord Jesus Christ, and that through the faith which is the Holy Spirit's work. But by Him we are all admitted, and need no other friend at the heavenly court. Romanists indeed were and still are induced to believe that no poor sinner will be heard if he presents and pleads his own case, even if he do come in Jesus' name, trusting in the mediation of Christ, and hoping for blessing only on the ground of Christ's merits. They were taught and still are taught, as it is the interest of Romanism to teach, that the intervention of a human priesthood is necessary to secure the divine blessing. This gives the priests control over those who are the subjects of Rome, and enables them to lead their people according to their own will and pleasure, because the eternal fate of souls is entirely in their power. The Lutheran Reformation changed this, and showed the people the high privilege which they have, when they believe in the Lord Jesus Christ, of having access through Him, without the need of any human mediator, to the Father, who is willing to hear us and to bless us for the sake of His own dear Son, who is the one Mediator between God and man, and in whom we too by faith are made kings and priests unto God. Therefore it is that we are taught the high privilege of presenting our supplications to God in Jesus' name, and to come with boldness and confidence to Him because the mediation of Christ is effectual and our petitions will be heard. Among all the blessings which Christian believers have there is none more generally ignored or underestimated than that of direct access to God through faith in the Mediator and Redeemer, so that, being kings and priests unto God, we can ask whatsoever we will in Jesus' name, and it will be given us. Let ministers teach themselves, then teach their people, that they have not because they ask not.

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BEFORE THE ALTAR.

BY PROF. C. H. L. SCHUETTE.

PART III.

CONSTRUCTIVE LAWS.

Under this heading it is proposed, in the first place, to institute a special inquiry into the principal laws that govern the construction of an Order of Service; and, in the second place, to show from some standard forms how far these laws have been realized throughout the Church at large.

I. THE THEORY OF CONSTRUCTION.

§ 43.

Construction consists in the selection, the adjustment and adaptation of the given Material, and in the disposition of it into an Order of Service.

1. The task now before us is somewhat analogous to that of a naturalist studying the composition and structure of a specimen plant for the purpose not so much of production as of obtaining an insight into its characteristics, of judgment upon its merits, of critical distinction, and, it may be, of its improvement. I resort to the figure preferably
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of a naturalist, and to him employed, as stated, for several reasons. In the first place: Divine Service, as we have seen, is an expression of life; and here I wish to call attention to the fact that also in the building up of its expressions into an orderly whole this same life exerts a formative influence; so that Construction, in this case, is in part at least a living process and not an act merely of labored invention or reflection. An order of Service, if a mere scheme, lacks the property of naturalness essential to it and by which alone it can commend itself to the finer instincts of the soul.

In the second place: by our study of this subject we do not aim to acquire an art which we might wish to practice in the creation of new forms of worship in place of the old. The ties that bind us to the Church of the past and our appreciation of the treasures she has handed down to us, are reason enough to put down every thought of the kind, should any arise. Moreover, every such attempt would be sure to prove itself abortive; and to make it would be to become fool-fellow of the scientist who, puffed up by his knowledge of a plant, throws it away in the conceit that he shall be able to create another and better in its place.

In the third place: our aim in the present inquiry, as it thus shapes itself, is, to ascertain why just this material and no other has been selected, why it is placed just as it is, and how it links in with what goes before and with what follows it; and lastly, why certain parts of the body so built up are subject to periodic changes and what determines the nature of the latter.

2. The fact that from this point of view Construction presents itself to us not so much as an art to be practiced as a process, self-developing and with a plentiful yield of fruit already matured, by no means renders useless the knowledge we may gain of it. On the contrary, such knowledge is indispensable if we desire to form an intelligent estimate of the divergent modes of worship in vogue throughout the

churches, reject what is spurious, approve what is genuine, supply defects, wisely build up, and—most important of all—to worship with understanding in the way we have seen fit to adopt for ourselves, and to teach others to do the same.

§ 44.

Construction is based on laws that are derived from the nature and purpose of the Divine Service built up by it. To conceive and judge aright of the former, a correct understanding of the latter is indispensable.

There is no order anywhere and of any kind without some causative or regulative law or laws back of it, and that account for its existence and quality. The truth of this is so plain that the time spent in its proof is so much time wasted. It follows that to ascertain these laws we must look for them in the object they would serve, and in the product they have worked out in order to it. Applied to Orders of Divine Service, this is all the more true because—as has been shown—they are not the devices of a single mind and life-time, but growths issuing from and nourished by the lives of countless thousands and during the lapse of many generations. But this latter leads us to the further fact, that we shall hardly succeed in our discovery and correct interpretation of the laws that govern the several Orders unless we consult the faith of those who have built them up, and especially make particular and critical inquiry into the conception they had of Divine Service itself and apart from its arrangement. Knowledge of distinctive doctrines in general and of the distinctive notions on the constituent elements of Divine Service in particular, is prerequisite to a clear insight into the Orders shaped by them.

§ 45.

Divine Service considered as being, in its inmost nature, an intercommunion of God and God's people—and such communion evangelically qualified—is the one and only true conception of it.

1. It may be safely asserted that on the generic nature of Divine Service, namely as being a Divine human intercommunion of some sort, all religions are agreed. Nevertheless, it may not be found amiss to state in outline what may be said in explanation and support of this view.

a) *From the side of God*—it is an axiomatic truth that in all His works and ways with reference to humanity, He seeks His own glory in and through the salvation of men. To accomplish the end, of necessity all His ways are ways of mercy, and all His works the works of mercy; for man is sinful, and on grounds of justice alone he could be dealt with in terms only of burning wrath. Since then the attitude of God toward men is throughout one of mercy, and since in consequence all His thoughts earthward are at all times and in all places turned into so many benefactions and gifts for those whose grateful adoration He would win—and does both win and receive—how much more must such communion and communication take place when and wherever God and His people meet, as it were, face to face as is the case in Divine Service. We may be sure that on such an occasion neither will come, or go away again, empty of heart and hand.

b) *From the side of Man*—and as deduced from his spiritual longings and impulses, the argument leads to the same conclusion. He seeks his happiness, and if he would seek it truly he would look for it to God, and having found it, to the God of his salvation he will give the praise. His search for happiness he means to prosecute in whatever he undertakes, but at no time and place is he intent on it with such singleness of heart as when engaged in Divine Service. It is therefore but natural that the worshiper should

conceive of this rite as an act in which he both gives and takes—and so far he is not mistaken. So far, I say, for whether he is right in anything beyond what these words say, *depends on the view he takes of the gifts and of the motives and means of their bestowal and acceptance on both the side of God and his own.*

2. As regards the specific nature of the communion of person and gifts taking place in Divine Service, there are irreconcilable differences in part of a very radical sort; and the same is true even to a greater extent as to the means of communication. But before we take up their discussion we deem it necessary to substantiate more definitely the terms *sacramental* and *sacrificial*—terms we have already made free use of, but not for purposes so critical of opposing opinions, to whose exposure we shall use these now.

With us, these terms have symbolic import and authority. On the question, What a sacrifice is, and how many kinds there are, the *Apology* says:

“Theologians are rightly accustomed to distinguish between a sacrament and a sacrifice. Therefore, let the genus comprehending both of these be either a ceremony or a sacred work. A sacrament is a ceremony or work in which God presents to us that which the divine promise annexed to the ceremony offers, as baptism is a work, not which we offer to God, but in which God baptizes us, *i. e.* a minister in the place of God; and God here offers and presents the remission of sins, etc., according to the promise (Mark 16, 16): ‘He that believeth and is baptized shall be saved.’ A sacrifice, on the contrary, is a ceremony or work which we render God in order to afford Him honor. Moreover the proximate species of sacrifice are two, and there are no more. One is the *propitiatory* sacrifice, *i. e.* a work which makes satisfaction for guilt and punishment, *i. e.* one that reconciles God, or appeases God’s wrath, or which merits the remission of sins for others. Another species is

the *eucharistic* sacrifice, which does not merit the remission of sins or reconciliation, but is rendered by those who have been reconciled, in order that we may return thanks or return gratitude for the remission of sin that has been received. * * * But in fact there has been only one propitiatory sacrifice in the world, viz.: the death of Christ, as the Epistle to the Hebrews teaches, which says (10:4): 'It is not possible that the blood of bulls and of goats should take away sins.' And a little after, of the will of Christ, v. 10: 'By the which will we are sanctified by the offering of the body of Jesus Christ once for all.' * * * Now the rest are eucharistic sacrifices, which are called sacrifices of praise (Lev. 3, 1 sq; 7, 11 sq; Ps. 56, 12 sq.), viz.: the preaching of the Gospel, faith, prayer, thanksgiving, confession, the afflictions of saints, yea, all good works of saints. These sacrifices are not satisfactions for those making them, or applicable on behalf of others, so as to merit for them *ex opere operato* the remission of sin or reconciliation. And such are the sacrifices of the New Test., as Peter teaches, 1 Ep. 2, 5." *Article, The Mass.* Jac. Ed. p. 261 sq.*

I have quoted somewhat fully because, while defining the distinctive character of the *sacramental* and the *sacraficial*, the words set forth at the same time what must be the fundamental character and what the content, divine and human, of every true Order of Worship. It needs only to be added here that all the substances we offer to God are offered Him as by children who themselves with all they have are already His; so that really our "giving" simply consists in our grateful realization and acknowledgement of this fact. There can be no thought of offering anything to God that is not His already, Ps. 50 and Luke 17, 10; and therefore no thought of merit.

* On the subject in hand, this whole article is worthy of the closest perusal.

Moreover, the definition here given of the sacramental is wide enough to include the Word; and herein lies the extension of the term as used especially among liturgiologists. And to this there can be no reasonable objection; for, as *Chemnitz* says, "God, in those things which pertain to our salvation, is pleased to treat with us through certain means; He Himself has ordained this use of them, and instituted the Word of Gospel promise, which" (i. e. this ~~One~~ means) "sometimes is proposed to us *absolutely by itself or nakedly* and sometimes *clothed or made visible* by certain rites or sacraments appointed by Him." *Schmid's Dogm. H. and J. Ed. p. 525 sq.* In substance, therefore, there is but one means of grace, though formally there are two species, the *audible* and the *visible*. See *Apol. Conf. VII, 5* and 1 c.

3. Now a common liturgy for the use of the three grand divisions of the Church is simply impossible because they differ fundamentally in their notion of the sacramental and the sacrificial, if not as to their nature, then as to the means of their communication, or as to both. Lutherans and Reformed agree, in the main on the question of their nature, but radically diverge on the question of means; whilst the Romish, and her sister Church, the Greek, stand opposed to Protestantism in every respect.

a) The Romish view corrupts the sacramental into the sacrificial; and contrarywise, exalts the sacrificial—much of which is of her own devising—into what she claims to be sacramental. There is little, even of God's own appointment and bestowal, that she lets stand intact. For the authority of His Word she has substituted her own, or rather that of one man, the pope. In the little preaching she does do under the stress of circumstances, she makes more of herself than of the Head of the Church; and she entertains her people with the legends of the saints much oftener than she tells them the story of Jesus. The atoning self-sacrifice of Christ, as she will have it, avails for original

sin in particular, and for the actual only in so far as it takes away the eternal punishment of sin in general; for so-called actual sin man—in part at least—himself must atone, either in person or by the mediation of others. Again, by the sacrament of baptism original sin and sins antedating the rite are completely washed away; howbeit the former is held to be a privation of goodness only, and not a positive moral corruption of the entire human nature. The sacrament of the Lord's Supper is turned into a bloodless sacrifice by the mere offering of which the priest—for a consideration—makes atonement for the quick and the dead. The works and prayers of the saints are esteemed meritorious and declared expiatory for any one who chooses to avail himself of them. But mark you, to this "treasury of good works," said to be inexhaustible, the church holds the key. Finally, and in consequence of such teaching, the cultus of the Romish Church is in greater measure directed to the saints than to Him who alone is God and who will have His glory given to no other.

In view of this woeful confusion of the human and divine, and of the iniquitous exaltation of the former in derogation to the latter, a pure Service and a correct Order are entirely out of the question. The Mass of the Roman Catholic Church is a lying wonder of her own invention; she prizes it as her highest treasure; never wearies of its celebration; knows of no act so very holy, and at the same time so efficacious to appease God and to gain His favor. The consequence is that the mass and masses constitute her service—masses celebrated at all hours of day and night; and not infrequently a number of them at the same time and place; the priest of the more glib and flippant tongue outstripping his fellows. Severe as the judgment may seem, the bitter truth is that in the Romish mass we meet with a religious rite that finds not its base and debasing equal in heathendom.

b). The Lutheran Liturgy is built up partly in contradiction to, and partly in dependence on, the form then in vogue throughout the Western Church. Not so the Reformed; for whilst this Church joined the Lutheran in her negation of Romish perversions and abuses; in the work of restoration and building up she saw fit to follow ways of her own. Led in part by an *ultra* and in part by a *pseudo* reformatory spirit, she rejected without discrimination the entire ritual of the prostitute mother church and devised what in many respects is but a sorry substitute for it. With reference to the sacraments, which according to the Lutheran faith are actual means of grace, and therefore considered elementary in the highest degree to the body of Divine Service, *Zwingli* writes: "I believe, yea I know, that the sacraments do not only not confer grace but do not even meditate it. . . . For as grace—and by this I mean atonement, forgiveness, and undeserved benefits—is wrought or given by the Divine Spirit, so this gift comes to the human spirit by itself and alone. Of a carrier or vehicle the Spirit has no need;* for He Himself is the Power of conveyance through which all things are borne and who (the Spirit) needs not be borne. Nor do we read anywhere in Holy

*Very true, but how false the deduction; for, first, what if the Spirit, who needs no vehicle, should yet be pleased to avail Himself of one for His own transference? and, secondly, what if such self-transference by sensible means were chosen in adaptation to the finite spirit He desires to enter and the inlet to whose abode is by way of the sensory encasing it?

According to *Zwingli's* mode of reasoning, which takes into account the subject acting in utter disregard of the object acted on, the inspired Word is likewise deprived of its office of mediating saving truth and grace. Strictly speaking, therefore, there are no means of grace; and what *we* hold to be such are, according to *Zwingli*, on the part of God only signs and testimonials of grace, and on the part of man who uses them they are eucharistic rites, and nothing more. Thus, of all the information the Scriptures give us on the *how* of the Spirit's coming there is left us *Zwingli's* *Scriptum est*: "The wind bloweth where it listeth."

Scripture that visible things, such as the sacraments are, determinately carry within themselves the Spirit; but rather, if ever things visible and the Spirit are carried conjointly, the power of conveyance was the Spirit and not the visible thing. . . . According to His good pleasure the Spirit is present already before the sacrament, and consequently grace is wrought and present before the sacrament is applied. From this then it follows that the sacraments are given for open testimony of that grace which to every one is already present beforehand. “*Fidei Ratio. Vol. IV, p. 9. Opp. Ed. Schuler and Schulthess.* Then in the 18 of his *Sixty-seven Articles* he says of the Mass in particular: “That Christ, who offered Himself once for all, is to all eternity an endless sacrifice in payment for the sins of believers.† From which it is inferred‡ that the Mass is not a sacrifice, but a commemoration of the sacrifice, and a seal of the redemption effected through Christ.

It is true that Calvin and his school modified these crude notions of the Swiss in somewhat, but whether in much more than in phrase, is a debatable question. Be this as it may, toward a true conception of Divine Service but little advance was made; for, Calvin or Zwingli, there being no means of grace—unless the Word be allowed to be such—there can be no sacramental acts—unless it be the preaching of that Word. If not the whole, certain it is that according to the Reformed view by far the greater part of Divine Service is in its nature eucharistic. Men are the stewards of the mysteries of God, not when and so far as they have the office of the Word and sacraments committed unto them, but only in so far as they carry these mysteries in their own hearts.

† As a strict predestinarian he means only the elect.

‡ It were just as logical to say: “From which it is inferred that the Mass,” i. e. the Lord’s Supper, is a means through which that sacrifice offered once for all is now, together with its benefits, communicated unto us who partake thereof.

whither the Holy Ghost has in some unknown way and without the use of means placed them. It is clear that from this point of view Divine Service can be nothing other than a personal exercise and manifestation of the grace received. And as to the Lord's part in it: He is present potentially only and works too, though no man knows how.

§ 46.

From the nature of the Service, properly understood, it follows that the acts of communion—of God with man and of man with God—shall appear in the Order: first, in due proportion; and secondly, each species in its proper place.

I. Also as worshipers we can be and do and have nothing good, except by the grace of God; and since this grace is supplied us only through the sacramental material, we conclude, in the first place, that the more a Service abounds in this, the stronger and richer the sacrificial becomes as the fruit thereof. This is not only a truth taught by Scripture and in full accord with spiritual law, but at the same time a fact borne out by history. Throughout all time, the church most prolific of eucharistic productions will always be found to be the church which, hungry and athirst after the quickening grace of God, made it the chief concern of life to satisfy herself from the source through the channels of the Word and Sacraments. A most striking example of this we have in the hymnology of the Lutheran Church as compared with that of the Reformed. Her scruples with regard to their propriety may, and does no doubt, in part account for the dearth of hymns; but the more satisfactory explanation will be found in the fact that in her undue emphasis of the subjective side of Christianity she has slighted the objective which is its source; and thus reaching out for the former over and above the latter, her hands have fallen short of both. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall

reap also bountifully." 2 Cor. 9, 6. Applied to the subject in hand, this means: Let the sacramental—the preaching of the Word and the administration of the sacraments—abound, and there will be a rich yield of the sacrificial—joy of heart and joyous thanksgiving and praise. Another way there is not.

A second conclusion derived from the entire dependence of Christian life on Divine grace, is, that the sacramental and the sacrificial should be so arranged that the former, as a rule, precede the latter; moreover, that in the placing of the two together, the substance of the former be such as would beget, foster and bring to expression the substance of the latter. E. g. A plaintive cry in answer to a glad tidings is a palpable incongruity.

2. Admitting, as in truth we must, that in practice the Reformed Church makes room for the sacramental to a greater extent than on her own theory she must be unwilling to acknowledge,* yet can we not for a moment entertain the idea of a common liturgy of that Church and our own. The suggestion—actually carried out in union formularies—that the words and acts of both species be so formulated that Lutherans and Reformed can readily interpret them, each one to suit his faith, is a proposal in the highest degree disgraceful to the Christian character. Plausible as such a scheme may appear to some and smoothly as it might work in an age as liberal as in our own, nevertheless at bottom it is and in the end it amounts to a surrender of God's truth and to the extinction of our common sense of uprightness. Yet, sad to say, it is by this scheme that people professing to be some Lutherans, some Reformed and some who knows what, nowadays worship and commune together at the Lord's altar. Every man reads from the words what he is pleased to read

*The Word, wherever preached, will evince itself a means of grace, notwithstanding the fact that men deny its mediating character.

into them; and whilst they partake of the same meat and drink, to some these elements are mere bread and wine, to others they are the communion of the Lord's body and blood—the same thing given to all, but to each one it is just what he will have it to be. Thus is a service intendedly rendered to holy God made to abound in all things, yet each one to every man's liking!

§ 47.

From its object of self-edification, both intensive and extensive, it follows that the catechetical and the missionary element should be given an adequate place in the Service.

I. The idealism which is fain to conceive of a body of worshipers as composed of Christians only, and of these as already all but perfect, may do very well in poetry; in practice, the stern reality of things forbids us to take account of it other than as an ideal conception of what should and some day—in the great beyond—will be. It is true, the ideal worshiper should ever be kept in view, also in the construction of the Service; and to make for him as its goal, the Service should always be somewhat in advance of him as he now is in order to draw him on; beyond this, however, we must be led by the condition of things as they are. In the light of what it should and might be faith, the mother virtue of God's people, is a weak, struggling light and power in the hearts of all of us; but "faith cometh by hearing, and hearing by the Word of God." The remedial method thus pointed out is clearly the *didactic* and not the *aesthetic* and *emotional* one, † and for its execution it points, first of all, to the sermon. Not exclusively, however, for there is no good reason why instruction should be confined to the pulpit, and why the entire Service should not be in preponderate measure and in its office to the young believers an instructive one. And this all the more, because the sermon does at

† Of the Romish Church, and of many among the sects.

times turn out to be a rather barren composition. When such is the case, what a satisfaction to know that the introits, the lessons, the collects and the hymns—all supplementary to the sermon—do in part make up for its defects. We must, therefore, repudiate the notion—characteristically Calvinistic—that the chief object of Divine Service should be the self-exercise and self-witness of the life wrought in the heart by the hidden demonstration of the Spirit; and whilst we do not deny this as one object of worship, we put above it, as the far more important one, the other: *to teach and to feed the people.*

2. From the other fact, viz.: that strangers to the faith attend the Services and may be won over to it, it is clear that, to some extent at least, their needs should be met in the selection of the matter, and their capacity of comprehension by the arrangement of it. This can well be done, and without violence to the canon: God's Service for God's People.

§ 48.

The Order of Service should conform, in reasonable measure, to the logic of God's truth, and to the laws of godly life.

1. The general line of thought in divine truth is, first, the Law, secondly, the Gospel. Then, and in particular: as to the Law,* first its requirements (elenctic use), and secondly its penalties and rewards (pedagogic use); and as to the Gospel, first the facts and secondly the doctrine. That in the arrangement of material, this sequence of truths should not be overlooked in any application of the Word, needs no proof.

2) Inasmuch as Divine Service aims at the planting, the propagation and the perfecting of the Christian life, it is clear that its material should be adjusted and ar-

* The order of its giving was: a) the natural or implanted; b) the primordial or first position, Gen. 2, 17; c) the Sinaitic or revealed.

ranged so as to be conducive to that life, and conformably to the several stages of its development; viz., knowledge of holy God, of sin and of the wrath of God; contrition, faith, love, hope, the works of love (paranetic use of the Law) and the joys of hope—here especially “the last things.”

Remark: In illustration of this proposition, and as a dissuasion from gross disregard of it, I merely mention that, among other things, it is entirely out of place to follow up the loosing with the binding key in the Absolution; or in the lections to change the order of Law and Gospel; or to close a sermon with a malediction and that too with an Amen to it; or to give out toward the end of the service a hymn of strong legal import; etc., etc.

§ 49.

Since for their annual round of thought the Services depend on the Church-Year, the meaning of the day determines the variable content of the Order.

To the Church—yet not to her ministers—it is a matter of choice whether or not the idea of the Church-year shall be followed; * once adopted, however, its claims upon the Services become imperative. Recognizing this, the great historic churches falling in with the idea which thus presented itself, have all supplied themselves with an abundance of material to carry it out deservedly. The introits, lections, graduals, etc., are all given; the only thing the practical liturgist has to do is to use them as prescribed, and then, *conform to them also in his selection of the hymns*. In this, personal predilection is therefore not the ruling determinant. In the first place, the chief hymn or hymns for the day should be, at least predominantly, of an objective character, that is, such as recount the words and deeds of God, and not such as are filled up and overflow with the

* Its rationale, merits, and what speaks for its observance, have been discussed in § 15.

emotions of men. In the second place, it is unnecessary, yea, hardly desirable, that such hymns be literal amplifications of the lessons for the day or an epitome of the sermon on them; what must be required is, that their content be one that is in close affinity with the fact celebrated or with the truth extolled at that season of the year in general and on that day in particular.

§ 50.

Being an action of the congregation, the Service must be so constituted as readily to admit of a free and full participation in it by the whole body.

1. We mean here in great part an active participation as opposed to one that is passive and by proxy. Not such a one, therefore, as the Church of Rome allows the votaries of her shrine; for as though it were not enough that by her persistent adherence to the Latin tongue even an intelligent passive participation is rendered next to impossible,* she moreover proscriptively confines them to the beggarly portion of the *Kyrie* and the *Amen*. Nor such a one as is habitual in the greater part† of the Reformed Church, where the singing of a psalm or two and a hymn is all the people are given to do; and as though even that were too much, the choir has been introduced to relieve them of it.

That worshipers should personally and actively enjoy a privilege the holiest and happiest they can have in earth or in heaven, is their inalienable right as the people of God; and one so plainly evident and enjoyable withal, that it is hard to explain how they could ever be induced to surrender the exercise of it to the extent they have. Sad to say, to win back the people to a fuller enjoyment of this God-given

* The laity may follow the priest by means of translations placed into their hands along with the original.

† In this respect the Episcopal Church constitutes a laudable exception, as do also a few schools of the Reformed type.

right has long ago become one of the most urgent and difficult tasks Liturgics has to accomplish.

2. The question, in what way the people as a body can best engage in the Services of God's house, has found a happy solution long ago. The Old Covenant people already knew their privilege in this respect; and under the pressure born of their knowledge, they filled the temple with noises of sweet psalmody and of tuneful intonations and responses. And thus, with growing improvements and pleasing variations, it has been ever since wherever a worshipping multitude has been aware of its rights and appreciated them. Congregational singing of responsories and hymns constitutes a most satisfactory medium through which the body of the people can take an extensive active part in the services of the sanctuary; and to their hearts' content, if only they will. The liturgy should therefore be so constructed as to enlist the people for oft repeated action. If in addition to singing, room be made for joint recitation, the part so to be rendered should be short for the reason that voicing in unison, to be harmonious, is an exceedingly difficult art; and then, even at its best, an art of no high order. On account of its solemn festive character, however, the claims of sacred art should be reasonably satisfied in the rendering and therefore also in the composition of the Service.

THE PROGRESSIVE NATURE OF REVELATION AND OF ITS APPREHENSION.

One of the doctrines standing in the forefront of discussion to-day is the doctrine of inspiration. The whole work of Higher Criticism effects this doctrine directly. Dealing with the composition of the books of the Bible from the human side, and thus to a great extent leaving out of

account the divine power conceived in their production, the tendency of this criticism has been to undermine the doctrine and to empty it of its old established meaning. The destructive power of Higher Criticism does its most dangerous work in attempting to overturn completely the old doctrine of inspiration.

To be sure, as this doctrine was formulated by the church of the past centuries, by far the greater stress was laid on the divine element of inspiration, and the human factors that had to be considered were viewed mainly in their total subordination to the divine power. There was sufficient cause for this at the time; and to-day the total subordination of the human to the divine in inspiration must still be held fast, for it is according to truth. But manifestly to lay stress not only on the divine spirit's activity in inspiration, but also to bring to full recognition the peculiar influence of the human instruments through whom the spirit's activity exerted itself, can only be called a judicious procedure. And much of the work done to-day in this direction is certainly highly commendable, its purpose being not to overturn the old doctrine, but only to amplify it and to bring out those features that heretofore were left in the background. But over against this, when, with an entirely different object in view, the activity of the human hearts and minds concerned in writing the inspired books receives all the emphasis, and the spirit's unique activity is scientifically generalized away and reduced *ad minimum*, we at least must submit our judgment that this is a lamentable error.

The prevalence of this error in one form or another seems to increase as the work of Higher Criticism goes on. And quite a variety of conflicting views appears in current theological literature.⁴ One of them, especially seductive by its acceptance of the category of evolution dominating almost all scientific thought of the day, assumes an inspiration of the Holy Spirit going on uninterrupted throughout

all the ages. It makes passages of Scripture like the following—we cannot say its basis of proof, rather—its motto: “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth,” i. e., guide us now by supposed inspiration into new truth: “First the blade, then the ear, after that the full corn in the ear;” “For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.—For now we see through a glass, darkly, but then face to face: now I know in part; but then shall I know even as also I am known.” The assumption is, that the Holy Spirit’s work of inspiration begun in Old Testament times, proceeded in New Testament times, and was confined by no means to the prophets and sacred writers alone, but proceeds on through the ages, working in all the church and especially in its leaders, but also outside of the church and apart from it. Thus in reality we have postulated under the old name *inspiratio* an activity of the Spirit to which with our old theologians we might apply the distinctive term *gubernatio*; for this assumption of a continual evolutionary inspiration empties out of the old *inspiratio* all that once lifted it above the *gubernatio* of the Spirit.

The view of inspiration referred to, of course, freely admits the errors of the Fathers of all ages and of the doctrines and creeds of all ages. The same freedom of admission embraces the writers of the Sacred Books, and virtually if not confessedly takes the position that these writers also were not free from error. And this seems to be especially gratifying to the intellectual and scientific pride of the day, that thus the sacred writers, exalted by the church of former years far above all others, to an eminence none else might ever hope to reach, are now brought down to our level, and we may boast of finding out and of correcting their errors—of course by the Spirit’s help. And again, to satisfy mere intellect when carried away by a seductive scientific cate-

gory, this erroneous view of inspiration offers a continued uninterrupted progress of revelation evolved throughout the ages, and thus overcomes the abrupt and from an evolutionary point of view unscientific break, postulated by the old theology, between the sacred writers inspired and all others not inspired, but at most only guided and directed by the Spirit.

It is easy to see that this new doctrine of inspiration is disastrous to the whole doctrine of the Scriptures as the only fountain of pure spiritual faith. It cuts the formal principle of the Reformation to the heart. It opens up the way for a host of errors. This a little scriptural reasoning will surely show.

Now, the progressive nature of Revelation is a fact so well attested, that it scarcely needs lengthy demonstration. This progression appears not only in Old Testament writings, which extend from the times of Moses to those of the last of the prophets, but also in the New Testament writings, though these were produced within considerably less than a single century. Again the progressive nature of the apprehension of revealed truth is a fact easily established. Indeed, this progressive apprehension of divine truth (which we hold followed the gift of divine truth by inspiration of the sacred writers) is the final fruit of most of the great controversies recorded by Church History. More fully did men's minds grasp the meaning of the Spirit; more and more did they appropriate and hold fast the truth once given; one after another of the errors that sprang up was recognized as such and shunned. But in spite of much similarity, this twofold progress is distinct from beginning to end. We have progression in the one instance as in the other, we have the Holy Spirit at the bottom of this progression in the one instance as in the other, but withal there is a mighty distinction. And this distinction needs clear statement and definite

expression over against any efforts endeavoring to set it aside in the interest of new doctrines of inspiration.

The progressive nature of Revelation in the Old Testament is admitted. The one doctrine of the Messiah from its first statement in Gen. 3 to its fullest Old Testament statement in Isaiah 53, etc., is sufficient to attest the fact.

Turning at once to the New Testament we find something very like it. The teaching of Jesus is full of "seed thoughts," as we may call them in the words of another. There was a fulness of divine truth in Christ's few and simple words which none of his hearers at first grasped, and which we to-day are far from grasping in its entirety. This gives to all the precious words of our Savior an inestimable value. His words are fountains of truth as exhaustless as the divine mind whence they sprung. Age after age may drink and be filled and yet these fountains are ever full. "I am the way, the truth, and the life;" "I am the bread of life;" "I am the light of the world;" etc. When will the generation or the single individual appear able to reach the bottom of the truth these words declare? They are so many pearls given to the disciples, the infinite value of which they discovered more fully day by day.

But aside from single sayings, let us turn to doctrines. Take the universality of the Christian religion. A hundred sayings of Christ declare it. He speaks of the harvest for which many laborers are needed, of other sheep not of this fold, of guests coming from the east and west to sit down with Abraham, Isaac and Jacob in the kingdom of heaven, etc. And finally He tells His disciples of the gospel for all nations, for every creature, and sends them out into all the world. The great meaning of all these declarations is plain to us and was even plainer to the perfect mind of Christ, but not to His first hearers, not even to the disciples at the last. And here comes in the wisdom of Christ— He Himself gave them these seed truths, but He reserved it for His Holy Spirit

to lead them into all the meaning these truths contained. The disciples could not bear all at once, it was sufficiently difficult for them to learn to bear all gradually. It required the trance of Peter at Joppa, the wonderful descent of the Holy Ghost upon Cornelius, the synod at Jerusalem, the call of an apostle for the Gentiles, and the stamp of God's approval upon his work in many lands, to bring out to the minds and hearts of the disciples the fullness of the truth Jesus had given them. As we turn from the gospels to the Acts, and from the Acts to the epistles one after another—what progress in Revelation. And it is sure progress, an unfolding of truth, not an elimination of error out of Christ's words. Jesus had given the whole truth in single pithy sentences. By inspiration the apostles learned to unfold it and find out how infinitely much it contained, and to set down in writing for us what thus they discovered.

Take furthermore the doctrine of faith, what can be clearer than Christ's own words, "He that believeth * * * shall be saved"; "And this is the will of Him that sent me, that every one which seeth the Son and believeth on Him may have everlasting life"; "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." But what was needed for the disciples? This, that they might apprehend the fullness of divine truth contained in these words. This fullness the Holy Spirit laid open to their hearts. And thus Peter declares in the Acts, "Repent and be baptized every one of you in the name of Jesus Christ"; and of those who followed his bidding it is said, "all they that believed were together," showing that the repentance he meant included faith. And in the epistles Peter declares that "through faith" we are kept "unto salvation." And likewise St. Paul, "A man is justified by faith without the deeds of the law." Indeed the epistles of Paul display faith in all its fullness of saving power, going back even into the Old Test-

ament and unfolding the doctrine from its very germs to the fullest extent of its outspread glory.

Doctrine for doctrine might thus be taken and made to illustrate the progressive nature of Revelation.

As far, however, as the progressive nature of Revelation in the New Testament is concerned, we must hold fast to the fact that gradually Jesus gave to the disciples in the two and a half to three years of their discipleship all the truth of the Gospel. Part after part He gave to them in such form as they could bear, until He departed. In this already the most beautiful progress might be traced, from the words concerning the great harvest and the intimations of the parables to the full command Matt. 28, from the hints concerning His future suffering to the full declaration that He must be crucified, etc. But aside from the progressive nature of Christ's own teaching, taking the progressive nature of the New Testament Revelation, we must note that Christ gave to His disciples, before He departed, all the truth. He could not do otherwise, for He was not only a teacher of the truth, but the truth itself. All that He had seen in the Father's bosom He told them, and nothing did He withhold.

The Holy Ghost, indeed, was to teach them thereafter, leading them into all truth; yet it was into no new truth, it was to be a leading into the fullness of that blessed truth given them by Jesus Himself. "He shall receive of mine and shall show it unto you," says the Lord. Even of that which the Lord had spoken with His own lips the Spirit was to show the disciples, the infinite depth of which they had barely begun to enter. "He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." John 14, 26. Can words be plainer? All the newness the Spirit could bring was not newness of substance, but newness of explanation., amplification and application.

We are constrained to declare that in a certain sense there could be no more progress after Christ's teaching was closed. It would be true in this sense, that no new item could be added. But there is certainly the greatest progress apparent in the statement of the truths He taught. A fullness of exposition follows in the epistles vividly in contrast to the compressed and frequent brevity of Jesus' words. This fullness is the gift of Jesus by His Spirit.

And this brings us to a statement of the distinctive feature of the progress of Revelation. The communication of the truth in its fullness to the hearts and minds of the New Testament writers was by inspiration of the Holy Spirit, was therefore errorless. The expression of the truth unfolded to its widest extent in the writings of the apostles was perfect and flawless throughout and can in no way be amended. Line for line their words must stand even as the words of Jesus. Thought for thought must be left untouched. He who changes the least mars the work of the Spirit, perverts truth, and brings in error. This is the unique position of the Scriptures of both old and New Testament. This is the rock that shatters the notion of an inspiration assumed to be progressing through all time.

And even in this the unique character of inspired utterance is apparent. Though led into all truth by the Holy Spirit inspiring them, yet the writers did not themselves apprehend the entire fullness of their own divine utterances. "For now we see through a glass, darkly," says St. Paul, darkly, although they saw by inspiration and spoke and wrote errorless truth by inspiration. This is a fact worthy of more attention than it receives. Uninspired writers never utter more truth in their sayings and writings than their minds have grasped and their hearts have apprehended. And often their utterances fall behind the measure of their apprehension. Inspired writers always uttered and penned such a fullness of truth as left their own apprehending

hearts and minds far behind. Their utterances were not conditioned as to perfection of expression and as to fullness of divine truth, by their own minds, but only by the divine Mind that wrought and spoke through them. Our apprehension may, therefore, equal or even exceed that of the sacred writers, but never our utterance. Never can we without inspiration apprehend more than is offered us for apprehension by the Spirit in the inspired writings, and therefore never can we utter more than is already uttered by these writings.

It remains to sketch in contrast to the progressive nature of Revelation the progressive nature of the apprehension of this Revelation as history shows it. "Whatever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." "All Scripture * * 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." It is plain from these and similar expressions of Holy Writ that Revelation was given for our apprehension, that we might attain faith, be filled with hope and joy and comfort, walk in obedience to the truth, and in the end attain salvation. Such must be our view of the divine writings. They are not a foundation upon which we dare build aught further; they are not a blade to be followed in this or any other day and date by the full ear. Rather as far as we and our spiritual attainment is concerned, our first apprehension of the truth given by inspiration is the blade, our later more advanced and fuller apprehension of that same changeless truth, the ear and the ripe corn. And 1800 years of history bear this out.

Error and the work of error has furnished to the church

the occasion for apprehending more perfectly the truths contained in the Gospel once delivered unto the saints. The great controversies that have raged in the church are, therefore, points of interest for our inquiry. "The conflict of the early church with Ebionitism and Gnosticism, with Apollinarianism and Eutychianism, furnished the occasion which enabled her to come to a proper apprehension of the true nature of the person of Christ and of the Godhead."* Into bold relief did the struggle with these various forms of error throw the doctrine of Christ's person as the Scriptures contained and taught it. But all the champions of this doctrine were unable to add one jot or tittle to the truth there taught. Whenever they did attempt this, they produced error, which in turn had to be overcome.

Similarly the contest between Athanasius and Arius on the equality of Christ with the Father. The eternal Godhead of Christ was more fully brought to the consciousness of the Church, but again only as this Godhead stood revealed in the words of inspiration. The embodiment of what the Church attained by these conflicts we find in the oecumenical creeds. And what are these confessions but re-statements, in words as exact as the Church could make them, of truths set forth by the words of Scripture?

Of especial value in this connection is the strife between Augustine and Pelagius on the true nature of sin and grace. Not that the true nature of either had never before been sufficiently apprehended. The writings of the early Fathers would contradict this opinion. But here the doctrines were discussed and considered in such fullness as no occasion heretofore had demanded. And therefore, several of the cardinal points of the Gospel were brought out vividly to the apprehension of the Church. But this controversy between Augustine and Pelagius serves also as an excellent

* *Hom. Review*, Jan. 1893, p. 7.

specimen of the imperfections clinging forever to uninspired thinkers and writers. Augustine, though fighting for the truth, yet himself was not free from error. The true nature of sin and grace as he exhibited it yet lacked in many respects. And this is the point of importance for us—all that his representation lacked was fully and clearly exhibited in the Scriptures. It was his gazing darkly that failed to see and to apprehend and to declare it. Far more perfectly than the conqueror of Pelagius did the master-mind of the Reformation apprehend and declare the true nature of sin and of grace.

Indeed, the most perfect apprehension of divine truth in the past ages of the Church is found in the Reformation of the Sixteenth Century. And this is what lifts the Reformation far above everything that had occurred previously. With wonderful fullness and clearness all the central truths of God's Word were brought out over against opposing error. To be sure, when we include in the term "Reformation" the work of all the Reformers, of Zwingli and his followers, of Calvin and his followers, as well as of Luther and his followers, this statement must be discounted. Calvin's system contains most important parts recognized now even by the churches of his own following as untenable errors. It is enough to instance the doctrine of predestination; and this not so much in his own writings, but rather as contained in the confessions his influence helped to formulate, confessions representing not his own personal attainment of truth, but the attainment of all the churches accepting them. Here, however, we are bound to remember, how *the* Reformer, Luther, held over against many of Calvin's errors the clear truth of the Scriptures. His statements, therefore, stand, while one after another of Calvin's falls. Especially the confessions of the Lutheran Church, the Augsburg Confession and the Catechisms, represent for the churches that accepted them, an apprehension of gospel

truth of such fullness and excellence that to-day we must marvel. Three hundred and fifty years of work has added for the Church little or nothing to the pure gold there drawn from the divine Word. It takes work to-day for single individuals, to say nothing of the whole Church, to advance to the clearness and breadth Luther once attained.

Just because of the unexampled perfection of the work of the Reformation many later discussions have turned not only upon the words of Holy Writ, but also upon the writings of Luther and upon the Confessions of the Reformation. It is therefore a base insinuation when writers declare: "No one believes in Luther's catechism — — — in the same sense in which the authors of these formulas believed in them."* The whole Lutheran Church to-day denies the statement. And its position should certainly be known to any man who presumes to say anything on this point. The Westminster Confession, the Thirty-nine Articles, and the Heidelberg Catechism may contain doctrines no longer believed by the churches using these "formulas". But the Lutheran Catechisms, and for that matter all the Lutheran confessions, hold a different position in the Church using these "formulas". Parts of the Lutheran Church may disavow this or that confession, but never can it be said that all the Church or the Church as a whole no longer believes in Luther's Catechism or the Book of Concord, of which that catechism is an integral part. "Calvinism has lost its grip on the thinking age"—that may be and we hope is true. But the thinking age that adds faith to its thinking is bound to utter a different verdict on Lutheranism. It is sufficient to appeal to the two principles of the Reformation.* These and their legitimate fruits have stood the test of true thinking up to the present day, and will stand

* Homiletic Review, Jan. '93.

* Cf. Dömer: *Gesammelte Schriften: II. Das Princip und Kirche.*

it indefinitely, all the boasts of Higher Criticism notwithstanding.

Retrogression in the apprehension of divine truth is, however, just as manifest as progression. Truth attained by the Church of our age may be and often is lost again or less perfectly apprehended. But when once laid down in writings and confessions it is preserved, and the Church rises again to the height once reached. The danger that besets so many to-day is this, that they cast aside former attainment altogether and endeavor to climb up from the bottom all by themselves. The efforts of such may be in themselves brilliant enough, though their presumptiveness is plain, and in almost every case they go wider of the perfection they might have attained, if they had not disdained to climb first of all upon the shoulders of the giants who have labored before them. Luther certainly avoided such a mistake. Faithfully he studied Augustine and the fathers, and kept what he found of value in their teaching, testing it step by step by the eternal Word, cleansing it where alloyed with error, and thus rising to a height of attainment worthy of the emulation of many. Notable examples to the contrary are abundant.

Much of the later development of theological thinking, especially the work of Higher Criticism, of Philosophy, and Science, claims attention in this respect. This suffers terribly by the oft-repeated refusal to recognize and appropriate prior attainments in the apprehension of divine truth. Virtually setting aside the best fruits of the Reformation, simply declaring all expression of divine truth formulated by former times as antiquated, a great part of the thinking of to-day stamps itself as ephemeral and next to valueless. What for instance of so many a philosophical system now no longer in vogue? What of the almost forgotten attempts of Higher Criticism, Jean Astme and his hypothesis, of Eichhorn, Moeller, Bauer, etc., etc., down to the later produc-

tions of Reuss, Graf, Kuenen, Duhm, Schulz, Wellhausen, and Renan? They are for the most grand destroyers, adding only indirectly to the permanent progress in apprehending Scripture truth.

And here we must refer to the theological "unrest" often spoken of. It is, where it exists, an evil sign. It goes to show that men are drifting away not only from the erroneous views of former times, but equally from the truths apprehended and declared with great fullness in former times. This of course causes unrest. But when the first work is to gain as much as possible of the truth already apprehended, and then, taking this attainment as a solid foundation to build further upon, all the storms of present controversy and debate will not mar a deep feeling of rest filling the heart. Where all is water and tossing billows, where the outlook is for a rock unknown heretofore, there, to be sure, anxiety and doubt must toss the soul. And never will this anxiety be overcome by setting up false doctrines of inspiration. It is only a delusion to comfort the heart with the idea that a constant inspiration of the Holy Ghost is leading men into new truth while the old falls away. This may rob us of the old as it is laid down in truly inspired Scripture, and rob us likewise of all faithful restatement of the old by former men of God, but never will it bring the coveted new. It will merely send us drifting toward imaginary truth which at last will prove to be clear error.

No, hold it fast: "He will take of mine"; "He will bring all things to your remembrance whatsoever I have said unto you." Exalt the Scriptures, the only inspired writings, to their true position. Enter there humbly as others have entered under the Spirit's guidance; find there as others have found; and let the treasures found there be enough for you. Seek no other Revelation, expect no other inspiration. Then "unrest" will vanish.

It is significant enough that this "unrest" is only among

the *elite* few. And though they may communicate much of it to the humble many, they will undoubtedly not communicate it all. And the changing times, unless they are already nearing the brink of the last great day, will, out of the chaos that grows more and more wide, bring, in spite of men's doubt, firm truth again, truth not new, but all found in Scripture, and more or less perfectly apprehended in ages gone by. This is the Holy Spirit's work now, to guide us into all truth, as it is in Jesus, i. e. in the Old and especially in the New Testament, the Revelation that cannot be altered or improved upon—truth, which the New Testament writers themselves did not fully fathom, which, however, we at first had better learn to fathom as did they and as did their followers in the Church, before we attempt to sink our plummet deeper.

The present ripple of controversy concerning Revelation and inspiration will remain nothing but a sign of a passing puff of wind, if beneath the rippling surface be not found rising into view the only inspired truth, i. e. "the Impregnable Rock of Holy Scripture" itself.

R. C. H. LENSKI.

ANNOTATIONS ON ROM. VIII, 18—23.

In his Epistle to the Church at Rome, St. Paul first treats of sin and grace, of faith and justification, and of Christian life and obedience. In the 7th chapter he shows by the figure of marriage that true believers are united to Christ, their heavenly Spouse, after having been made free from condemnation, so that they are now "dead to the law" (v. 4) through Him, to whom they have been espoused, ("married to another.") In the remaining verses of the 7th chapter the Apostle very minutely describes the perpetual conflict between two contending forces in the believer,

namely, "the law of God after the inward man," (verse 22) and "the law of sin," (v. 25) in his members (v. 23).

The "inward man" obeys "the law of God," whilst indwelling sin or natural depravity obeys "the law of sin." Hence the conflict.

It is very important that this perpetual conflict between the "inward man" and "the flesh" be kept in view when treating of Rom. 8, 18-23. It is necessary that the two opposite, contending forces or powers in the believer be clearly defined.

The Apostle was well aware that in himself there was, what he terms "the inward man" (v. 22) or "the mind" (v. 23-25). According to Luther this "inward man," also called "mind," is that part of the believer's nature that is "born of the Spirit through grace," hence his new spiritual nature. In 2 Cor. 4, 16, the "inward man" is mentioned as asserting his superiority over the "outward man." The former is evidently the spiritual part of the believer and the latter his natural or physical part. In Eph. 3, 16, the "inner man" is said to be "strengthened with might" by the Holy Spirit. The "inner man" is synonymous with the "new man," (Eph. 4, 24) and "the hidden man of the heart," (1 Peter, 3, 4, see also Col. 3, 10.) "The mind" (Rom. 7, 23-25) is the same as the "inner man" or "new man." Both terms express the moral or spiritual nature of the believer.

The other force or power which the Apostle found in himself was "the flesh" (v. 14), sin that dwelt in him (v. 17-20), in his flesh (v. 18), the evil that was present with him (v. 21). By the term "flesh" in this connection the Apostle does not mean the physical body, which, being a creature of God, is in itself not sinful. But he means the sin that dwelt in his fallen and corrupted human nature, the evil lust, or natural depravity. This "flesh" is synonymous with "our old man," (Rom. 6, 6), "the natural man," (1

Cor. 2, 14), "the old man, which is corrupt according to the deceitful lusts" (Eph. 4, 22).

These opposite and hostile forces in the believer are represented as carrying on a perpetual warfare. The "inward man" delights in the law of God (v. 21), but alas! he cannot do what he wills. He abhors the evil and yet does it (v. 19). He is like a prisoner chained to a corpse, as punishment for some enormous crime (v. 24), and longs for deliverance from the bondage of sin.

But the Apostle, who portrays himself in these passages, does not despair. It is true that the law of God shows him his great sinfulness and condemns him (v. 7-9). But Christ had delivered him from the condemnation of the law, that he might serve Him in newness of spirit (v. 6). In the preceding chapters of this Epistle he had already shown not only that Christ had made him free from the guilt of sin and the condemnation of the law, but he had also shown that he was now justified in the sight of God. Knowing that he is free from condemnation and just before God through Christ, he understands the better the use, the purpose, the application of the law. He obtains a better insight into its holiness (v. 12). He clearly sees the heinousness, "the sinfulness of sin" (v. 13). He now understands the profound spirituality of the law (v. 14). And then he looks into himself and there sees that terrible conflict between those two irreconcilable forces, "the flesh" and "the mind," and although conscious that he is a child of God, he nevertheless shudders at this awful struggle going on within himself. He knows that he is "carnal sold under sin" (v. 14), and that he does that which he hates (v. 15), and which he would not do (v. 16). But he does what he hates on account of the sin that dwells in him (v. 17). He says: "Now then it is no more I that do it" (v. 17-20). He means to say: It is not the "inward man," the "mind," the

“hidden man of the heart,” the new spiritual nature in me that sins; but it is the “flesh,” the natural man in me, that violates the law of God. “So then with the mind I myself serve the law of God; but with the flesh the law of sin” (v. 25). Here we see portrayed the perpetual conflict between the new spiritual nature and the old unregenerate nature in the believer.

But in the din of this awful conflict the Apostle sounds the note of triumph: *I thank God through our Lord Jesus Christ* (v. 25). His better part, his new spiritual nature, the “inward man,” “the new man,” the “hidden man of the heart,” the “mind,” eventually gains the victory over the “flesh,” “lust,” “indwelling sin,” the “old man,” the “natural man.” The outcome of the struggle between the two contending forces cannot be doubtful, and in anticipation of the victory of the spiritual nature over the sinful nature, the Apostle thanks God through Christ, who giveth him the victory.

We have now come to the 8th chapter. We find at the outset that the Apostle has in view, first of all, *the spiritual nature or character of true believers*. It is true that he also refers to their physical nature, and its glorification at the resurrection. He describes true believers as persons who are not under condemnation, as being in Christ, “who walk not after the flesh, but after the spirit” (v. 1). They are “spiritually minded” (v. 6), and “in the Spirit” (v. 9). They are indeed subject to mortality “because of sin,” but live in Christ by faith, “because of righteousness.” (His meritorious righteousness being attributed or imparted to them; v 10.) They live in anticipation of the hope that their bodies will be raised up in the last day (v. 11). They “mortify the deeds of the body” (v. 13). The “old man is crucified” (Rom. 6, 6). They have “put off the old man with his deeds” (Col. 3, 9), and “have crucified the flesh with the affections and lusts” (Gal. 5, 24). They are “the sons of God,” being led

by the Spirit of God" (v. 14). They have received "the spirit of adoption," hence they are children of God, "heirs of God and joint-heirs with Christ" (v. 15).

It is evident that the persons here described are identical in their spiritual nature or character with the great Apostle, as he describes himself in the preceding chapter (7, 9-25). According to his "inward man", he delighted in the law of God (7, 22), and served this law with his "mind" (v. 25). This is equivalent to "walking after the Spirit", "minding the things of the Spirit", being "spiritually minded", having the Spirit of God dwelling in us, and similar expressions in chap. 8. The Apostle applies his personal experience, as narrated in chap. 7, to all true believers in chap. 8. We find in both chapters the same moral or spiritual characters or dispositions, the same conditions and circumstances. It is evident that the Apostle in both chapters portrays or describes, above everything else, *the spiritual nature of believers*, yet without ignoring their physical nature.

In treating of the passages before us (8, 18-23), it is of the highest importance that we constantly keep in mind *of whom* the Apostle speaks, and *what* he affirms of these persons. By observing these plain rules, we may avoid many difficulties.

It is evident that St. Paul here speaks of true believers, of such as are in Christ Jesus, of those who walk after the Spirit, the "spiritually minded, sons of God, children of God, heirs of God and joint heirs with Christ, the called according to God's purpose, the justified, the elect" (28-35). These are the persons the Apostle has in view here, and of them he affirms glorious things, namely sonship with God and heirship with Christ. They shall be heirs with Him, if so be that they suffer with Him, in hope of being glorified with Him (v. 17).

So far the great Apostle has spoken of the mental, the moral, the spiritual, the religious nature of true believers.

But he does not ignore their physical nature. The Apostle is not one-sided. He constantly keeps in view the threefold division of man's nature, the intellect, the sensibilities, and the will. He considers believers according to body, soul and spirit. So far is the great Apostle from despising the corporeal nature of believers, that he declares their bodies to be temples of the Holy Ghost. (1 Cor. 6, 19).

Verse 18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (Rev. Version: to usward). Parallel: 2 Cor. 4, 17: *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*—Verse 18 has been rendered thus: "Moreover I count not the sufferings of the present time as worthy of comparison with the glory which is to be revealed to us."

The sufferings mentioned in this verse are the same as those spoken of in the preceding one (17): "If so be that we suffer with Him" (Christ). To suffer with Christ is to suffer *for Him, for His sake*. Christians bear the reproach of their Lord for His sake. Heb. 13, 13. They are reproached for the name of Christ. 1 Peter 4, 14. They are reviled and persecuted, and all manner of evil is spoken against them for Christ's sake. Matt. 5, 11. These are "the sufferings of this present time", which Christians must endure "with Christ" (for Him, for His sake), in order that they "may be also glorified together" with Him. Now when Christians suffer for Christ's sake, it is certainly improper to say that they are punished for their sins by suffering. There are many sufferings for sins through punishment, but suffering for Christ's sake is an honor. 1 Peter 4, 16; John 21, 19; Phil. 1, 29. Enduring suffering for Christ is an evidence of faith.

Daniel Whitby in his work, A Paraphrase and Commentary on the N. T., gives verses 17 and 18 as follows:

"17. And if (therefore we be) children, then (are we

also) heirs, heirs of God, and joint heirs with Christ (the Son of God, now reigning gloriously in heaven), if so be that we suffer with Him (and so be conformed to His image, v. 29) that we may be also glorified together,

“18. (Which sufferings we have reason to endure for the securing this glorious estate): for I reckon that the sufferings of this present time (we live in the world), are not worthy to be compared with the glory which shall be revealed in us (or to the glory afterwards to be revealed to us).”

Speaking of “the sufferings of this present time”, Loehe says: “By these are meant the sufferings of the Christian only, such as a believer must endure for Christ’s sake from unbelievers and enemies of the Christian religion. Only such sufferings as these are related to the future glory, because this glory is that of Christ only, with whom we are joint heirs, if so be that we suffer with Him, i. e. for His sake.” It is evident, that the sufferings mentioned in verses 17 and 18 can not be considered as punishments for sin; first, because we are said to suffer with Christ, i. e. for Him, for His sake, and secondly, because the Apostle shows the infinite contrast between the short sufferings of this time and the glory which shall be revealed in the saints in heaven, which glory is the reward of grace to all who have suffered for Christ.—Let us bear in mind that in verses 17 and 18 the Apostle speaks of those who in verse 16 are called the children of God, and that he affirms of them in general, that after the sufferings of time they shall enter into the joys of eternity.

But the Apostle does not ignore nor despise the physical nature of man. The human body is a creature of God, which, although it has fallen in consequence of sin, was redeemed together with the soul or spirit, in order that it might be glorified at the resurrection and re-united to the soul, to dwell in eternal glory. Hence the Apostle now

turns his attention to the physical or corporeal nature of believers, as we see in the verses following.

Verse 19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.—The Comprehensive Commentary by Wm. Jenks, says: “*Ktisis* (creation, creature). The difficulty of this passage (v. 19) (considered the most difficult of Paul’s writings, and which has perhaps, beyond all others, perplexed commentators), turns on the sense to be assigned to this word. *First*. It has been translated *nature*, the whole terrestrial creation, spoken by a *prosopopæia* common both to the Scriptures and the classics, by which that is ascribed to universal nature which is only properly applicable to intelligent beings.” I will here give the definition of *prosopopæia* according to Webster: “A figure by which things inanimate are spoken of as animated beings, or by which an absent person is introduced as speaking, or as a deceased person is represented as alive and present. It includes *personification*, but is more extensive in its signification.”—In these Annotations I shall use the word “creature” as a *personification*.

The second view of the term “creature” or “creation” is stated thus in the Comprehensive Commentary: “2. Another class as Hammond, Le Clerc, Wetstein, Schlossen, take *Ktisis* not of a physical but *moral* creation (as 2 Cor. 5, 17), and explain Christians recently converted from Judaism or heathenism, or (Noesselt) the latter only.”

The third definition of “creature” or “creation” is thus given in the Comp. Commentary: “3. Many eminent commentators, as Locke, Whitby, Taylor, Heumann, Semler, Macknight, Oertel, Dœderlein, Ammon, Jaspis, etc., interpret *Ktisis* of *mankind generally*, of whom the Gentiles formed the greatest bulk; the popular use of language (as Tumer observes), allowing that to be affirmed of all which is applicable to a large proportion.” From these extracts.

we learn that the word *Ktisis* is differently defined as *universal nature*, as a *moral creation*, and as *mankind in general*.

Bloomfield says of these definitions: "The first and third of the above interpretations deserve the preference, the second is utterly untenable, though each is pressed with peculiar difficulties. Perhaps, however, the last is liable to the fewest."

We will not dwell long on the second definition of *Ktisis*, as a *moral creation*. It is true that the believer is a "new creature" in Christ (2 Cor. 5, 17). But in verse 19 *Ktisis* does not refer to a spiritual or immaterial entity, but to something physical or corporeal. The new creature or the new creation in 2 Cor. 5, 17, is the same as the "spiritually minded" child of God, described according to his moral or spiritual nature in chap. 8, v. 1-18. Here the Apostle has already very minutely described a *moral or spiritual creation*. But now in v. 19 he introduces a new quantity, which he calls *ktisis*, something entirely distinct and different from what he had spoken of before. To define "creature" in v. 19 as a moral creation appears to me like tautology. What intelligent meaning would there be in saying that the moral creation "waiteth for the manifestation of the sons of God", when these same sons of God are *themselves* this moral creation? Can this moral creation wait for a manifestation of itself? This moral creation is here now. It is present, for the Word of God says: "Behold *now* are we the sons of God", etc. 1 John 3, 2.

We will now take up the third definition of *Ktisis*, reserving the first definition to be considered last, because it is the most plausible, as well as the most popular, having a long list of writers in its favor.

The third definition of *Ktisis*, according to which *mankind in general*, of whom the Gentiles form the greatest bulk, is meant, does not, in my opinion, agree with the aim and scope of the passages under consideration. We must

keep in mind that the Apostle has in view the condition, here and hereafter, of the children of God, heirs of God and joint heirs with Christ, the called, justified, elect. He is not speaking of mankind in general or of the greatest bulk of mankind. We must not lose sight of the connection in which the word "creature" or "creation" is here used. There shall be a manifestation in glory of the children of God. This shall be at the second appearing of Christ at the end of the world. Here on earth and in time the glory of God's children is not made manifest. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3, 3, 4. At the resurrection the glory of the children of God shall be made manifest. 1 Cor. 15, 42-44.

Ktisis in this passage stands for the physical, corporeal, bodily nature of the children of God, as a constituent part of their being. This physical part of God's children is *personified* in this verse. It is "the creature" which belongs to the nature of believers. It is perfectly proper to admit the *personification* in this verse, but we must be careful to apply it to the proper object, i. e., we must not apply it to the whole human race, as does the third definition, or to the whole creation as does the first, but we must apply this personification to the physical, corporeal part of the children of God.

That by the term "the creature" not the whole human race can be meant, is evident from the following considerations. It cannot be said that mankind in general is in earnest expectation of the manifestation of the sons of God. How can the Gentiles, who know nothing of Christ, look to His appearing at this coming manifestation? Can they have this "earnest expectation" of the coming glory of the children of God when they know nothing about it? The "earnest expectation" of the child of God, who looks forward to this glorious manifestation, when body and soul shall be

reunited at the resurrection, is not something vague and indefinite, but a positive article of the Christian faith. One of the advocates of the theory that the word "creature" in v. 19, means the human race in general, gives as the meaning: "What mankind were anxiously expecting, to-wit, the amelioration of their condition, expected in different degrees of excellency, and with different degrees of certainty, according to circumstances." This vague, uncertain, indefinite feeling is supposed to be the "earnest expectation" of the creature waiting for the manifestation of the sons of God! What an *airy nothing* this view is! There is nothing intelligent or tangible in such a baseless "expectation."

With such vague ideas as these compare the "*expectation*" of St. Paul as expressed in Phil. I, 20-21.

We now take up the first interpretation, according to the classification of the Comp. Commentary. This interpretation is the most plausible one and is generally accepted. It was held by many Church Fathers, as Chrysostom, Ambrose, Hilarius and others. It was favored by Luther, Carpozov, Dannhauer, and also by Jacobi, Michaelis, Grotius, Mosheim, Tholuck and many later writers. It is the most popular, having adherents and advocates in all Churches.

According to this interpretation Ktisis, in v. 19-21, means the whole terrestrial creation—the sun, moon, stars, the earth, animals, trees, plants, etc. This interpretation emphasizes the fact, that in consequence of the fall every created thing has been perverted, corrupted, made evil. Scott says in the Comp. Commentary: "Above all, nearly every part of the creation has been and is perverted, in one way or other, to idolatry, which is especially 'vanity' Rom. I, 21-23. The heavenly luminaries, the earth, rivers, woods and mountains, as well as animals, have been adored as gods; while metals, stone and wood have been fashioned into idols; and all the prime of the productions of the earth have been offered in sacrifice unto them. So that everythng is in an

unnatural state; the good creatures of God *appear evil*, through man's abuse of them; and even the enjoyment originally to be found in them is turned into vexation, bitterness and disappointment by man's idolatrous love of them, and expectation from them."

We certainly all agree that this description of the fallen and corrupt condition of all natural things is correct. But in my humble opinion the Apostle in v. 19 does not refer to nature in general, but to the physical nature, the corporeality of the children of God, which physical nature is here personified by the term "the creature." It is this "creature," which is united with the soul or spirit, that with "earnest expectation" "waiteth for the manifestation of the sons of God." But according to the singular interpretation that "the creature" in this passage means universal nature or the whole terrestrial creation, it would follow that the sun, moon, stars, the earth, trees, plants, animals, etc., are waiting for the manifestation of the sons of God with an earnest expectation. How can inanimate objects or irrational brutes entertain an "earnest expectation?" Does not the very expression presuppose a conscious, rational, intelligent, believing, trusting and worshiping being, capable of entertaining such a conception as an "earnest expectation?"

Poets may sing very feelingly about the unconscious longings of nature to be delivered out of its present state of corruption, but such poetical fancies do not explain this difficult passage. To wait for the manifestation of the sons of God means according to Chrysostom, Theodoret, Eusebius, and Theophylactus (as quoted by Whitby), for *men* to expect their perfection, their advancement to a state of incorruption to future glory. Whitby says in his Paraphrase and Commentary: "For it must (by reason of the connective particle *γὰρ*) be the same with the glory that is to be revealed v. 18, and with the glorious liberty of the sons of God, v. 21. They expect, saith Origen, that time when these things

shall be revealed, which are prepared for them that love God." Whitby very properly attributes the "earnest expectation" to rational creatures, viz.: to men, but falls into the error of attributing it to *all men*. He says of the manifestation of the sons of God: "The whole race of mankind earnestly expects it." Now it is certain that unbelievers do not expect this manifestation, hence not the whole race of mankind expects it. Only the sons of God expect this manifestation.

"Earnest expectation" is a very strong term. It naturally supposes intelligence, knowledge, faith and hope. Luther translates the term with „das ängstliche Harren“. This is equivalent to an anxious, greatly solicitous waiting, an intelligent expectation of some coming event. A new German translation (Elberfeld 1885,) translates „sehnsüchtige Harren“. „Sehnen“ is longing, desire, craving for some object, aspiration. „Sehnlich“ or „sehnsüchtig“ is longing, wishful, yearning, anxious, ardent. „Harren“ in the Scriptures means to wait or endure patiently, to hope in God, to trust in Him. A Reformed Translation of the N. T. by John Piscator (published in 1602-1603,) translates: „das sehnlische Harren“. All these expressions indicate an intelligent hope, and only God's children can have this hope.

In view of these considerations, I cannot entertain the idea that the term "the creature" in v. 19 means universal nature, including the sun, moon, stars, earth, plants, trees, animals, etc. It cannot be said that any of these things can expect or hope. Let us now find the connection of the 19th verse with the preceding passages. The Apostle, having shown that believers are children of God, heirs of God and joint heirs with Christ, shows that if they suffer with or for Him, they shall also share in His glory. In view of this glory, he concludes that all our temporal sufferings are as nothing compared with the glory, which shall be ours in eternity. Remember that he speaks of the children of God.

They shall be glorified. And their glorification pertains not only to the "inner man," "the hidden man of the heart," but also to the "outward man," the physical, corporeal nature, personified by "the creature" in v. 19. The body, resurrected and glorified, and re-united with the soul, shall dwell in glory. That the physical nature shall have share in the glory of the spiritual nature, is indicated by the conjunction *for* at the beginning of v. 19. To the children of God the sufferings of the present time are as nothing compared with their future glory, *for* even with respect to their bodies they earnestly, anxiously, patiently wait for the manifestation of the sons of God. For the bodies of believers are God's creation, His creatures to be taken into account, when considering the glory "which shall be revealed in us."

After due reflection, I am led to conclude that the term "creature" in v. 19 is related to the personal pronoun "us" in the preceding verse. It is evident that by "us" those persons are meant, who walk "after the spirit," the "spiritually-minded," who are the "children of God," who "delight in the law of God after the inward man," and serve this law "with the mind." I cannot conceive how "the creature" in this connection can be made to mean the whole terrestrial creation, as many commentators interpret the word, or as Dæchsel defines it as "irrational creature,"—an interpretation dragged into the text in the most arbitrary manner. The Apostle is not speaking of an irrational, reasonless, senseless creature, but of the physical nature of the children of God, which together with their immaterial and spiritual nature, shall share eternal glory. "The creature" is the bodily nature of believers, *personified* after the manner of a *prosopopæia*, according to which "the creature" represents a person.

Verse 20. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. Instead of "the creature" the margin in

King James' Bible gives "every creature." The Rev. Version gives "the creation" in the margin.

I believe that the term in this verse, "the creature," has the same meaning as in the preceding verse, to wit, the physical or corporeal nature of the children of God, of whom St. Paul is speaking in this whole chapter. The terms "every creature" or "the creation" do not contradict this view. "Every creature" here implies the bodies of all believers. "The creation" here implies in general the whole physical nature of the children of God, which nature was made subject to vanity, in consequence of the first transgression. St. Paul is not speaking here of the whole terrestrial universe, or nature in general, but of the sons of God, i. e. of their corporeal nature. It is true that every creature or the whole creation was made subject to vanity, but that is not the point he wishes to establish in this verse. He wishes to show here, that the physical nature of the sons of God, which nature is a creature or a creation of God, is now under subjection to vanity in consequence of Adam's sin.

The 20th verse is intimately connected with the 19th by the conjunction *for*, used in the sense of *for that cause or reason, etc.* The connection may be thus stated: The sons of God, who are spiritually-minded (v. 6), and have the Spirit of God dwelling in them (v. 9) and are led by the Spirit of God (v. 14), are looking earnestly and eagerly forward to the manifestation of their eternal glory, when their bodies shall be made free from the subjection to vanity, under which these their bodies were placed in consequence of Adam's fall by the righteous judgment of God *because or on account of sin*, yet *in hope* of a glorious deliverance.

The whole man, body as well as soul, shall be glorified. This truth is beautifully taught in the 11th verse of this chapter. *But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that*

dwelleth in you. The "mortal bodies" of those in whom the Spirit of God dwelleth are personified in verses 19, 20, 21 by the term "the creature".

The believer's body, as well as all other created things, is subject to vanity. Vanity may be termed emptiness or disappointment, privations, losses, sorrows and troubles. We read: Verily, every man at his best state is altogether vanity. Ps. 39, 5. Surely, every man is vanity. V. 11. See also Eccles. 1, 2, 14, etc. Vanity came into the world in consequence of the first sin. Gen. 3, 16-19.

Now whilst it is true, that all created things are subject to vanity in consequence of the first sin, yet the Apostle in this verse (20th) does not refer in general to the vanity of all created things, but in particular to "the creature" mentioned in the preceding verse, that is, to the personified physical nature of the sons of God, the children of God, heirs of God and joint heirs with Christ, the persons designated by "ye" in v. 15, "we" in 16, 17, and "us" in 18.

"The creature" was made subject to vanity, but not by its own will. Man's body became involved in the fall in consequence of its union with the soul or spirit. It is *this* that willed to disobey God, and the body also suffered the consequences. "The creature" was subjected to vanity "by reason of Him, who hath subjected the same in hope." After the fall God, as a righteous Judge, subjected all created things to vanity, as the inevitable consequence of sin. See Gen. 3, 16-19; Rom. 5, 12. We must, however, remember that in v. 20 the Apostle has in view, not all created things, but uses the term "the creature" as something that pertains to the persons designated by "ye" and "we" in verses 15-17 and to "us" in v. 18, namely to the children of God, whose bodies were made subject to vanity, just as all other natural things, in consequence of the fall of man.

Although "the creature" was made subject to vanity in consequence of man's sin, by the righteous decree of God,

yet it was made subject *in hope*. This will be explained in the following verse.

Verse 21. Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Whitby on this passage: "When the Apostle saith the creature was made subject to vanity and in bondage to corruption: this, saith Origen, seems to be spoken of *the body*, for that only is subject to corruption." This saying of Origen is very important. St. Paul is speaking of "the body" or the physical nature of the sons of God. Now if the term "the creature" means "the body" in this verse, it must mean the same in the two preceding verses, for these are connected with this verse. According to v. 19 the believer earnestly expects and waits for the manifestation of the sons of God, for the glory which shall be revealed in or to them (v. 18), with respect to "the creature", i. e. their corporeal nature, and he (the believer) expects and waits for this manifestation, *because* this nature, although made subject to vanity (yet involuntarily), in consequence of sin, has been subjected by God, *in hope* of deliverance from its subjection to vanity. The term "creature" in verses 19, 20, 21 implies the same thing, namely the mortal body of the believer, which shall be quickened (made alive) by the Spirit of God (v. 11) at the resurrection.

God has subjected "the creature" *in hope*. What hope? The hope expressed in this (21st verse),—the hope that "the creature" shall also be delivered from the bondage of corruption into the glorious liberty of the children of God,—the hope that not only the soul, but the body also, shall be made free from vanity and the corruption of sin and death, and that the body, as well as the soul, shall enjoy eternal glory. This is the believer's hope.

Now it is certain that only rational, thinking, reflecting, believing and trusting beings can hope. The

terrestrial creation, sun, moon, stars, the earth, plants, trees, animals cannot hope. They can no more hope than they can intelligently expect and earnestly wait for the manifestation of the sons of God. It cannot be said that the terrestrial creation, sun, moon, stars, the earth, trees, animals, etc., were subjected in hope, because these things have no capacities for entertaining expectations and hopes for the glory which shall be revealed in or to the children of God. What this glory is, we may learn from such passages as Job 19, 25-27; Psalm 17, 15; 1 John 3, 1. 2.

In the 19th verse "the creature" is represented as waiting with "earnest expectation" for the manifestation of the sons of God, for the glory which shall be revealed in them (v. 18). The meaning is that the believer earnestly expects and waits for the time when his body as well as his soul shall be free from sin and corruption and enjoy the glorious liberty of God's children. This expectation and hope can only be attributed to a true believer. As for the sun, moon, stars, the earth, plants, animals, etc., having no capacities for expecting or waiting for eternal conditions, and having fulfilled the temporal purposes for which they were created, it is evident that they will perish. But the bodies of men will not perish. The bodies of the righteous will come forth to the resurrection of life, whilst the the bodies of the wicked will come forth to the resurrection of damnation. John 5, 29.

"The creature", the physical nature of the saints, as well as their souls shall be delivered, made free from the bondage of corruption, from sin and from every evil, and enjoy the glorious liberty of the children of God, and shall see and experience the manifestation of the sons of God. 1 John 3, 1. 2.

Verse 22. For we know that the whole creation groaneth and travaileth in pain together until now. The whole creation. This term is highly significant. In the preceding verses the Apostle treated of *the creature*, or *the creation*. Now he

speaks of the *whole creation*, or *every creature*. These terms have the same meaning, but must be distinguished from *the creature* in verses 19, 20 and 21.

The reason for this distinction lies in the fact, that whilst in the preceding three verses "the creature" refers to something inherent in the children of God, something inseparably connected with and belonging to their very nature, in this (22) verse the "whole creation" or "every creature" evidently refers to something distinct from the children of God, something apart from, or beside them.

The Apostle first speaks of the expectation and hope of the Christian, that not only his soul or spirit, but his body also, shall share in the future eternal glory. This he shows in verses 19, 20 and 21. But in verse 22 he introduces a new thought, namely that in consequence of sin, not only believers, but all creatures, are made to suffer, and figuratively speaking, to groan and labor in pain *with us* as the Rev. Version gives it in the margin. The expression "with us" evidently shows a clear distinction between every other creature and the children of God. The terms "the whole creation" or "every creature" in verse 22 must not be confounded with the term "the creature" in verses 19, 20 and 21. Luther translates, „*sehnet sich mit uns und ängstet sich noch immerdar.*“

Mark well, the Apostle does not say of the "whole creation" that it waiteth with earnest expectation for the manifestation of the sons of God. He does not say that God hath subjected "the whole creation" in hope. He does not say that "the whole creation" shall be delivered from the bondage of corruption into the glorious liberty of the children of God. None of all these things does he affirm of "the whole creation" or of "every creature" mentioned in verse 22. All these glorious things are affirmed, not of the terrestrial creation, but of the children of God. He simply

affirms, that in consequence of man's transgression "every creature," that is, all created things beside us, groan and labor with us, i. e. with God's children, sighing for an end to their misery in consequence of man's sin. There is neither expectation nor hope expressed in the groaning and travailing of the whole creation, outside or beyond the children of God. The latter also groan and labor with all other creatures in consequence of the curse of sin, but they look forward to the glory to be revealed in them and wait for it with earnest expectation, knowing that they are kept subject in hope and that in due time they will be delivered from the bondage of corruption and enter into the glorious liberty of God's children. None of these things can be affirmed of any other creatures but true believers, the children of God.

Daechsel, who held the opinion of a final restoration of the whole terrestrial universe, paraphrases this verse as follows: "*For we know* (and observe it every day, if we have open sensibilities for the suffering forms of nature and their tones of wailing that come to our ears), *that the whole creation* (German: every creature), *beside us* (from the most perfect to the lowest) *groaneth and travaileth* (with us)" etc. According to Daechsel the Apostle in this passage refers to *every creature beside us*, i. e. the children of God. Now it is evident, that anything or everything beside ourselves cannot be ourselves. "The whole creation" mentioned in verse 22 is something *beside us, outside of ourselves*, as Luther's translation, *alle Creatur sehnet sich mit uns*, proves. The English Rev. Version supplies the words *with us* in the margin. Now if the whole creation groaneth and travaileth in pain together *with us*, then this "whole creation" must be something distinct from *us*.

I have already shown that "the creature" spoken of in verses 19, 20 and 21 evidently refers to the physical nature of true believers. This (8th) chapter speaks of believers, of them who are in Christ Jesus, who walk not after the flesh,

but after the Spirit, who have been made free from the law of sin and death, who mind the things of the Spirit, who are spiritually minded, etc. It is the bodily nature of believers, which is united with their souls or spiritual nature, that waits for the manifestation of the sons of God, that was subjected in hope, and that shall be delivered from the bondage of corruption and brought into the glorious liberty of God's children. All this is affirmed of "the creature," which is the bodily nature of believers, personified, according to that form of speech treating of objects as persons or rational beings. "The creature" in verses 19, 20 and 21 is something entirely distinct from the "whole creation" or "all creatures," in verse 22. The term, "all creation" personifies every other creature besides the believer. Of this "whole creation" it is affirmed that it groans and travails together *with us*, i. e. with believers. But this groaning and travailing is something different from waiting earnestly for the future glory and hoping for final deliverance and the enjoyment of the glorious liberty of God's children. All that is affirmed of the "whole creation" is simply this, that it groans and travails, i. e. mourns and labors in pain together with us, in consequence of man's sin. The term, "the creature" is a personification of the bodily nature of God's children, whilst the term "whole creation" is a personification of all other created things besides the children of God. This distinction is made in the text and must be observed if we would arrive at a proper understanding of its meaning.

Verse 23. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body.—Rev. Version: "And not only so," instead of "and not only they,"—"our adoption" instead of "the adoption."

The distinction between "the whole creation" and "us" noticed above is preserved in this verse. Not only do "all creatures" beside or with "us" groan and travail in consequence of the pain and suffering brought into the world in consequence of man's transgression, but even "we," the children of God, who have received the first fruits of the Spirit, pardon, forgiveness, Christ's righteousness, etc., through the regenerating influence of the Holy Ghost in the means of grace, also groan within ourselves, waiting for our adoption, the redemption of our bodies. Nothing is said here about the adoption of the "whole creation," or of "all creatures," but only about "our adoption," as the Rev. Version gives it, that is "the redemption of our body."

According to our spiritual nature we are already redeemed and have been adopted as children of God. But when the future glory shall be revealed in us, when the glorious manifestation of the sons of God shall appear, when our ardent hopes and expectations shall be fulfilled, when we shall be delivered from the bondage of corruption to enter into the glorious liberty of the children of God, then our bodies shall arise and shall be glorified in order that they may be re-united to our souls, to live forever in the glorious presence of God. Then "the creature," which was made subject to vanity, but subjected in hope, shall be delivered from the bondage of earthly corruption, to become forever the glorified habitation of the soul, which even here on earth and in time received the first fruits of the Spirit, as an earnest of the glory to be revealed in or to the saints in heaven.

The idea that the whole terrestrial universe or universal nature, sun, moon, stars, the earth with land and sea, animals, plants, trees, etc., will again be restored to their state before the fall is, to say the least, a very fanciful notion. The final restoration of the terrestrial paradise cannot be

proved from such passages as Isaiah 11, 6-8, and 65, 25 and following. These passages describe the peaceful condition of the Church on earth, in time, as the best commentators explain. This world, the terrestrial universe, shall be destroyed, annihilated. Psalm 102, 25, 26. Heb. 1, 10-12. 2 Peter, 3, 7 and 10-12. And then shall there come a new heaven and a new earth (v. 13), the consummatio seculi.

P. A. PETER.

MIRROR OF PASTORS.

Translated from the German of H. GUTH by PROF. W. E. TRESSEL.

B. THE MYSTICAL LIFE.

§ 9. *The Nature of Mysticism.*

The disciples' love expresses itself first of all as the contemplative love, "which in devout introspection brings and appropriates to itself the Lord and the things of the kingdom of God, sinking itself into the depths of the divine Word and learning therefrom both the right contemplation of the world and of self—a love which has its model in Mary as she sits at Jesus' feet, hearkens to His Word and ponders it in her heart, a love in which all theology and theosophy have their root." Furthermore this love manifests itself as mystical love. Without mysticism—we mean of course not the pantheistic, but the true, ethical—there can be no religious life. The essence of mysticism is personal communion with God, and the most immediate form of this communion is prayer. The mystical love is prayerful love.

§ 10. *Prayer.*

Prayer is not simply the necessary preparation of God's servants for the execution of their office; it is itself one of

their official duties. One who neglects prayer neglects his office. "A prayerless day spent in hard work, sanctified by no holy thoughts, O what a gloomy, weary, ill-spent day is that! How on such a day we spend money for that which is not bread and our labor for that which satisfieth not! On such a day God is with us as He was with the ancient Egyptians; He takes off our chariot wheels, so that we drive heavily." In order that they might obtain the necessary time not only for the preaching of the Word, but also for prayer, the apostles desired to be released from the service of the deacons; "we will give ourselves continually to prayer," Acts 6, 4.

Prayer is one form of homage which we have to render the majesty of our Lord. "It is a tax (true, one rewarding richly with inexpressible benefits him who pays it, but still a tax) laid on our time, just as alms are a tax levied on our possessions, and if we would render unto God what is God's, the tax must be paid faithfully and promptly. This is in truth the underlying principle and the spirit of the third commandment. God says that we must keep some portion of our time free from wordly affairs. This time should be consecrated to the observance of God's institution and ordinances, to the service of adoring Him. It is true, we derive priceless blessings from this observance and service. But these blessings are not the only thing to be had in view. All our time from the cradle to the grave belongs to God; each day is the gift of His mercy through Jesus Christ. Therefore one day in each week, and exactly according to the same principle a certain portion of our time each day, must be separated from the disquietude occasioned by certain cares and occupations, and appointed for devotion in recognition of the fact that we owe everything to Him.

As prayer redounds to the glory of God, so does it also tend to the spiritual welfare of man. For "prayer is a partaking of the divine nature (2 Pet. 1, 4), of the divine

Spirit." "The true man of prayer asks before all else for God Himself, for God's Spirit, and for spiritual, powerful effects from above." But "prayer can only in so far become a real appropriation of God, a union with God, and only in so far contain in itself its granting and realization, as it is at the same time an offering of the individual will to the divine. All prayer is sacrifice. And the idea of sacrifice is the giving up of one's own, in the last and highest respect yielding of our own will, of our self. Thus prayer is at the same time both the active laying hold of God and the sacrifice of self to God." To these words of the Danish writer on Ethics Martensen may be added a word of the German ethical writer Culmann. "Prayer is frequently likened to the breath. Through respiration the dark blood comes in contact in the lungs with the oxygen in the air and thereby receives its higher red color and its vitality, and thus refreshed the blood again pursues its course through the body. The currents of our thoughts, desires, affections, emotions, need a similar renewal, if they are not to creep along faint and sickly, and receive an ever increasing gloomy and dismal coloring. The soul also, which through penitence, faith, and baptism has entered into a higher sphere, must keep intercourse with itself open through prayer. When the soul directs the power of its desire after God towards that higher kingdom and formulates the depth of its longing and the wretchedness of its condition in living words of prayer, there will be opened within itself a fountain whence gushes the stream of life, the higher analogy of the oxygen, and presses even into the most delicate veins of the system, and similarly as the blood receives a rich, red coloring, so the thoughts are purified, the disposition is ennobled, enthusiasm is aroused, and there is enkindled a zeal which knows naught save the honor of the great God and Savior, who pours out from above such refreshment upon the suppliant. As the pure air which we breathe proves itself to be

one of the most powerful remedies for the most of diseases, so also we say that prayer exercises for the living Christian the best regulative influence on all troubles of the inner life. The heavenly air which he breathes in prayer will not deny its sanctifying, cleansing, correcting power. The pestilential vapors which we inhale in the swamps and lowlands of the profane life and its daily vanities, can only be destroyed by the sharp, cutting Alpine air that blows on the heights of prayer. Our inner man becomes subject to sickness and disease and falls into spiritual death when we neglect to bring the black, stygian brooks of wicked thoughts, which continually flow out of our hearts, under the influence of the heavenly world and drive them into terror and finally into destruction by the streams of heavenly fire."

"Prayer is like the pure air of many islands of the ocean where no kind of noxious thing can thrive. We must surround ourselves with such an atmosphere, as the diver before plunging into the sea, covers himself with his bell."

One thing that often keeps us from going to God the Holy One in prayer is the consciousness of our sin and uncleanness. It is good to have at all times the lively consciousness that sin separates from God, but we ought not look simply at our sin, but we ought at the same time look up to the Savior of sinners, through whom we have access to the Father and in whom the Father has made us acceptable unto Himself. "O Jesus, sweet remembrance, conferring the heart's true joys." The name Jesus is the altar, the only altar, upon which we may lay our offering of prayer. St. Martin says in this respect: "Set before yourself the name of the Lord: that this altar may always be erected and may be ready always to receive your offerings. Do not form a resolution, do not allow yourself one emotion, without first coming to present it at the temple, as the law of the Hebrews prescribed with respect to the first fruits of the

products of the earth; hold the censer continually in the hand, to honor the name of the Lord in your successes, in your wants, in your consolations, in your sorrows, because without Him all the branches of your spiritual tree will dry up and will be condemned to the fire, and because without Him you will be without life, without penitence, without courage, without humility, without love, without confidence, because at last everything in you will be without Him, without His Word." Culmann (the writer on Ethics, quoted before) makes the following beautiful remark respecting prayer in the name of Jesus: "We involuntarily pay attention when our name is mentioned, for we know that we are addressed; and through prayer in the name of Jesus the one mentioned is solicited. The soul opens itself to the influence of this more than human person. By means of this name the person Himself with all His blessed, sanctifying, strengthening influence enters our hearts. Therefore we read in Solomon's Song (1, 3): 'Thy name is as ointment poured forth.' He who prays inhales the fragrancy of this spiritual atmosphere, which discloses itself to him in the name of Jesus, and with which he comes into sympathy through believing invocation of this name. Jesus' name is to the man thus spiritually influenced as the flower to the fragrant exhalation that hovers above its calix. Whoever turns away from the visible flower loses the ethereal oil of its fragrance. It is this name of Jesus which the Roman Catholic Church believes that it has in its pyx, the tangible, portable vessel in which all our salvation is contained, which we can lay hold of at any time and have its precious contents poured out upon our thinking, willing and working."

§ 11.—*Continuation.*

The illustrious musician, Joseph Hayden, was once in the company of some celebrated brother-artists. The ques-

tion was asked, what could most quickly stir up one's energy when it flagged from the strain of continuous labor. One mentioned this, another that. Hayden was silent. But when they asked him what means he used to restore himself in the midst of his many labors, he replied: "I have in my house a little chapel to which I go as often as I feel weary; this means has never yet failed to have a strengthening effect upon me." All had to acknowledge that Hayden's works proved his ability to be the greatest. But he humbly said: "It is not my power, it is the power of God." We ought not to be reminded in vain by this musical poet of the creation that prayer is one of the lively sources of the pastor's power. The drawing near to Jehovah constituted the real distinguishing feature of the Old Testament priesthood. And a minister who does not live a life of prayer is no minister at all. All theological learning cannot supply the lack of the life of prayer. That theology without theomily (acquaintance or life with God) is a powerless nothing, a mere galvanic sham of life, Laufranc once experienced to his terror. When this theologian, the true father of scholasticism, on his road to Rouen, was plundered by robbers and bound naked to a tree, where he had to spend a whole night, with all his theological learning acquired by the greatest exertion, he could not offer even the simplest prayer to God. "I have spent so much time in my studies—the poor fellow cried—and now I do not even know how to pray or how to praise God."

How differently did M. J. Chr. Schlipalius, of Dresden, carry on his theology! Prayer, and especially the praise of God, was to him the most delightful occupation. Basil the Great says from personal experience: "What is more blessed than to imitate the songs of the angels!" Bernard of Clairvaux would at times spend day and night in prayer. Savonarola daily passed whole hours in prayerful communion with the Lord. Luther, busy as he was, used to devote

three hours each day to prayer, and these "the hours that were most favorable to work;" during the Diet at Augsburg he spent many whole hours in prayer to his God. Welsch, the son-in-law of Knox, would remain half the night in prayer. Chr. Scriver set aside four hours of every day for prayer. Deacon Barclai relates of H. Mueller the following: "How often have I heard him, in the company of the whole household or in his study-room, pray so powerfully and so feelingly that I was also moved to bend my knees with him to the Father of Jesus Christ and unite my prayer with his." Spener, Francke, Breithaupt, had likewise their fixed hours for prayer. It was said of Johann Joachim Schuelin, cathedral preacher at Stuttgart, that "his study-chamber was his oratory, from which he cried so earnestly to heaven that he seemed to want to pray through the heavens." It was said of Assistant Rector Dessler (author of the hymn, *Wie wohl ist mir, o Freund der Seele*) of Nuernberg: "His prayer is like the lamp of the sanctuary, it is never extinguished." Spleiss, of Schaffhausen, would not permit himself to be interrupted in his hour of prayer by anything, not even by the visits of his friends. The secret of the richly blessed ministry of the now dead, and yet living brothers, Ludwig and Wilhelm Hofacker, lay in their faithful and prayerful intercourse with the Lord.

The pastor's prayer is a sacerdotal prayer. Mindful of the beautiful pentecostal sequence: without Thy divine favor there is naught in man (*sine tuo numine nihil est in homine*)—he asked daily for the gift of administering his office to the salvation of the souls intrusted to him. "Thy kingdom come!"—this, to speak with Augustine, should be the pastor's "constant longing, constant prayer" (*continuum desiderium, continua oratio*). The prayer: "Thy kingdom come!" applies first of all to the members of his own congregation, but then it passes beyond the bounds of the local congregation and embraces all the nations of the earth.

Through intercession prayer is divested of its selfish character: in our intercession we include ourselves together with the needs of others. Such prayer is born of love which feels others' needs as well as one's own. Intercession is a duty of love demanded of every Christian; for the pastor it is at the same time a duty imposed by his office.

With what faithfulness did the Apostle Paul intercede for others! He could begin all his letters with the assurance that he remembered without ceasing in his prayers the congregations or the persons whom he addressed. Many owed their conversion to the intercession of Spener. He was one of the most faithful intercessors that ever lived: he daily presented in his prayers to God kingdoms, cities, princes and lords, as well as the children he had baptized, and any other persons with whom he might come in contact. For some he prayed weekly, for others daily, and for others three times a day. Francke often when out in the open air cried to God: "Lord give me children as the dew of the rosy morn, as the sand on the sea-shore, as the stars of heavens, that they cannot be counted." And this man of God, persevering in his prayer, could say before his end that the number of his spiritual children and children's children both in Germany and in the East Indies among the heathen was beyond reckoning. Breithaupt, who could say: "I boil everything out through prayer," through his prayers and intercessions transformed his greatest enemies into friends. Fresenius, friend of Rambach, says of the latter that he seemed to him like the highpriest of the Old Testament, who, when he wished to come before the Lord, had to appear with the breast-plate upon which were engraved the names of the twelve tribes. Oberlin employed every free hour, yea quarter of an hour, for intercession; he had prepared for himself a list of the members of his congregation in order that he might bring the individual souls before his God. The American preacher Dr. Mather would some-

times set apart a whole day for fasting and prayer, and then would make intercession for each of his four hundred members by name. For each day of the week he had a special question which he would consider in God's presence with a prayerful heart. On Sunday it was: What is my duty as pastor of the congregation? On Monday: What ought I do as husband and father? On Tuesday: How can I render my relatives some kindness? and how can I overcome the evil of my enemies with good? On Wednesday: What can I do for the good of the church and for the general advancement of the world in godliness? etc. Friedrich Buchrucker, pastor in Mittelfranken, writes in his day-book: "After the Bible, I reach with an altogether peculiar feeling for the Church-book in which I enter the names of the baptized, the married, the communicants and the buried. I lift the book in both hands toward heaven and say: May all these names be recorded with my name in the Book of Life." The prayer and the intercession of these men of God was the sacred and inestimable power which procured for their preaching so great an influence. Why do sermons in so many instances accomplish so little? Because the pastor does not follow Augustine's advice, "that by praying for himself and for those whom he is about to address he may be a mediator before he is a preacher" (*ut orando pro se et pro illis, quos est allocuturus, sit orator, antequam dicator*); because the very first duty, prayer in private, intercession for the congregation, is either not performed at all or not rightly performed. Intercession diffuses over the whole being and doing of a preacher the spirit of love. The pastor that bears upon his heart the names of his members, will also follow gladly Massillon's advice: "Speak more frequently with God concerning the disorders in the congregation, than with the congregation itself! Lament to Him rather respecting the hindrances which thy own unfaithfulness lays in the way of men's conversion, than their own

hardness of heart." The pastor should not regard those members who are yet indifferent to the truth as a mass of perdition towards which he has no duty. Anselm says: "No one is so great a sinner that we should not pray for him."

The pastor should also intercede for his enemies. "From the beginning the Christian Church has regarded it as a command of the Lord and as a sacred tradition to pray for her persecutors. The Lord gave this command in His sermon on the Mount. He Himself practiced it. He prayed for His enemies: 'Father, forgive them', and this His prayer was not in vain, for on the day of Pentecost three thousand souls were seized by the grace of God and converted. The Church, during the first persecutions which she suffered, followed Jesus' example. When Stephen was stoned, he cried out in the moment of his death: "Lord, lay not this sin to their charge." This prayer also was heard: Saul was converted and enlightened with a deep knowledge of God. That was a triumph of love and of the spirit of forgiveness and of intercession. Prayer for the persecutors of the spiritual seed is not for naught. It carries its reward even in itself. It is a sweet and blessed duty. It will receive an answer. Esau's conversion shows us a blessed reward of prayer, which is yet held up to the Church of Christ. If we are in any way oppressed or derided, we should keep still, not revile, not return ridicule for ridicule, for that destroys all intercession. Our prayer for others should continually flow forth like a stream. For God has gracious purposes in view at such seasons. We should regard no one as irremediably blinded, especially not fanatics and enemies. Their heart will at length be softened. We owe them patience and respect, recognition and intercession. Many a Saul will yet be converted. We have sufficient reason to cherish such a hope." "Only he who shows himself loving and faithful in intercession, can be a preacher of righteousness."

It is deplorable that prayer and intercession are employed so little, and that men take so little interest in learning the

sacred art of prayer. The learned Laufranc, after his cruel treatment at the hands of the robbers, through which means he was led to the consciousness of his want of spiritual life, withdrew into solitude for three years, and, giving up for the time all scientific study, learned the art of prayer. Tauler, after he had become far-famed as a "learned priest", spent two years in retirement for the same purpose.

Egypt is changed from an arid waste into a flower-garden by the overflowing water of the Nile, and many a congregation which now appears like a barren pasture would undergo a like transformation if its pastor implored from on high the dew and rain of spiritual blessings. O that every pastor were at the same time a man of prayer and would come into the divine presence with this petition in behalf of the members of his congregation:

Lava quod est sordidum!
 Riga quod est aridum!
 Sana quod est sancium!

Flecte quod est rigidum!
 Fove quod est frigidum!
 Rege quod est devium!

Da tuis fidelibus
 In te confidentibus
 Sacrum septenarium!

Da virtutis meritum!
 Da salutis exitum!
 Da perenne gaudium!

(Cleanse thou what is foul!
 Water the thirsting ground!
 Heal the wounded part!

Incline th' unbending heart!
 With warmth the cold supply
 Restore the wandering!

Unto thy faithful
 E'er trusting in Thee
 The sacred, sev'n-fold gift impart!

Grant the reward of virtue!
 Grant a blessed end!
 Grant joy evermore!)

The Euchites (Messalians), a Syrian sect, spent their lives in contemplation and prayer only. That was a fanatical-quietistic mysticism, which understood the Pauline admonition: "Pray without ceasing" (1 Thess. 5, 17), in a one-sided, literal way. Origenes properly says in his treatise on prayer: "He prays without ceasing who unites prayer and works in the right proportion, for works constitute one part of prayer. We can only conceive of the Apostles' words, 'Pray without ceasing' as practicable, if we present to our minds the whole life of believers as a great connected prayer, of which the usual, individual prayers form a special part." We can cease praying—as we see from Luke 11, 1 our Lord did—and yet fulfill the apostolic injunction to pray unceasingly. "Prayer is to be regarded not only as a special religious exercise for which there must be a set time, but as an act interwoven with the soul of the Christian and extending through the length and breadth of his life. Like the golden thread in a piece of goods, it often disappears among the ordinary threads. It vanishes and is concealed from the eye, but is there nevertheless, like a stream which pursues a part of its course under ground. Suddenly the thread appears again on the surface of the texture and just as suddenly is gone again, and so it runs through the whole web, even though invisible every now and then." Prayer without ceasing is "that which mingles with all our work and all our pleasure, as a piece of some solid substance, whose nature is to melt in water, imparts to every drop of the liquid in which it has remained for a time a new tinge." This prayer, which so frequently expresses itself in pious sighings of the heart and in reverent ejaculations and is not obstructed by the many external affairs of one's calling, can well be called the bridge from the contemplative-mystical to the practical life. *Einjam und gemeinjam!*—is the demand made on the pastor's life. As in the life of every Christian, so in that of the pastor, the heavenly and the earthly calling should be most intimately conjoined; also for him to the "ora" belongs the "labora."