

**Matthias Loy, editor**

**The Columbus Theological  
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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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# T H E COLUMBUS THEOLOGICAL MAGAZINE.

This Magazine is designed to supply the want, long since felt, of a Lutheran periodical devoted to theological discussion. Its aim will be the exposition and defence of the doctrines of the Church as confessed in the Book of Concord. Theology in all its departments is embraced within its scope.

The friends of the Magazine are requested to give such aid in its circulation as their circumstances permit.

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## CONTENTS OF No. I.

	PAGE.
UNIVERSALISM VS TRUTH, OR THE DOCTRINE OF ÆONIAN PUNISHMENT, by Rev. C. B. Goldes.....	1
A SHORT HISTORY OF PIETISM, by Rev. P. A. Peter.....	18
THE USE OF GOD'S WORD FOR CORRECTION, by Rev. Prof. M. Loy....	27
AIR CASTLES, by Prof. M. Loy, D. D.....	45
EDITORIAL, by Prof. M. Loy, D. D.....	54

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THE EV. LUTHERAN CHURCH.

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EDITED BY PROF. M. LOY, D.D.

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# COLUMBUS

## THEOLOGICAL MAGAZINE.

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VOL. XV.

FEBRUARY, 1895.

No. 1.

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### UNIVERSALISM vs. TRUTH, OR THE DOCTRINE OF ÆONIAN PUNISHMENT.

There is nothing new under the sun. All truth is as old as God, but when we mortals learn a truth, to which we had been strangers, we speak of having discovered a new truth. All error is as old as Satan, but when an error becomes the cynosure of learned men and is clothed in garments of didactic phraseology, becomes the object of laborious research and receives more homage than the plain truth would find, we speak of new heresies, or when occupying the standpoint of errorists, of new schools of theological thought. Every departure from the old established ways of God's Word has been prepared for generations, every false doctrine is a harvest of seed sown in the past, growing unsuspected for a time amid the flourishing herbs of truth, finally reaped by the sickle of perverted intellect.

Universalism is a modern school of theology. But the leaven of Universalist doctrine is older than the institution of popery. The distinguishing features of Universalist theology were known a long time before the name Universalist designated a Christian sect. The false doctrines for which the Universalist Church stands as a body, marred the teachings and weakened the influence for good of otherwise eminent divines. Nor is Universalism confined to the Univer-

Vol. XV—1.

salist Church. Canon Farrar of England is an avowed believer in the doctrine of a second probation, and does not hesitate to give public expression to his views. That he and others are not only tolerated in the Church, but even given preferment, emoluments and high offices, is proof that the Church of England observes silence on the point of eternal punishment. That the Congregational Church is hopelessly rent in twain by prominent members holding anti-scriptural eschatological views, is well known, also the fact, that Presbyterian seminaries (at least in name) sustain professors who teach without reserve a second probation.

The existence of the Universalist Church and of the creeping in of Universalist doctrines into other bodies, is not anything to be marvelled at. Apostolic voices have clearly proclaimed that in the latter times many false prophets would arise, teaching false Gospels, setting forth false Christs. But that these false teachers who generally deny the plenary inspiration of the Holy Scriptures, will seek to prove their false doctrines from the Scriptures, will make that authority whose finality they decline to accept, not only subservient to their ends, but even decisive in the establishment of their claims, that is the paradox which seems incomprehensible to us, but which is common to all latitudinarians.

In the controversy with those whose views on eschatological subjects are not according to the analogy of faith, the word *αἰώνιος* plays an important role. The word *αἰώνιος* is used in the New Testament as denoting the punishment of the wicked. If the word *αἰώνιος*, as employed in the Holy Scriptures, does not mean eternal either etymologically, or inductively, the orthodox Christian Church has held to error and abridged the hope which she has been chosen as the divine instrument to shed abroad among men. If it is clearly shown, that *αἰώνιος* does mean eternal and can not mean anything but eternal when referring to the punishment of the wicked, their cause is lost, because it lacks the indispensable

support of truth. The Universalist side of the controversy has been comprehensively and succinctly stated in the *Arena* (October '93) by W. E. Manley, D. D. An examination of his arguments will show that the indictment of the Orthodox Church is not sustained in the arena of Truth.

1. The word *αἰών* and its derivative *αἰώνιος* are composed of *ἀεί* and *ῶν*, the participle of the auxiliary verb *εἶναι*. It denotes continuity of action or existence. As our English word "always", the Greek *ἀεί* does not necessarily convey the idea of eternity. This much is admitted. The fact that God always punishes the wicked does not include their eternal punishment. But an investigation of the use of the words *αἰών* and *αἰώνιος* in the New Testament will show that the etymological meaning of these words has ceased to be the current meaning, though it has determined it by a process of linguistic evolution. No factor in the evolution of a language is more universal than usage. Usage gives a word its accepted meaning and not etymology, though the original meaning, of course, suggests generally the particular use of a word. Take for instance the word "*σκανδαλίζω*." It is used in that passage, in which Christ pronounced a curse upon those who offend the little ones. Again it is used in those passages which refer to the offence given by the strong to the weak. It is used by Christ when He says: (Matt. 11, 6) "Blessed is he who is not offended in me." What is the root-meaning of this word? *Σκάνδαλον* was called the crooked piece of wood in a trap, to which the bait was attached and which became the means of entrapping the unwary animal which had disturbed its equipoise. Gradually it received new meanings as the mind took in subjective ideas; the word obtained a metaphorical meaning and so a trap became an offence in the realm of subjective thought and the word *entrap* came to mean offend. Take the word *πίστις*. Originally it meant devotion containing no moral element whatever. In course of time it came to denote trust in some one's



veracity or character. Finally it received a new meaning at the hands of the apostles by being made to designate that condition of character which proceeds from trust in the Word and promises of the Lord. Its etymological meaning, however, suggested this word to fill the gap existing in the time of the apostles in the domain of theological expression.

2. One meaning of *αἰών*, as used in the New Testament, is world. The duration implied is limited, but this limitation, note well, is not caused by the sense of *αἰών*, but by the temporal character of the object which it designates. "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory."—1 Cor. 2, 7. The word used for world in the original is *αἰών*. It can also mean age, as in Col. 1, 26, (even the mystery which hath been hid from *æons* and generations, but now is made manifest to His saints.) It may mean, also, world in the sense of Satan's kingdom, or in the sense of present conditions under the influence of evil. It is patent that the etymological meaning of *αἰών* has little to do with the diverse meanings of this word. The world, as such, without any suggestion of character and quality, is called *αἰών*, possibly because its existence runs parallel with time; (*αἰών* = that which continues to be.) Finally, *αἰών* means this world, as qualified by time and character, but it may mean, also, world to come, (*ὁ αἰὼν οὗτος, αἰὼν μέλλων.*)

Our antagonists deny that the eternal world is meant by *αἰὼν μέλλων* (the world to come), for otherwise their cause is lost. Let us compare the passages in which *αἰών* is used to denote "world to come," and then we can form some conception as to the duration of *αἰὼν μέλλων*.

In Matt. 13, 22 Christ says: Whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this *αἰών* nor in the *αἰών* about to come. In Eph. 1, 21, we read that God has placed Christ "far above

all principality and power and might and dominion, and every name that is named, not only in this *αἰών* but also in the *αἰών* to come. In Heb. 6, 5 reference is made to those who have tasted the word of God and the powers of the *αἰών μέλλων*. The Jews had an equivalent for *αἰών μέλλων*, namely, Olam Habo (אֵלֶּם הַבָּיָהוּ). By this they meant the age of the Christ, the Messiah's kingdom. But the Jews had erroneous notions respecting the Messiah's kingdom. They thought that they were to enjoy the felicity of the blessed on earth instead of heaven; they did not fully realize that the Messiah's kingdom included the church militant as well as the church triumphant, of which only the former was to exist in time and on earth. In short, they shone the kingdom of Christ of its spiritual and transmundane character. The *αἰών μέλλων* according to Jewish conception was to usher in paradise, but an earthly paradise. Even the disciples were not free from this error. While the Jews knew only two dispensations, viz., the ante-Messianic and the Messianic æons, the Bible knows of three dispensations, viz., the æon before Christ or time of preparation for God's kingdom to appear; secondly, the æon between the first and second advent of Christ, or the time of the development and propagation of the kingdom of God, and, thirdly, that which Christ calls *ὁ αἰών μέλλων*, the æon beginning with the restitution of all things and lasting for all eternity. Within the last named æon the punishment of the wicked and the felicity of the elect must necessarily fall. That Jesus speaks of the last dispensation as the æon *about to come* need not surprise us, because it may come after some millennia have come and gone. With God a thousand years are as a day; He does not measure time according to our astronomical standard; He is enthroned above the stars.

But what sophistry do Universalists employ in trying to escape the conclusion that *ὁ αἰών μέλλων* is the last and eternal dispensation! One Dr. Adam is quoted approvingly: "I am

fully convinced that the meaning of the words in Matt. 12, 32 is neither in this dispensation, viz., the Jewish, nor in that which is to come, viz., the Christian. *Olam Habo*, the world to come, is a constant phrase for the time of the Messiah among Jewish writers." Here we find a good illustration of the influence of wish upon thought, professed Christians falling into the mistake of the Jews and the disciples, in spite of the larger light by which they are surrounded. The Jews knew nothing of the second advent of Christ. They thought the condition of the world consummated synchronous with the conditions of the world in process of redemption. As often as Christ spoke of the *αἰὼν μέλλων*, even His disciples misunderstood Him, thinking He meant the establishment of a kingdom according to contemporaneous Jewish conceptions. When, now, Universalists place the time of the punishment of those who have committed the sin against the Holy Ghost within the present dispensation, they are guilty not only of an anachronism but an inexcusable emasculation of the teaching of Christ. What weight would there be in the solemn warning of Christ if He meant to threaten the impossibility of forgiveness during two limited periods, but saying nothing about that æon in which the æons of time are about to be swallowed up? Moreover, that which the Jews called *αἰὼν μέλλων* had been ushered in already when Jesus spoke about the sin of the Holy Ghost, though they would not believe it. The Messianic kingdom does not begin with the day of Pentecost, but with the epoch of Christ, as is evident from the abolition of the Jewish Sabbath and kindred Mosaic regulations on the part of Christ. Hence Christ meant by *αἰὼν μέλλων* the *αἰὼν* to begin with the second advent, and that is the *αἰὼν τῶν αἰώνων*, eternity. Thus by plain deductions *αἰὼν* is proven to mean eternity, though that is not its first and etymological meaning.

3. I find the following passages quoted as disproving that *αἰὼν* means eternity. Matt. 13, 39: "The harvest is the æon

and the reapers are the angels." Id. 49. "So shall it be at the end of the *æon*." Id. 24, 3. "What shall be the sign of His coming and the end of the *æon*?" (Question of disciples.) Id. 28, 20. "Lo, I am with you alway, even until the end of the *αἰών*." 1 Cor. 10, 11: "Unto whom the ends of the *æon* have come." Do not these passages prove that *αἰών* is a period of time to pass away with the world? They certainly prove, that *αἰών* does not always mean eternity, just as our Anglo-Saxon "world" may mean earth or heaven according as the adjectives "present" or "future" are used in connection with this word. These passages do not prove that the *αἰὼν μέλλον* of the New Testament is merely a period of limited duration. That the sacred writers intended to convey the idea of eternity through the word *αἰών*, becomes probable when we examine the different uses of the phrase *εἰς τὸν αἰῶνα*. According to Matt. 21, 14 Jesus spoke to the fruitless fig tree: "Let no fruit henceforth grow upon thee *εἰς τὸν αἰῶνα*." 2 Cor. 9, 9 we read: "His (God's) righteousness remaineth *εἰς τὸν αἰῶνα*." 1 John 2, 17 we read: "He who doeth the will of God abideth *εἰς τὸν αἰῶνα*." John 8, 35 we read: "The Son abideth in His house *εἰς τὸν αἰῶνα*." And finally we read in the epistle of Jude that for the wicked there is reserved the blackness of darkness *εἰς τὸν αἰῶνα*. Rightly it is observed on the part of our opponents that the expression *εἰς τὸν αἰῶνα* limits itself, but this is true only when the object to which it refers, is of limited duration. When the maxim is laid down in John 8, 35, that the Son is to remain in the house *εἰς τὸν αἰῶνα*, the duration of *αἰών* is, of course, determined by the life of the Son, but where is the limitation in 1 John 2, 17? There *εἰς τὸν αἰῶνα* must mean everlastingly, because the doing of the will of God will last forever on the part of His child. And if *εἰς τὸν αἰῶνα* conveys the idea of eternity with reference to the saved, why not with reference to the lost, as in Jude 19? The probability, if not the absolute certainty is brought to light by the

passages above mentioned, that the phrase *εἰς τὸν αἰῶνα*, signifying originally continuity, gradually, in the development of language which always keeps step with the development of thought, assumed the dignity of describing eternity's sweep.

Our view concerning the meaning of *αἰών*, based upon the New Testament use of the phrase *εἰς τὸν αἰῶνα* is strengthened when we consider the same phrase in the plural: *εἰς τοὺς αἰῶνας*. In Hebrews 13, 8 we read: "Jesus Christ, the same yesterday, to-day and *εἰς τοὺς αἰῶνας*." If this passage does not show that the inherent meaning of *αἰών* is eternity, it clearly shows that this word, or some form of it, is used to describe eternal duration. Yet our Universalist friends will not concede this. The very strongest phrase used to convey the thought of eternity is *εἰς τοὺς αἰῶνας τῶν αἰώνων*, usually translated forever and ever. The opponents of the doctrine of eternal punishment claim that even this can not mean eternity, for *αἰών* does not mean eternity, but age, period, or world; therefore no reduplication of *αἰῶνας* can be synchronous with eternal time. I dispose of this claim which I recognize as mathematically correct by asking the question: Not even an infinite number? Why the word *αἰών*, nor, in fact, any other word, standing alone and etymologically considered, can not mean eternity, is easily seen. When human language was first used to express spiritual ideas, no words, of course, were found ready. Just as the South Sea Islanders had no word for gratitude before the era of missions, primitive men had no word for eternity, because the conception of eternity was absent, or at least utterly vague. Hence no word came spontaneously from the human mind, of which the sound and meaning expressed a conception so abstruse and spiritual. Therefore a term was taken signifying something already within the comprehension of men, in order to express the idea of eternity in the vague form, in which it had gotten hold of the human mind, until by slow stages it

came to express the clear idea as taught by Revelation. By such a process the term *αἰών* which originally denotes merely continuity, came to mean, in the course of time duration, and finally, in some combination or other, eternity. With respect to its derivative *αἰώνιος* we do not hesitate to claim that with the development of ideas and the advance of men in religious knowledge, this term was chiefly used to express the idea of a later origin, namely eternal duration, whereas its original meaning fell into desuetude. From all this it is evident that the word *αἰών* which does not mean eternity originally, has been adopted to convey the idea of eternity, as the most suitable word in existence. That in this way old words receive new meanings, the study of any language will show.

4. We have seen that, though *αἰών* does not mean eternity according to etymology, the usage of language has nevertheless given it this meaning. It will not be difficult, therefore, to show that *αἰώνιος*, the meaning of which determined the chief eschatological doctrines, not only can mean eternal, but is used in the New Testament, as well as in profane writings, as the very strongest word to denote eternal duration. The Latin equivalent of *αἰώνιος* is *æternus*, a contraction of *æviternus*. That our English word "eternal" is correctly used for denoting eternal duration can be seen from one quotation. *Tempus est pars quædam æternitatis, Cic. Jno. 1, 27. 39.* Hence *æternus* means that which is raised above all time, and can be measured only by æons, and that is eternity.

Eternal life is called in the Bible *ζωή αἰώνιος*. Even upon superficial observation we should think that this combination ought to settle the question as to the meaning of *αἰώνιος*, but our Universalist friends know how to escape the force of this phrase. They reason in this manner: "Eternal life" is bestowed upon a man as soon as he becomes a believer. When a man is converted he passes from death to life; he

has "æonian life," as the Bible graphically puts it. But he has "ζωὴν αἰώνιον" only as long as he is a believer. A man loses æonian life as soon as he falls from grace, therefore the meaning of αἰώνιος can not be eternal, and the eternal felicity of the believer remains to be proven from other sources. So our Universalist friends reason, but the object of their attack is at once perceived. For if we concede that αἰώνιος, in connection with ζωή, does not mean eternal, and that the duration of αἰώνιος is determined by the duration of ζωή, and that of ζωή again by πιστις, which engenders and conditions life, our battle waged from the standpoint of exegesis, is lost. Is that *eternal* life, we are asked, which a man enjoys for a day, or year, and then may lose? We answer: The life which God gives is eternal in itself, hence the meaning of ζωὴ αἰώνιος is eternal life. He who is a converted believer for a limited period is truly in possession of that life which, as the only form of life, is eternal. That the ζωὴ αἰώνιος passes out of him when he ceases to be a believer does no more disprove that ζωὴ αἰώνιος is life eternal than the fact that the Holy Spirit can leave a heart which He inhabits disproves the eternal existence of the Spirit of God.

But let us examine another arrow which has been aimed at the biblical doctrine of eternal punishment, but which falls harmless to the ground because it strikes no vulnerable point, but the thorax of truth. The claim is made correctly that æonian life and æonian punishment run parallel. If a man can have æonian life for a limited period and then lose it forever, why can not a man suffer æonian punishment for a limited period and then be freed from it forever? That God is eternally just and will punish sin wherever and whenever found, no sensible man will deny. This much our opponents concede. In this sense, they admit, the doctrine of æonian punishment is correct. But when the evil man becomes a Christian, his æonian punish-

ment, in the chains of which he was before his conversion, has an end; therefore æonian punishment is not eternal punishment. But such an argument is more specious than mighty. In the first place, the Bible never speaks of an æonian punishment which takes place in time and on earth. God's visitations upon the wicked in time are disciplinary, corrective, punitive, but never are they called æonian. The æonian punishment of the wicked is assigned by the Scriptures to the æon following the present dispensation. But if it follows the present dispensation, is it not eternal? Not necessarily, we are answered. For *αἰών* frequently means in the New Testament the period of the Messianic reign. That will end when Jesus shall deliver up the kingdom to the Father and God shall be all in all. (1 Cor. 15, 22, 28.) Therefore the æonian punishment is confined to the period of the Messianic reign. We reply that 1 Cor. 15, 22, 28, does not fix any limit to the Messianic reign. The Bible, on the contrary, asserts that Jesus will sit at the right hand of the Father forever. The passage cited merely refers to the transition, when the kingdom of grace is merged into the kingdom of glory. According to this explanation, the beginning of the æonian punishment does not take place during the period of the kingdom of grace, but rather during the æons to come, relative to which the Bible speaks of no termination. Moreover, that æonian life commences according to its active principles in time, whereas æonian punishment will not commence until time is no more, needs no further explanation than the statement that this difference is conditioned by the very nature of circumstances. God has appointed the time of Grace as the opportunity for securing eternal life. "To-day, if you hear my voice, harden not your hearts."

5. There are, furthermore, a number of passages, containing the word *αἰώνιος*, which savor, even to the Universalist palate, a great deal of eternal punishment. In Matt. 18,



8-25, and other places we read of æonian fire. In 2 Thess. 1, 9, St. Paul speaks of æonian destruction. Heb. 6, 2, speaks of an æonian judgment. What do Universalists do with passages like these? They do, as fanatics generally; they argue until they have convinced—themselves. The fire of Gehenna, Universalists claim, went out long ago, hence the Gehenna of the Bible cannot be an eternal condition, and its punishment cannot be eternal. What precious buncombe! The idea of hell clothed itself in words in the same manner as the idea of eternity. The idea of hell received the word which clothes it, from the Gehenna of Palestine, the valley of Hinnom, where Israelites sacrificed their children to Moloch, and where, later, perpetual fires were sustained for the consumption of the refuse of Jerusalem. Even if no fires burn in the valley of Hinnom at the present time, there is no reason why the fires of the Gehenna of the Bible should not be perpetual, why hell should not be an eternal place and condition. When the idea of hell was incorporated into human thought and religious teaching, the most terrible place known, viz: Gehenna, lent its name to the idea, but the limited duration of the type does not prove the limited duration of the anti-type. As to the meaning of *πῦρ αἰώνιος* (Matt. 18, 8-25, 41; Jude 7), we can easily determine the same from parallel passages in obedience to the accepted exegetical principles of our Protestant religion. Mark 9, 44, the phrase *εἰς τὸ πῦρ ἄσβεστον* is used. Whatever the meaning of *αἰώνιος* may be, there can be no doubt as to the meaning of *ἄσβεστος*, viz: Inextinguishable. By no sophistical juggling, by no reasoning from e'ymology, can the word inextinguishable be brought to mean extinguishable. Therefore, whatever the varying meaning of *αἰώνιος* may be, as used to modify diverse conditions or objects, or as used at different times and by different writers, it is incontrovertible that æonian punishment is *πῦρ ἄσβεστον*. "Fire" may be here a figurative expression or

not, the term may be used in the hagiographa to denote physical or mental agony, or both, it surely is *ἄσβεστον*, æonian, eternal:

Matt. 25, 46, states the doctrine of eternal punishment in the plainest and most concise manner possible: "*Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.*" (These shall go away into æonian punishment, but the just into æonian life.) Æonian punishment and æonian life are here placed in juxtaposition. If the punishment is not eternal, the life is not, hence the comfortless conclusion is placed before us that annihilation is the common lot of the good and the evil, then the heaven of the Christian is the heaven of the Buddhist, an unconscious ascent or descent (which?) to nirvana, the windowless palace of sleep, unbroken by dreams of awaking and an eternal morning. Dr. Manley tries to escape this conclusion by declaring the general explanation of the whole passage (Matt. 25, 31-48) to be an anachronism. According to him the passage represents the reign of Christ, which began at the close of the Jewish dispensation and is still in progress. The gathering of the nations before Him represents the progress of the Gospel. Most of the nations have been thus gathered, and the work is still going on. At the close of this reign no mention is made of a separation, or of punishment. Paul mentions a few things, the destruction of all evil things, and the subjection of all moral beings, God alone excepted. (1 Cor. 15, 24-26.) We take the following exceptions to such an extraordinary explanation of Matt. 25, 31, etc.: All circumstances, as depicted viz: the coming of the angels, the gathering of the nations to judgment, show conclusively that the last judgment is here described. Then, not during the evangelization of the world, will Jesus speak His verdict as Judge of the quick and the dead: "These will go away into eternal punishment, but the righteous into life eternal." Moreover, as stated above, there is no æonian punishment

visited upon the wicked now. All punishment visited upon men in the present time, is in the direction of grace, and even if occasionally cataclysms of wrath have befallen guilty nations or individuals, mercy was behind them even. Furthermore, the whole tenor of the passage in question shows that Jesus speaks of a local and final separation, the present separation being spiritual and invisible. Finally, if the separation here spoken of takes place in the present aeon, it is Jesus who assigns the wicked their condition as well as the believers, which is against the analogy of faith. If the Universalist exegesis of Matt. 21 is surprising, still more surprising is their rendering of 1 Cor. 15, 24-25: *Εἶτα τὸ τέλος, ὅταν παραδοῖ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. Ἐσχάτος ἐχθρὸς καταργεῖται ὁ θάνατος.* How strange that the middle voice of *καταργέω* translated in the A. V. by "destroy" should be given by the Universalists, Seventh Day Adventists and others, the meaning of annihilate! *Πῦρ ἄσβεστον*, which can have only one meaning, is made to mean exactly the opposite, but the weak word *καταργέω* is made to mean annihilate. *Καταργέω* means to leave idle or unemployed. The middle means to make of none effect. The passage in question states that Jesus *at the end* will put down all rule and all authority, and all power, and finally death. Nothing is said here of the annihilation of the ungodly.

6. That the end to be gained has determined the whole tenor of Universalist argumentation and not the merits of the passages which bear upon the subject, can be seen from the readiness with which they accept the conclusion that the doctrine of eternal life can not be drawn from the expression *ζωὴ αἰώνιος*. I quote Dr. Manley once more: "It is argued, that, because the happiness of the righteous and the punishment of the wicked are both called æonian, the duration of the one must be the same as that of the other, which is admitted; but it is not admitted that either is eternal or that

these terms refer to a future life. The word *αἰών* has been transferred, by legitimate changes, into the Latin language. (According to Max Mueller the Latin is the older language, but we pass that by.) *Æon* becomes *ævum*, which has the meaning of life, lifetime, period, age. From *ævum* comes *ævitas* and *ætas*, having the same meaning as *ævum*. From this last comes *æviternus*, this becomes *æternus* and hence our word eternal. But none of these, not even *æviternus*, has generally the sense of eternal," etc. As a matter of fact, however, the classics employ the words *æternus* and *αἰώνιος*, in order to denote the idea of endless duration. Would we have borrowed our word eternal from the Latin, if *æternus* had not meant just what we intended to express, namely eternal duration? And when the Latin was in process of formation, even assuming the theory that *æternus* has been derived from *αἰών*, instead of both having their origin in a still older non-historic language, were the ancients not prompted by the same reason? We shall have occasion later to recur to the classical usage of *æternus* and *αἰώνιος*. May it suffice, for the present, to state that the phrase "in *ævum*" was used both by Horace and Pliny for our "for ever" and that the Greek equivalent, as used by Plato, is *εἰς αἰῶνα* (Tim. 37 D). That *αἰώνιος* means eternal in the New Testament has so far been proved by clear deductions; a few passages will show that it means eternal not only by implication, but by the very necessity of logic.

2 Cor. 5, 1 our soul's home is called *οἰκία ἀναχειροποίητος αἰώνιος ἐν οὐρανοῖς*. What other meaning could *αἰώνιος* have here, but that of eternal? If it had any other meaning, at this place, it would be more than superfluous; because it would only weaken the force of the other words, and St. Paul was not given to tautology. 2 Tim. 2, 10 the apostle Paul states that he endured everything, so that his people might find salvation through "Christ with æonian glory." The connection shows that *αἰώνιος* is used by New Testa-

ment writers as the full equivalent of our word eternal without regard to its etymological meaning. We have conceded previously that the duration implied by *αἰώνιος* is frequently determined by the duration of the object with which it is connected. But glory is not in itself eternal, there is a very evanescent glory of the world, therefore it is evident that *αἰώνιος*, the naked, bare *αἰώνιος*, had in the mind of St. Paul the meaning of eternal duration.

7. The attribute *αἰώνιος* is applied also to God. 1 Tim. 1, 17, God is called *ὁ βασιλεὺς τῶν αἰώνων*. That means the King of the ages, the Eternal King. To insist on *αἰώνιος* having any other meaning would be blasphemous, as it would imply that God is king only during the æons of time. In Rom. 16, 26, eternal duration is predicated of God by the use of the word *αἰώνιος*. One passage more and we will conclude our argument as to the meaning of *αἰώνιος* in the New Testament. 2 Cor. 4, 17 we read: *Τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν*. There is a manifest contrast exhibited in this passage. The tribulation of time is contrasted with the eternal glory to which it leads. No Universalist—no one—will for a moment deny that eternal glory is held out to God's people in these words. But in which word is the idea of eternity contained? In *ὑπερβολή*? that means the exceeding greatness of our glory. In *δόξης*? no, that is a perishing bauble in itself. In *βάρος*? no, a mere weight is not necessarily eternal. No, that word which makes all other words big with meaning and transfigures them into bearers of beautiful treasure is the word *αἰώνιος*. Its independent meaning in this passage can not be anything but eternal. If it had any different meaning, or if its sense were derived from any other word which it modifies, the whole passage would be tautological bombast.

The punishment of the evil angels, taught in the Holy Scriptures may shed some light on the doctrine of eternal punishment. In Jude 6 we are taught that God has reserved

the angels which kept not their first estate in everlasting chains unto the judgment of the great day. The word used in the New Testament for everlasting is *αἰδιος*, which even our opponents confess to be the New Testament term for everlasting, while they deny this meaning to *αιώνιος*. The Universalist exegesis is quite ingenious. The word *αἰδιος* is, according to these exegetes, applied *figuratively* to the divine laws in nature, called chains or bonds, by which men and angels are held until they are properly punished. But if the punishment is temporal the chains in which they are punished cannot be *αἰδιος*, or everlasting. Hence the Bible, by insisting that they are, establishes the doctrine of eternal punishment.

*Æonios* means eternal; *æonian* punishment is eternal punishment. We do not mean that *αιών* always means eternity and that *αιώνιος* always means everlasting, but we have shown that it does mean eternal when it is connected with punishment or life. If there is no eternal punishment there is no eternal reward and no eternal God. That *αιώνιος* does not mean eternal originally does not disprove the doctrines of the orthodox church. The infinite can be expressed only by metaphors, by changing expressions and earthly names; even the most spiritual expressions have been borrowed from lower metaphors. Still the claim is put forth and reiterated by men of fame and learning that *æonian* punishment is not eterna. punishment, though *æonian* life is eternal life. But the latter doctrine our opponents refuse to draw from the meaning of *αιώνιος*. The believer is given at his regeneration eternal life, therefore his *æonian* life is eternal, but the unbeliever is devoid of life, therefore his punishment is limited to the present *æon*, which will end when Jesus will deliver the kingdom to the Father. This mode of reasoning, however, does not convince us, specious though it may be, for there is an immortality in death as well as in life. To claim

that eternal existence, or immortality, is bestowed with the bestowal of eternal life would imply that the breath of God, through which he made man a living soul, is not eternal, that God Himself is finite, and that immortality of the soul is identical with eternal life. All the warnings uttered by Jesus and the apostles and prophets of old, that the punishment of the wicked would be eternal, would be mere nursery threats if this eternal or æonian punishment would take place in time and on earth. On this earth many wicked people have better times than the people of God. If they are at present in a condition of æonian punishment, the weight implied by æonian certainly does not oppress them. All circumstances and expressions in the Bible, on the contrary, show that the æonian punishment of the ungodly will begin at the second coming of Christ and last as long as the glory of God, for which Christ has taught us to pray in the prayer which we love so well, εἰς τοὺς αἰῶνας, forever.

C. B. GORDES.

## A SHORT HISTORY OF PIETISM.

BY REV. P. A. PETER.

### CHAPTER III.

#### SPENER IN DRESDEN. PROGRESS OF PIETISM.

During the last years of Spener's labor in Frankfort-on-the-Main, he was deeply pained to see a considerable number of his intimate friends favoring Separatism by refusing to commune with the congregation at large, saying that they could not go to the Lord's Supper, because so many members of the congregation were unworthy communicants. He earnestly reproved these persons who withdrew from communion, for their separatistic tendencies and actions, but his

admonition appeared to have but little success. Yet he earnestly continued to oppose every tendency to Separatism, both in sermons and writings, and greatly lamented that the imprudent zeal of many friends led them to extreme measures and methods, thus creating strife and dissension.

The Elector of Saxony, John George III, once heard Spener preach in Frankfort. The sermon had made a very favorable impression upon him, and in March, 1686, Spener received and accepted a call as court-preacher to Dresden. It appears that he took his departure from Frankfort with feelings of deep sorrow, because it seemed as if the imprudence of many friends, who had fallen in with separatistic tendencies, would bring Pietism into disrepute. But the seed scattered by Spener had dropped into many more places where it was received, than he had supposed. The influence of Pietism, with its centre at Frankfort, extended into many portions of Germany, especially to the West. Pietistic circles sprang up everywhere, not only among the lower classes of the people, but even among persons of rank and culture. During his life-time Spener corresponded with many of the nobility, and was often a welcome guest at their table.

About the time of Spener's arrival at Dresden, two Masters of Arts of the University at Leipzig, Paul Anton and August Herrmann Francke, instituted a *collegia philobiblica*, for a more thorough and systematic study of Hebrew and Greek. A few other students joined Anton and Francke, and the little band met regularly every Sunday after divine services to read a lesson alternately from the Old and the New Testament, after which each one would make a few observations on what had been read, in order to get the full force and meaning of the original text. The number of members of this *collegia* constantly increased, and many students not only gained much useful knowledge, but also grew in piety. So many persons attended the meetings of



this *collegia* that at length they were obliged to meet in a larger hall.

It appears that biblical exegesis had been sadly neglected at Leipzig. When Olearius gave a lecture on the study of the Bible, he had but few hearers. Prof. Carpzov had met with so little encouragement, that he had not lectured on exegesis for 20 years. Only Alberti and August Pfeiffer would now and then treat on this branch of study. So the biblical college of Anton and Francke met with much favor among diligent students of the Bible. The meetings, first held on Sunday after services, were afterwards held on Wednesday evening.

Magister Paul Anton soon informed Spener of this new institution, and the latter expressed his satisfaction with it, offering at the same time some advice as to the manner in which it ought to be conducted. The members of the *collegia* soon resolved to place it under the direction of a professor of the university, and chose Valentine Alberti as their director, who gave them a hall in his dwelling-house in which to hold the meetings. The interest in the *collegia* became so great that professors and pastors visited the meetings. Spener continued to show his interest by imparting good counsel and wholesome advice. Francke visited Spener at Dresden and remained with him several months, greatly benefited by his association with the pious court-preacher. After returning to Leipzig, Francke gave a new impulse to the *collegia* by lecturing on St. Paul's Epistle to the Phillippians. Shortly before this, another member of the *collegia*, John Caspar Schade, had lectured on the first Epistle of Peter. Francke continued to lecture on the different Epistles with so much success, that more than 140 persons attended his lectures, and he was obliged to look for a larger hall. By the kindness of the Rector Olearius, he soon obtained one, and the number of his hearers kept increasing. Even this more commodious hall was too

small, and many who came to hear, were obliged to stand at the doors and windows. Francke therefore requested the Dean Moebius to permit him to lecture in the large hall, called the *Paulinum*, and there he spoke on the second Epistle to Timothy in the presence of 300 hearers. In addition to this, Francke held private biblical studies with other *magisters* and students. Seeing Francke's success, Schade resumed his lectures and was followed by Paul Anton, who in the meantime had been called as Superintendent to Rochlitz, and was staying at Leipzig before entering upon the duties of his office.

Upon the whole, these biblical lectures were very beneficial to the hearers. Some students of light and frivolous disposition sneeringly called their fellow-students, who manifested so much zeal in their biblical studies and were anxious to lead a pious life, "Pietists." When the latter said that Christians should lead holy lives, they were accused of teaching self-righteousness. When they affirmed that a living faith was necessary unto salvation, they were accused of teaching that God revealed Himself to men in an immediate manner, without the Word. Francke appeared before the Dean of the theological faculty to protest against these unjust charges and expressed his willingness to publicly answer these accusations, if this should be necessary. As the clamor against the biblical *collegia* continued to increase, the theological faculty appointed the Dean D. Moebius, to hold a colloquy with Francke concerning this matter. It was spoken against in many pulpits and considerable opposition was shown to "Pietism."

An order was issued on August 12, 1689, by the Electoral Church Council to the University, demanding a report of the occurrences at Leipzig. On the same day the theological faculty reported to the Church Council that, as it had been rumored that Magister Francke was inculcating false dogmas among the students, the faculty had therefore re-

solved to thoroughly investigate the whole matter, and to forbid Francke holding any more meetings of the *collegia*. Accordingly a formal investigation was held from October the 4th to the 10th, and seven masters of arts, among them Francke and Schade, were rigidly examined. A large number of witnesses, chiefly common citizens, were cited to appear before the assembled faculty. Each magister was asked what he thought of the study of philosophy; whether he held it necessary for a student to study theology according to a definite, well-regulated system; whether he had read the mystical writings of Molinos; whether he was in the habit of visiting common people in their houses to instruct them in religious matters; whether he did not think that the common class of people were sufficiently instructed by their regularly called and ordained teachers; what he held concerning new and immediate revelations, the direct enlightenment of the Holy Spirit, and other questions. The students accused of being pietists were asked whether they supposed that they had learned more in Francke's philo-biblical colleges than at church or in public instruction; whether the lectures at these colleges were not more like sermons than academical lectures; whether they concluded their exercises with a long German prayer; whether common people attended their meetings; whether Francke did not always take a number of students with him when he went out to preach in the villages; whether he had taught that a regenerated person could no longer sin, and that all those sharing his views were regenerated and converted, together with other questions.

The long investigation did not furnish anything of importance against Francke's teachings and doings. The theological faculty reported October 21st, 1689, that neither the accused persons nor their teachings were subject to censure. It was admitted by the faculty that up to that time Francke could not be accused of heterodoxy or wrong-

doing; yet it was added that he was not altogether without blame in this matter. The faculty decided that he should be forbidden to hold meetings of the philobiblical college for the present. When the action of the faculty was communicated to Francke, he prepared a vindication, accompanied by a judicial opinion of Thomasius, who declared the whole action of the faculty against Francke as unjust and contrary to law. Francke forwarded his vindication and the judicial opinion of Thomasius to Dresden. In his vindication he indignantly denied the charges made against him, and bitterly complained that the members of the faculty taught the students more from their own books than from the Bible. But Francke's vindication provoked the members of the faculty more against him, and it appears that his defence was not approved at Dresden. Even Spener regretted Francke's vindication, and thought he should have respected his preceptors more than he did.

The theological faculty at Leipzig replied to Francke's Vindication, in a letter addressed to the Elector, and brought fresh complaints against the meetings of the philobiblical institute of Francke. They asked that the pietistic movement be energetically held in check, that all religious conventicles be suppressed, and that Francke be absolutely forbidden to hold his *collegia* anywhere, no matter what his pretext might be. The faculty asked that order be restored and any evil threatening the Church from this new movement be speedily averted. Francke should be prohibited holding exegetical lectures, because a Master of Arts had no authority to lecture on theological subjects. The faculty would even have forbidden Francke lecturing on philosophy, because he would drag in theological matters. But in this latter request the faculty did not succeed, and Francke was permitted to lecture on philosophy until January 1691, when he left Leipzig on account of the death of a relative. The faculty was more indulgent toward Schade, who was permitted to continue his

biblical lectures. But when many citizens attended these meetings, he thought it best to discontinue them. The consequence was that many citizens now began to hold conventicles. A decree was issued at Dresden, March 10th, 1691, stating, that inasmuch as it had been reported that private, religious meetings of a questionable character had been held for alleged devotional purposes, in which meetings the Bible was explained by each one in an arbitrary manner, such assemblies should no longer be held, and that all persons who should continue to hold such meetings, or even to attend them, should be punished with imprisonment. Prof. Alberti, fearing that he would now be classed with the so-called Pietists, resigned his office as Director of the philo-biblical society, and the same was shortly afterwards dissolved. Spener sought to avert this, and in vain urged Professor Olearius to accept the leadership of the biblical society.

The Dresden decree, prohibiting conventicles, proved ineffectual. The Consistory at Leipzig reported March 13th, 1690, that Pietism was still increasing and that a citizen had mentioned seven points taught by the Pietists, to-wit: that the confessional was a human invention; that the Lord's Supper does not effect the forgiveness of sin; that the blood of Christ does not cleanse a person from sin until he has begun to live a pious life; that a pious life must precede absolution; that when one has been regenerated he no longer sins; that by virtue of the spiritual priesthood any Christian can teach others; that it is not a dangerous matter to become a Calvinist; and that evangelical Christians should simply hold to the Bible, without concerning themselves much about what Luther taught. At the suggestion of the Consistory and the theological faculty at Leipzig a new investigation was ordered. The Consistories of Leipzig and Wittenberg were asked, whether they would promote any one suspected of pietistic tendencies to the ministerial office, and what

could be done to stem the flood of Pietism. The two Consistories answered that candidates of theology with pietistic proclivities should not be promoted to the office of the ministry. In addition to this, the Consistory at Leipzig suggested that properly qualified persons be appointed to show the people the errors of Pietism; that beneficiaries should be kept from all pietistic influences, and that all academical lectures should be confined to certain well-defined topics. The result of this new investigation was, that another decree forbidding the holding of conventicles was issued from Dresden, and that stricter measures were taken against the Pietists.

There can be no doubt that the purpose of Francke, Anton and others in instituting the philobiblical college was a commendable one. Considerable zeal was manifested by the students in reading the Word of God in the original tongues and making a practical application of what they had learned. This movement among the students at Leipzig was a result of Spener's preaching and writing. He was deeply interested in everything connected with the new movement. In a letter written to the Elector of Saxony in 1690 he says that it could not be shown that Francke had departed from the orthodox doctrines in his preaching and lecturing; that it had not been proven that there was a separatistic sect of Pietists, and that it was not true that the persons who were so called by their opponents had been guilty of disorderly conduct. If there had been any disorder elsewhere Francke and his friends were not to be blamed. The right to hold meetings for the study of the Scriptures had never been questioned before. The malicious rumors against these meetings had been prompted by spite and envy. There was certainly nothing wrong in common people attending biblical lectures. Because some students and other persons showed diligence and interest in studying the Word of God and led

pious and exemplary lives they were nicknamed Pietists by low and careless mockers and rude and coarse people.

Spener's view of the pietistic movement was that it should not be hindered, because there was a blessing in it. But it appears that the faculty at Leipzig did not look upon it in that light. It is true that at first no obstacles were put in Francke's way, but this may have been because the faculty did not fully comprehend the import of this movement when it first began to assume a definite form. The faculty soon began to look upon the philobiblical college as an innovation which did not consist so much in the renewed interest in biblical studies as in the new relations of the members of this college to every-day practical Christian life. It might have appeared commendable that magisters and students associated with common people in the interests of religious life, but it was something new and unusual. It does not appear that the leaders of the philobiblical college exerted any undue or improper influence upon the people to induce them to attend their biblical lectures, yet there was considerable intercourse between students and citizens, and this was not looked upon with much favor by the faculty. Tracts of a devotional and ascetic character were also scattered abroad among the people and the new movement continued to grow and increase.

It cannot be denied that there were some questionable features connected with the pietistic movement. Conventicles with separatistic and sectarian tendencies were held in many places, and some fanaticism was occasionally manifested. The imprudent zeal and reckless enthusiasm of some of the great leaders injured the cause of Pietism. It became necessary for the theological faculty at Leipzig to order a new investigation.

**THE USE OF GOD'S WORD FOR CORRECTION.**

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” St. Paul thus indicates the various applications which are to be made of the divine revelation written in the Bible for our learning. It teaches us the truth unto salvation. It furnishes all that we need for the confutation of error. It rebukes all wrong and corrects all the aberrations of sin. It shows the path of holiness and instructs in all the ways of righteousness. These have been called the didascalical, the elenctic, the epanorthotic, and the paedeutical uses of Holy Scripture, which are merely other names for the doctrinal, the refutatory, the correctional, and the educational application of the word of truth given by inspiration of God. We propose in this article to treat especially of the epanorthotic or correctional use, which consists in the rebuke of sin.

1. Such rebuke is necessary. It is so because God requires it and man needs it. The holy law which the Lord has given and which He requires His servants to apply, is a constant rebuke of those who transgress it. The sin that is in us will work our death if such application is not made and if such rebuke is not administered.

The commandments of God are the announcements of the righteousness which He requires of the creature made in His image, and in their very nature they are a rebuke to all unrighteousness. Hence God not only by implication, but by express declaration threatens to punish all who transgress these commandments. This must be published in the world that lieth in wickedness. Nor is it enough that such publication is made in the Bible, where all may read it. Those who learn it are to teach it to others. All men who know



and honor the Almighty Maker of heaven and earth are called to make known His will, who alone is universal King and to whom all must render account. The whole Church proclaims it, and would prove unfaithful to her Lord if she did not proclaim it. All the prophets and apostles and preachers of all time received and recognized the commission to make known the law of God and to rebuke those who transgress it. "Cry aloud," was of old the Spirit's instruction to the prophet, "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins." Isa. 58, 1. Awful warnings were given of the consequences that would follow the neglect of such instructions. "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Ezek. 33, 7-9. Not only the soul of the person to be warned, but also the soul of the person who is to give the warning is at stake when a rebuke is to be administered. And they lamentably err who seek escape from a painful duty by concluding that this can apply only to Old Testament times. The duty is only rendered more emphatic by the clearer light in which the new dispensation sets the relation of repentance to the kingdom of God and the salvation of souls. Hence the New Testament abounds with admonitions to rebuke sin. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4, 1. 2. The will

of the Lord in regard to publishing His Word cannot be done without rebuking sin.

But such rebuke is necessary also for another reason. The purpose of our merciful Lord to save lost souls cannot be accomplished without it. We need not tell our readers that it would be false to make salvation dependent on any legal obedience, and that it is far from our thoughts to inculcate any such delusion. Rebuking sin with any purpose to render the sinner righteous by inducing him to put away his sin and live in holiness, would necessarily fail of its end. There is no health or strength in ourselves to do God's will. Dead in trespasses in sins, how could we live righteously before God. No warnings and exhortations and rebukes will enable the sinner to purify himself and render his sinful heart acceptable to God. Not to save ourselves by endeavoring to sanctify our hearts and lives, or flattering ourselves that such sanctification has been attained by ceasing to do evil and practicing good works is the law that rebukes all sin and demands all holiness to be applied, but to make known to our own souls their wickedness and damnableness and helplessness. "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of 'n.'" Rom. 3, 19. 20. Sin is a deadly reality, and all men must be brought to see it, that they may repent and believe in the Lamb of God that taketh away the sin of the world. For "if we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us." 1 John 1, 8-10. The preaching of condemnation by the law is indispensable to prepare the way of the Lord in the hearts of sinners.

Without rebuking sin by the law there can be no effective comforting by the Gospel.

This application of the law to make known the ways of righteousness, and to rebuke the ungodliness and unrighteousness of men against which the wrath of God is revealed from heaven, is not to be confined to the unregenerate and unconverted. When sinners have obtained a knowledge of their sin and by the grace of God have fled to the refuge set before them in the gospel, they still need the guidance and correction which the law affords. They too have sin; they too need rebuke; they too are daily called to repentance. "Since in this life," says the *Formula of Concord*, "believers have not been renewed perfectly or completely, *completeve vel consummative*, as the ancients say, (for although their sins are covered by the perfect obedience of Christ, so that they are not imputed to believers for condemnation, and also through the Holy Ghost the mortification of the old Adam and the renewal in the spirit of their mind is begun), nevertheless the old Adam always clings to them in their nature and all its internal and external powers. Of this the apostle has written (Rom. 7, 18 sqq.): 'I know that in me, that is, in my flesh, dwelleth no good thing.' And again: 'For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I.' Again: 'I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin.' Also (Gal. 5, 17): 'The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary, the one to the other; so that ye cannot do the things that ye would.' Therefore because of these lusts of the flesh, the truly believing, elect and regenerate children of God require not only the daily instruction and admonition, warning and threatening of the law, but also frequently reproofs, whereby they are aroused and follow the Spirit of God, as it is written (Ps. 119, 71): 'It is good for me that I have been afflicted, that I might

learn Thy statutes.' And again (1 Cor. 9, 27): 'I keep under my body and bring it into subjection; lest that, by any means, when I have preached to others, I myself should be a castaway.' And again (Heb. 12, 8): 'But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons;' as Dr. Luther in more words has fully explained in the sumner part of the Church Postils, on the Epistle for the 19. Sunday after Trinity." (*Part II. chap. 6, § 7-9.*) The pastor who looks upon the people committed to his charge, or any portion of them, as perfect saints who never need to be told of their sins or rebuked for their shortcomings, makes a mistake of such magnitude as to disqualify him for the pastoral work. They are not sinless and they cannot without injury be treated as sinless. Their sin, as well as the sin of those who are not believers, must be rebuked. Believers are not a privileged class to whom the law of righteousness has no reference and no application. They are simply people who by the law have been led to a knowledge of their sin, and by the gospel have been led to believe in Jesus and thus to embrace the righteousness acquired for all men by His sufferings and death. "There is no condemnation to them which are in Christ Jesus," but this is not because they are without sin, but because by faith in the blessed Savior they appropriate the merits which He acquired by His life and death as our Substitute. Therefore it is necessary that believers too be reproved when they sin, lest they should indulge the conceit that they may violate God's will with impunity, and lest they, imagining that they have a righteousness of their own, should cease to repent and by grace to put their trust alone in the righteousness of Christ as revealed in the gospel.

2. The application of the Scriptures for correction must not only be general, but individual. It is necessary in the public preaching of the Word, but especially in the

intercourse of brethren and in the pastor's private care of souls over which the Holy Ghost has made him overseer.

The preaching of the Word in the public assembly for worship embraces the law as well as the gospel. Even those who erroneously teach that the former is no longer needed when souls have been endowed with faith and have thus embraced the salvation which is offered in Christ, are ready to admit that among those who are gathered together in the house of God, there are some who are yet in the bonds of iniquity and for whose conversion the knowledge of sin and therefore the preaching of the law is necessary. But, as we have seen, it is necessary for believers also, that they may live in daily repentance and grow in the hatred of sin and in the love of holiness. Sin must be shown and rebuked. "Show my people their transgression and the house of Jacob their sins." Isa. 58, 1. "Them that sin rebuke before all, that others also may fear." 1 Tim. 5, 20. A minister of the church is not doing his duty if he does not expose the works of the flesh and declare the wrath that God has revealed against the sin of the human heart and the sins of thought and word and deed of which it is the source.

When the apostle enjoins that those who sin should be rebuked before all, it is not to be inferred that the sin of every member, not even the flagrant sin, as soon as it becomes known should be made the subject of a public rebuke before the whole congregation assembled for worship. He does not say that. Other statements of Holy Scripture forbid such an inference. It would be a manifest injustice to pronounce condemnation upon an individual without first giving him a hearing, and just as manifestly an act of uncharitableness to put him to an open shame by assuming him guilty before an investigation has been held and a verdict has been found against him. Least of all would it be justifiable to point out sinners by name, or by any mark which

would enable the congregation to identify them, when their sin is a common one of infirmity or ignorance and gives no offense to any brethren, and when, if there were no respect of persons and no partiality, every member of the congregation would be in the same condemnation. Great wrong is done when pastors injure the reputation and standing of individuals in the community by placing them under condemnation as bad men, when the fact that they are such has not at all been proved. The liberty of prophesying does not extend to the defamation of character. There is no scriptural warrant for personal denunciations in preaching the Word.

But this does not set aside the duty of rebuking in the presence of others, that they also may fear. Nor do we think that the general preaching of the law as it is adapted to all men, by which all are designed to become aware of their sin before God, by which the particular sins of which individuals know themselves guilty are rebuked, and by which warnings are given against every form of sin that all may fear, is all that is meant by the apostle's injunction. The words point to a rebuke of certain individuals in distinction from others, to a rebuke of sinning in ways that are especially dangerous, to a rebuke of such publicity as to be a definite warning to others and to inspire them with dread of falling into like condemnation. There must be a public rebuke of sin that is personal and individual. But the way in which this is to be done is not that of singling out the sinning person and addressing to him the sermon in rebuke of his iniquitous conduct. How it is to be done our Lord shows us in the law of church discipline as laid down in Matt. 18, 15-18: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every

word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." It will be observed how scrupulously the good name of the accused is to be guarded, and with what loving solicitude for his welfare the treatment is to go forward. If one member of the church trespasses against another, the latter is not to tell everybody what a rogue the former is and what a wrong he has done: least of all is he to run to the pastor and report the alleged rascality, that the next Sunday's sermon may administer the appropriate rebuke. The offended person who proceeds thus is guilty of a greater fault than that which he proposes to rebuke, though hardly with a view to remedy it. He lacks the love which is the fulfilling of the law, and therefore to him the words of our Lord are applicable: "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7, 5. If there were true love in his heart he would not only shudder at the thought of blasting his brother's reputation before there was even a chance given to remove any real or supposed ground of complaint and accusation, but he would without delay use all his gifts to rescue his erring brother from the death and damnation which the law denounces against the transgressor. And when such a one reports the trespass to the pastor, what shall the troubled pastor do? Certainly not use the pulpit for extending in the community the knowledge of the evil alleged to have been done and aspersing the character of the alleged offender by hurling the thunders of heaven against him and his deed. It would not only be injudicious but iniquitous thus to become an accomplice in the violation of divine law. What he should do is evidently to show the accuser his duty to his trespassing brother: "go and tell him his fault between thee and him alone." So far no one else has anything to do with the case. If the accuser will

not do this, he must keep silence about the matter, and nothing is to be done by others except so far as he refuses to do his duty and makes it necessary to deal with him for violation of the eighth commandment. And if, when the offending person is told his fault and will not hear, so that there is reason to be concerned about his soul, the time has still not come for public rebuke or condemnation. It is still a private affair, but one which, because of the interest at stake, cannot be ignored, and therefore must be prosecuted even until, if need, it is brought publicly before the church. The next step taken to gain the offending brother must be to admonish him before one or two witnesses, who should assist in the effort to lead him to repentance, so that, if he still refuse to hear, every word may be established when the case is brought before the congregation. Here too the accused must have an opportunity to be heard as well as to hear. "Tell it unto the church" certainly does not mean that the alleged offender should be denounced by the preacher in his sermon. That would not be fair, because it would put the accused at a great disadvantage inasmuch as he could not be allowed to reply, and because in any case public condemnation without previous hearing of the case is unjust and uncharitable. The instruction to tell the church is given for a fourfold reason: first that the accused may have every possible opportunity to show his innocence of the charge in a fair trial; secondly that the brethren may all join in the endeavor to lead him to put away his sin, if the evidence convicts him; thirdly, that he may, led to better thoughts by these endeavors, be reconciled to his brethren, all of whom are now offended since the trespass has by necessity been made public; and fourthly, that if unhappily all efforts to gain the brother by inducing him, in harmony with the brotherhood, to submit to the divine authority of the Holy Scripture and therefore renounce his sin, he may be excluded from the congregation and henceforth regarded as a heathen man



and a publican, with whom all Christian fellowship has ceased. The rebuke before all is thus administered in the congregational meeting, in which the person charged with grave violation of God's Word has an impartial hearing. But when the outcome of the hearing is only persistent impenitence of the sinner and therefore his continuance in the sin by which he has offended and grieved his brethren in the congregation, notwithstanding all their instruction and admonition and reproof and exhortations and entreaty, still another "rebuke before all, that others also may fear" has become necessary. Because all religious communion with such an impenitent offender has been declared at an end, and not only those who were present at the congregational meeting that made the declaration, but the whole church is concerned in its execution, a public excommunication must take place before the whole assembled congregation, even though this should consist in no other formality than that of announcing the impenitent offender's exclusion from the privileges of membership. This is a rebuke before all that must inspire fear in others, if anything can.

Thus it has become apparent that the applications of the Word for correction must needs be largely made in private admonition and reproof. It is apparent also that a great portion of the work must fall into the hands of the pastor. That fraternal correction is the duty of every member of the congregation against whom another has trespassed is unquestionable. It is obviously the foundation of all scriptural church discipline. But to the pastor is officially committed the special care of souls, and he is therefore in a position to know the spiritual state of each member of his flock, and has the vocation to apply the Word of God according to each one's needs. He must instruct and admonish; he must comfort and rebuke his people, as his love for their souls suggests and his responsibility to the Master demands. St. Paul has shown us by example what constitutes a faithful

minister. "I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare to you all the counsel of God." "Therefore watch, and remember that by the space of three years I have not ceased to warn every one night and day with tears." Acts 20, 26, 27, 31. A pastor who will not reprove and rebuke when the needs of the soul render this imperative to rescue his people from the snares of the devil is lacking in essential elements of ministerial fidelity and success.

3. The truth must be spoken in love. Nowhere is this more important for the accomplishment of its purpose than in the use of God's Word for correction.

But this must not be understood to mean that in applying the law we must give no pain. That is a misapprehension of the matter. It certainly is to the flesh no pleasant thing to have one's attention called to his faults. Naturally people would rather be praised than censured, and do not take it kindly when they are blamed. This is not reasonable and certainly it is not right, but it is so. And there is therefore a so-called refinement that is hostile to correction and rebuke. It is not polite. Of this we must expect the rebuked to take advantage. Many will regard it as an insolent breach of good manners. They will complain of lack of courtesy even when the love underlying the rebuke is manifest. But are those ears that claim to be polite and cultured and refined, and are therefore offended at a plain and pithy statement of a duty that God has enjoined upon His intelligent creatures, really in a condition to pass righteous judgment in such a case and therefore entitled to an indulgent hearing of their plea in this behalf? Certainly even the infidel and the vilest of transgressors against the moral law has a right to be heard. Investigation may prove a charge even against bad men to be false, and there may be much to extenuate the fault and mitigate the judgment of its enormity if it is found to be true. But no courtesy and no affability

can ever induce a Christian to a pretense of modifying the divine requirement, over which he has no power and no kind of authority. What the Lord says, that stands. Christians can only insist on it; they cannot change it. If that insistence conflicts with customary notions of politeness and courtesy, they must be content to be regarded as insolent and impudent, but they cannot alter the eternal law of their God. It may be painful to lie under the charge of insolence, but there is nothing for them but to bear the pain and commend the whole matter to the Judge of all the earth.

We do not mean at all to justify, much less to inculcate harshness in judgment or rudeness in expression. Those are much mistaken who regard strong and persistent imputations of malicious motives a proper manifestation of Christian earnestness in the hatred of sin and the love of righteousness, or who imagine that such railing accusations will be accepted by reasonable men as proofs of the censured person's guilt. Uncharitable judgments and unrighteous condemnations prove the wickedness of the accuser not of the accused. It is the righteousness of the scribes and Pharisees that mercilessly deals damnation around, and unless our righteousness exceed that of those self-conceited, legalistic people we shall in no wise enter into the kingdom of God. Our brethren are sinners, like ourselves; but that gives us no authority to do them a wrong, as it gives them no authority to do a wrong to us. And when one manifestly violates a commandment of God, so that the evidence is plain and the fact is undeniable, there is no justification of harsh and unkind expressions in designating the sin and describing the sinner. He must become conscious of his wrong-doing, and agree with his Christian brethren in condemning it because the Lord condemns it. From the duty which is laid upon us in this regard nothing can dispense us. Our merciful Lord desires to save the sinner from his sin, and our Lord's true disciples have the same loving purpose. The sinner must be

brought to repentance or he will die in his sin. To this end there must be no mincing of matters, as if all that were necessary were to maintain the appearance of accepting the divine law, whatever may become of the offender against it. There is a great deal of babble and blatter in this regard. A prating refinement is often manifested about it that is disgusting to such as are intent on saving souls if possible, and that in the nature of things must be disgusting to them because it is heartless. Nothing could be more uncharitable than permitting a soul to perish that might have been rescued, rather than run the risk of incurring such soul's displeasure by awaking it to a consciousness of its sin. The law of the Lord in all its severity must be insisted on, and every soul that sinneth must be led to know that it shall die, in order that it may flee for refuge to the hope set before us in the Lamb of God that taketh away the sin of the world. If the senseless refinements of human reason, in its efforts to render the law inoffensive and palatable to the sinner, succeeds in so mitigating its requirements that it fails to work in him a knowledge of his sin, the gain may seem great, because the offender has been conciliated, trouble has been avoided, peace has been preserved, and all has been done without even seeming to renounce the authority of the demands which God has made on man. Only the one important matter has been overlooked, that on the judgment day not man's unauthorized modifications and mitigations of God's law shall be the standard according to which accounts are to be rendered, but God's own requirement. Then woe to them who have usurped the authority to moderate the law and relax its demands that sinful mortals may not be offended, and woe to those who have put their trust in these human ordinances and have therefore never come to a knowledge of their sin and its exceeding sinfulness, and have consequently never repented and believed in the Lord Jesus, our only hope. It is a hideous revelation of the depths of human

wickedness that even men professing godliness should be led by it to offend God rather than men, and in such preference to let souls sink down into the everlasting horror of darkness. Let there be no rudeness and roughness in declaring the word of the Lord, but let not that word be withheld or its point broken off and its power destroyed by attempts to modify its meaning and relax its requirements. Let the truth be told in all love, but let it be told in all its fullness and in all its force. God *does* hold us to the perfect fulfillment of His perfectly holy law, and the soul that sinneth it *shall* die. That is the unalterable decree of Him who is Lord of all. And the gospel does not in the least conflict with this everlasting decree. It graciously provides for an escape from the damnation of hell which the law proclaims to the sinner. "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3, 21. 22. The law must be proclaimed in all its rigor, that it may work the knowledge of sin in human souls that are all dead in trespasses and sin. And this knowledge is indispensable, for without it these souls, not recognizing their disease, will not accept the remedy offered in the Savior of the world. "By the deeds of the law there 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: 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, 20-23. All attempts to relax the rigor of the law are not only damnable usurpations of the divine

prerogative, but so far as they are successful in deceiving sinners into the belief that the law is not meant as sincerely and as earnestly and as stringently and as universally as the words declare, they lead souls to perdition, because they prevent these souls from seeing their sin and therefore from embracing the Savior. For thus saith the Lord: "Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies; and the waters shall overflow the hiding place." Isa. 28, 17. It is not love, though it be done to avoid giving the pain which correction brings, to conciliate sinners by setting aside the law, or to render them carnally secure by setting before them the comforts of the gospel for which, being satisfied with their own righteousness, they have no use.

None the less is it necessary to emphasize the divine requirement that the truth be spoken in love. For many have been, and many are now, at fault in this respect. They do not treat poor sinners as considerately and as kindly and, we may be permitted to say, as sympathizingly as they should. Of course we can as Christians have no sympathy with sin, as we can have no sympathy with the devil. But men are suffering under the curse of sin, and the danger is that they will suffer forever under that curse. Should not a Christian heart that through the grace of God has been brought to faith in the Savior provided for all people, and has thus escaped the damnation of hell, pity those who are yet in the bonds of iniquity and those around whom the hellish spider is spinning his web to their everlasting destruction? There must be no fellowship with sin, but must we on that account renounce all sympathy with the poor sufferer from its terrible doom, when it is still possible to rescue him from his perilous condition? Because the sin which is in us all has placed a soul under the Creator's wrath—we too having once been children of wrath, even as others—shall we for that reason hopelessly consign them to everlasting dam-

nation, unmindful of the grace of God that bringeth salvation? Because the sin that is in us all, in you and me also, has rendered a brother weak and he was overtaken in a fault, shall we therefore at once give him over to the devil and have no heartfelt concern for his fate and loving interest in his restoration? Loving hearts will have the impulse to deliver these unhappy people if it lies in their power, and the same love that earnestly seeks to rescue them will induce us to speak kindly to them, though that which must be spoken in its very nature pains, because it is designed to crucify the flesh. Let not the word which is necessary to save the sinner remain unspoken, but let it be spoken in love.

Those who are to administer correction and rebuke are themselves still in the flesh and are therefore not perfect. They have strong temptations not only to shrink from the duty of rebuking, but also to let their carnal feelings mingle with the rebuke when they do administer it. So far as they give way to such temptations they are not doing the work of love or are not doing the work in love. Luther with his usual psychological as well as biblical accuracy says on Ps. 8, 3: "There are many anxious and vain preachers who become hot and boisterous, not knowing that it is one thing to plant and water and another thing to give the increase. As soon as they have said a thing they expect it to be done, and are not so much concerned that it should be heard because God says it as because they say it, desiring to commend the instrument rather than Him who gives the Word. Such are those who with words which spring from their own thought and conception propose to sting and bite now these, now those, and forthwith to convert them. But it comes to pass by the wonderful counsel of God that they least of all accomplish what they have proposed. For the soul of man naturally feels that such words are designed, as a snare for him and are defiled with human filth, as we read in Ezekiel, that is, they are polluted with human

passion, so that he is disgusted at them, and is rather embittered than converted." So the mortification at failing to find immediate submission when a person is rebuked may be the pain of wounded pride, because the offender has not at once bowed to our authority, rather than of grief because our purpose of love is thwarted. Thus it often comes that our carnal feelings are aroused and words are spoken that do not tenderly enforce the holy will of God, but are more effective in making manifest our unholy irritation. There is a difference between declaring the divine requirement and putting our human acrimony into the declaration. If sinners are offended at the righteous demand which the Lord of all makes upon them, the servant who announces the demand has no fault in the matter, and in his love he can only grieve at the result that disappointed his hope; but if they are offended at the rude and insulting manner in which the demand is presented, and which indicates a spirit of triumph and revenge rather than of meekness and helpfulness, the servant is much to blame; for even if he has spoken the truth, he certainly has not spoken in love.

One thing more must be remarked to render our duty clear. There is a difference between one sinner and another, and this renders necessary a difference in the treatment. There are persons who feel the terror of the law, and who in deep contrition cry out, "Wretched man that I am, who shall deliver me from the body of this death!" How heartless it would be to denounce the damnation of hell to such a bruised and bleeding soul! It is not heartlessness, but true love, to declare the whole counsel of God, which embraces the punishment of sin by justice as well as the remission of sin by grace. It is love to administer the only remedy for our spiritual disease, even if the medicine is hard to take and entails some suffering. We must not shrink from that, and will not shrink from it if we have the true love that ardently desires the recovery of the sick. But it is not true



love to administer one kind of medicine, which has done its work, when the physician has ordered another, which at this stage has become necessary to effect a healing. It is *not* the will of God that the penitent sinner should die, and he who continues to torment the soul with denunciations of divine wrath when that soul is already crushed by the weight of its realized sin, is not doing the will of God. In such a case this is the gracious will of our loving Lord: "Comfort ye, comfort ye my people; saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for her sins." Isa. 40, 1. 2. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15, 4. Not to drive souls to despair, but to inspire them with hope through faith in the Lord Jesus, must be the object of our ministerial work. We must not condemn penitent sinners, for God does not condemn them. He has provided a way for their salvation, and does not impute to them their trespasses. "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8, 1. On the other hand we must not cease to apply the law to impenitent sinners, in whom its work is not yet accomplished. As long as the sinful soul refuses to recognize the just demands of God, and rejects all help that His mercy offers for deliverance from the wages of sin, there is no help for it but in the preaching of the law by which is the knowledge of sin. The person who will not acknowledge the law of God, and will not admit its transgression to be sin, or who persists in his idle fancy that he has fulfilled and is fulfilling all righteousness, so that he has no need of the hope set before him in Christ, must be met by an unswerving and inexorable declaration of the law with its terrible curse. The command to comfort God's people has here as yet no

application. As long as the heart has not become contrite it feels no need of the gospel's comfort, and offering it would be casting pearls before swine. The same love which impels us to speak comfort to the repenting sinner and thus to bind up the broken heart by the gospel, also impels us to proclaim the terrors of death to the impenitent sinner and thus to break the rocky heart with the hammer of the law. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2, 15. M. Loy.

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### AIR CASTLES.

Imagination does work which hands cannot perform. When it alone is concerned, it is easy to build a massive structure of solid masonry without a foundation. The gorgeous edifice hangs in the air without let or hindrance, and scoffs at all the clumsy laws of gravity to which things of sense are subject. But when these grand structures of fancy are to be set before the bodily eye and recognized as realities of which account is to be made in men's lives, what airy nothings they are! Common sense scoffs at them as they scoff at the laws which govern the world of matter.

It is "the poet, lunatic and lover," who "are of imagination all compact," that build such castles in the air. How can they help it! And why should they not enjoy it while the beautiful vision lasts! Only let not men of common sense, though they enjoy the poet's dream, become lunatics by flattering themselves that the beautiful vision is a solid reality and will last forever. Imagination can build castles in the air, but when we get cold and hungry we cannot warm our real bodies at their fancied fires nor satisfy the cravings of our real stomachs at their fancied feasts. The whole

imaginary castle falls and fades away when we try to realize it for the wants of the body. The dreams of fancy are all very well in their way and in their place, but he is a fool who presumes that their images will be an ample substitute for substantial boarding and clothes. To a starving mortal a crust of real bread is more than the most sumptuous feast that artist ever painted in words or colors. Air castles may be very fine, but the homeless wanderer that is seeking shelter for the night from the pitiless peltings of the storm has no use for them.

Imagination has devised many a scheme for the amelioration of man's spiritual and moral condition, and has dreamed many a beautiful dream of his elevation to a sphere of purity and blessedness. It likes to build castles in the air, and it builds them for the soul as well as for the body. But it is of course just as incapable of realizing its visions in the spiritual as in the corporeal world. It makes pretty pictures, but the world cannot live on them. It builds many a castle in the air, but the poor sinner finds no place in them to lie down and rest his troubled soul. Even if his fancy can picture the lovely retreat, his real experience advises him that it is all a poet's dream, and that such an air castle is no home for him, whatever it may be to others who have not known the exceeding sinfulness of sin, and who may therefore find imaginary salvation in a scheme of deliverance from imaginary sin.

Let it not be supposed that we are merely imitating those who build castles in the air when we warn against theories of Christianity that rest on no solid foundation. There are such theories: we do not merely imagine their existence. And there are some which do not even pretend to have a solid foundation, upon which anything could be built. They are air castles, pure and simple. Such beyond controversy are all the notions of salvation that do not even claim to have any other than a subjective ground.

To some readers it may be a revelation, and a surprise, that there exist any such notions in the minds of rational creatures. But there are creatures, presumed to be rational, in whose minds they exist.

No doubt all have met, or at least have heard of people who allege that it makes no difference what a person believes, provided only that he be sincere. What is essential in the estimation of such people is sincerity. Whether a person be a Socinian, who denies that our Savior Jesus Christ is God manifest in the flesh, or a Lutheran, who confesses Him to be God over all, blessed forever, is to them of no importance, if only such person is not playing the hypocrite and practicing dissimulation. If he is honest in his belief they think him all right, and deprecate any judgments as harsh and uncharitable that would pronounce him all wrong. In their estimation if any one is a Romanist or a Baptist he has the same right to be this as another has to be a Lutheran. The assumption is that if he is only sincere all righteousness is fulfilled. Sincerity is regarded as the essential requisite for salvation: it is the one virtue which is imagined to be the power that delivers from death. Hence the truth is lightly esteemed, and belief, though the object of it be a mere castle which imagination has built in the air, is highly extolled— if it only be sincere.

Not only the multitude whose education has unfortunately been neglected, in whose minds religion is a mere sentiment without a foundation in the knowledge of revealed truth, and with whom therefore a Jewish or Mahometan or Pagan religiosity has equal claim to respect with Christian sentiment inspired by the the truth revealed in Christ and the Holy Scriptures, is misled into such a jungle of error. Learned men, and reputedly wise men, have been caught in the same meshes. Sophistry is captivating, and men who are wise in their own conceits are just as likely to be ensnared as simple mortals who ignore all guides but their

feelings. So it has come to pass that men of education have adopted the same subjective theory which, without any theorizing about it, has misled the ignorant. They too have declared themselves satisfied with religious feelings, whether these have their ground in objective truth or not. A castle in the air seems to them just as precious as a castle on the solid ground, if it only produces the desired emotions of pleasure.

Hence it has come to pass that sundry theologians have not hesitated to publish papers and books in the interest of a subjective system which makes small account of the truth revealed in the Holy Scriptures. It is alleged that if only the right result is reached in the soul it can make no difference whether the books of Scripture are inspired or not, or whether Christ is the Eternal Son of God or not, or whether we are justified by faith or not. When a person has the religious sentiment aroused within him, and he endeavors to serve God by living righteously and soberly in this world, why, it is asked, should we trouble ourselves with perplexing questions about the source and ground of his feeling and its manifestation in life? And that seems plausible. If a man is cheated into the belief that he is good and he, according to the measure of ability which nature furnishes, acts out the character thus assigned him, what difference can it make whether his belief and his goodness have any objective foundation or not? Is not his belief a reality, even though the ground on which his belief rests should prove to be unreal? If one thinks that Christ is a good man who gave us the sermon on the mount and illustrated his teaching by his life of love in helpfulness and sacrifice, and endeavors according to this teaching and this example to serve the Lord and his fellow men, what need can there be for disturbing his peace by teaching him about the incarnation of the Son of God to deliver us helpless and hopeless sinners from the damnation of hell? If a person has the

feeling that this earth with all its painfulness and disappointment, with all its dissoluteness and dissolution, can never with its perishableness satisfy the imperishable soul, and in pursuance of this loftier feeling vaguely seeks a better state of existence and strives to live above the earthliness and meanness of men and things in his environment, why should any Christian disquiet his mind by suggestions of divine revelation given in Holy Scripture as the only guide through the darkness of this world, and of salvation through the atoning sacrifice of the Son of God as the only possible escape from the wrath to come? The questions are cunningly devised. They are ensnaring. They seem to silence all objection. They chime in with the unionistic fashions of the day, which repudiate all insistence upon pure doctrines. But if they were not the questions of reputed wise men we still could not refrain from saying that they are the questions of fools.

Imagination has its place in our earthly life, so beleaguered by sin and hampered by disability. We are even disposed to assign it a place comparatively high and honorable. It furnishes many an oasis in the desert through which we are journeying, and many a vision of beauty that is restful on our weary way. But when it is substituted for sense, mental sanity is wrecked. The man who is content with a picture of water when he is thirsty, or a fancied loaf when he is hungry, may be admired for his philosophy which rises above the vulgar things of sense, but he is all the same a fool whose fancies will not save him from starvation. Least of all could mere pictures which imagination paints furnish the help which is needed for our immortal souls that shall live when this earth shall be no more. The sin which is upon us, and the death which it brings, are not imaginary. They are real. They exist not only in fancy, so that they could be displaced by other pictures which imagination

paints and which are more pleasant to contemplate, but they are horrid facts of the real world. If my sin were merely a subjective affair of my fancy, and the curse which my God has pronounced upon it were merely a picture which the imagination has drawn to coincide with the fancied sin, it would be an easy thing to bid the whole nightmare-vision depart and a scene of blessedness to appear, just as the poet bids the dead arise and bring joy to the friends that had bewailed his death. But the sin is a horrible fact, and the curse that is on it is dreadfully real. No fancy work can rid the soul of that fact and that reality. And any person who comforts himself that any subjective thing of fancy will do away with that dreadful fact, and furnish deliverance from the awful consequences of that fact—nay, is he not, in spite of all the hesitation that charity and courtesy suggest about saying it, simply a fool?

He is a fool because contrivances of man's imagination, or of reason either, can neither save nor sanctify the soul which has sinned and which God in His righteousness condemns, and must condemn because He is righteous.

Schemes which men, rejecting or ignoring the marvelous plan of salvation revealed in the Holy Scriptures, have devised to deliver from the damnation that the Lord of the universe and Judge of all the earth has denounced against sin, are utterly futile. By no possibility can they save. They cannot atone for human depravity and wrong-doing, and cannot deliver from their unutterable consequences. The wages of sin is death. The soul that sinneth, it shall die. That is the irrevocable law. Rebellion against the Divine Majesty that rules the universe cannot go unchecked and unpunished. The divine government in righteousness can be maintained only by crushing such rebellion and rendering it powerless to effect the universal ruin which would be its outcome, and which would forever suppress the reign of righteousness and peace and blessedness. Even if men

would be led to abandon their ways of rebellion and sin, and to accept the holy government of God, they could not thus undo the work of sin, which has brought death into the world and all our woe. If that death and that woe were a thing of the imagination, we might escape its misery by building air castles and retiring to their fancied bliss until the calamity be overpast. But death, and all the pain that issues in death, are terribly real. They are things of daily experience and of daily sorrow. What can we in our impotency do to escape the curse of sin that is on us, and that remains on us in spite of all our effort to escape the awful doom? There is absolutely no help and no hope for us but in the atoning blood of the Lamb of God who taketh away the sins of the world. All the efforts of righteous men to save themselves by righteousness which they imagine themselves to possess, or by works of righteousness which accordingly they think themselves to have done, are vain in the presence of our righteous God, who judgeth righteous judgment. No air castle will afford us any refuge from the damnation of hell that is the real doom of the sin that is real. Our only hope is in the real sacrifice of the Word made flesh, who alone could atone for our sin and secure a righteousness for us that would avail before God. There is no way to be saved but through the redemption which is in Christ Jesus, who loved us and who gave Himself for us. All human plans and contrivances avail nothing for our rescue from the curse of sin that is upon us. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness towards us through Christ Jesus. For 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, 4-9. All the imaginations of men's hearts which imply that there is any health or strength in them to overcome the sin that is their misery, and its curse that is their death, are idle dreams from which they can only awake to everlasting horror. There is an infinite debt to pay, and let no puny mortal flatter himself that his poor penny which is a counterfeit at that, will suffice to pay it. If the price which Jesus has paid is rejected, there is no hope for wretched man. He is only building castles in the air when he hopes to escape the damnation of hell without it.

Equally baseless are all the solacing dreams of a holiness by human efforts which are supposed to satisfy the law's demands. It is true that he who doeth the things written in the commandments of God shall live. They are the expression of divine righteousness, which is pure and perfect, and what they require of man is the perfect purity for which man, made in the image of God, was designed. Do what they demand, and you will fulfill your destiny, and certainly you shall live: certainly you shall live forever in the perfect bliss which God meant His rational creature to enjoy. Unquestionably it is true that when the divine purpose that man, made in the image of God, should live in holiness, is carried out, man is happy forevermore. But it is not true that the human race has accomplished its destiny and been faithful to its calling. It is not true that a single individual of the race has fulfilled his destiny. "All have sinned, and come short of the glory of 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, 12. It is not true that any one of the race that is conceived in iniquity and born in sin fulfills the holy law which God has given for our guidance and our good. We can read that law, and ought to read it and ponder it, but we are building air castles when we flatter ourselves that we have fulfilled it. The souls that claim perfect sanctification, and glory in their

dream, have never pondered it to their profit and have never understood its deep spiritual import, or they have deceived themselves in regard to the condition of their hearts and the character of their lives. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1, 8. No one can have read the law aright if he imagines that his faulty life in the flesh fulfills its requirements; no one can have read his heart aright if he imagines that all its motions accord with the requirements of the law. In the present condition of man the law never attains its end until it has brought him to see his sinfulness and wretchedness and hopelessness. "For by the law is the knowledge of sin." Rom. 3, 20. That sin cannot be gotten out of our nature by any dreams of our fancy. It is there, and it brings death, in spite of all vain imaginations that spring from sinful human hearts and deceive them to their everlasting hurt. Dreams of perfect holiness under the holy law may comfort for a while on this earth, but they will not pass for realities in the righteous judgment of God.

It is passing strange that men who have the ability to think should be led into the delusions of lunatics, who are incapable of distinguishing between facts and fancies. Castles in the air may be very beautiful, but they satisfy no other want than that of the imagination. In these cold nights one will freeze if he has no other place to sleep than the luxurious beds which they present; in these hard times one will starve if he have no nourishment but that of the royal feasts which they afford. Let rational creatures exercise a little of that common sense which is so often urged against the glorious and comforting truth of the gospel, which God has in mercy revealed for the guidance and rescue of benighted mortals that are floundering helplessly in the mire of sin and death, and let them quit making fools of themselves and leading fellow mortals to everlasting destruction by making believe that subjective impressions are just

as good as objective reality, that comfortable fancies are just as good as enduring facts, and that castles in the air are just as good as buildings that have foundations.

M. LOY.

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### EDITORIAL.

BE OF GOOD CHEER.—When the angel made the first announcement of the Messiah's birth he said: "Behold, I bring you good tidings of great joy, which shall be to all people." Christians love to read and hear these gracious tidings, and they are a perennial spring of Christmas joy. The more pity is it that so many churches, in their celebration of the joyous Christmas festival, consent to push into the background, if not to ignore entirely, the great fact that the Consolation of Israel has come—that unto us a Savior is born who shall save His people from their sins—and to celebrate the Redeemer's birthday by clownish performances and carnal merry-makings, which even many of those engaged in them would feel to be a desecration of the Lord's house and the Lord's day if they occurred on Sunday. We beseech the ministers of the Gospel to reflect a moment on the design of the Church and the commission which God has given her, and to ask themselves, in the light of the solemn warnings respecting the great day of judgment, whether the farce and frolic that characterizes many so-called church celebrations of Christmas, are in accord with the purpose and calling of the communion of saints. Let none be deluded by the sophistry that human nature has other wants than those which are spiritual, and that the church does not wisely reckon with human nature when it fails to supply them and thus to win those who want them supplied. It is not the Church's calling to preach anything else but Christ, and to supply any want but that of salva-

tion, which Christ alone can supply. That must always be the chief thing in the efforts of the church, and when that is set aside by a congregation, it fails to fulfill its mission. If people want a sumptuous dinner on Christmas, and the children want toys and nuts and candies and cakes, let them have their wish so far as their means permit and the good gifts of God are enjoyed in moderation. "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the Word of God and prayer." 1 Tim. 4, 4. 5. But it is not the office of the church to supply such enjoyments, which are otherwise amply provided for. If she has the desire and the means to illustrate her good will to men by bestowing on Christmas some unusual gift upon the poor, who have little opportunity to indulge in luxuries, no Christian heart that is pervaded by the Christmas joy will be likely to complain, though the conviction be settled that that would be much better left to individual charity, which is usually most active at Christmas-tide, and to individual judgment, which is most likely to know where gifts are most needed and would be best appreciated. But whatever may be done, never is the church justifiable in making Santa Claus merriments a substitute for the celebration of the Savior's birth, and the frivolous fun of Christmas entertainments a substitute for the announcement and prayerful application of the good tidings that the Christ has come to save us from our sins. It is not the joy, whether carnal or otherwise, that must be the aim of the celebration, but the joy in the Lord. Without that all other joys are of little, because only of transient worth; with that all other joys are hallowed and heightened. Christmas brings us good cheer through the announcement of a Savior come to deliver us from the death into which sin has plunged us, and through the power of the Holy Ghost which that announcement conveys for their deliverance from the curse by faith and their assurance of a glorious inheritance

with the saints in light. May our celebration of the beautiful festival of Christmas, with its blessed message of salvation to all people, not be degraded to a poor entertainment of the natural man, with pleasures which the theatre or even the dime museum might afford equally well. "Rejoice in the Lord always, and again I say, Rejoice. Let your moderation be known unto all men: the Lord is at hand." Phil. 4, 4. 5. There are pleasures of eating and drinking in which men are prone to indulge. They are natural, and within the limit prescribed by the Word they are right. But the blessed truth of Christmas brings us the possibilities of a higher joy in Christ through faith in His name. The realization of that is the Church's calling.

When the good tidings of salvation are received into the soul there is in our possession a perpetual source of good cheer. It enables us to rejoice in the Lord always, for it furnishes the strength and the comfort which are needed for time and for eternity. "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come. This is a faithful saying, and worthy of all acceptance." 1. Tim. 4, 8. 9.

The greatest calamity that has or would have befallen the human race, and the greatest obstacle in the way of all good cheer among men, is the introduction of sin. That is a violation of God's will and order, and is thus the disturbing element in the execution of the Creator's design in regard to His intelligent creature. That creature has gone wrong. Man has made a failure of his mission. Sin has entered into the world and death by sin. That means misery. How can human beings, who, in virtue of their high endowment, can at least to some extent realize the wretchedness around them and experience the disharmony within them, be of good cheer amid all the jangling and all the woe that presents itself to our view on every side? And when more light is shed on the situation by a revelation of justice

which denounces eternal penalties upon the wrong-doer, what is there yet in this dismal scene of sin and this terrible prospect of damnation that would suggest good cheer? Pessimism seems in this view the most natural and, on the basis of nature, the most rational system of philosophy. But the gospel offers what nature cannot devise or receive. It presents a Savior from sin and death. It brings a power of God unto salvation to all them that believe, and reveals a righteousness in Christ of which man's philosophy never dreamed. On the basis of the redemption effected through the life and death of God manifest in the flesh it calls to burdened sinners, "Be of good cheer, thy sins be forgiven thee!" Sin and death, and all the woe that is the result of sin working out its power in the world unto death, have lost their despotic authority over them that believe in Jesus, who came to save His people from their sins. They are of good cheer; for though they live in a world of sin and suffer for a season, they are heirs of heaven and rejoice in the hope of glory.

Nor are they without the cause and motive for good cheer in their earthly pilgrimage. They may have heavy crosses to bear and many tribulations by the way. Faith in Christ does not exempt us from suffering here. It even subjects us to the trials of persecution to which unbelievers are not exposed. Those who follow Christ may be poor and sick, and suffer pains of mind and body like other men. And yet they are not troubled like those who know not God. The faith which enables them to trust in the Lord Jesus for the forgiveness of sins and deliverance from the death which is the wages of sin, at the same time enables them to trust in God for the supply of all earthly wants, especially as the same mercy that assures them of salvation in Christ assures them also that our heavenly Father will provide for all their wants during the journey to the better land. So far as the soul is not of good cheer in this regard it is

allowing the enemy to suggest doubts as to the certainty of the divine promises, just as in regard to the forgiveness of sins the fears which disturb the Christian's good cheer arise from the suggestions of Satan that, after all, a righteousness of our own may be demanded on the judgment day, and that the righteousness which is of God by faith will not meet the requirement. The promises of God in regard to our daily bread are enough to exempt us from worrying cares about our earthly life, just as the promises of God in regard to our salvation in Christ through faith are enough to remove our tormenting fears and doubts in regard to the future life. We are to cast our cares upon God, for He careth for us, and maketh all things work together for good to them that love Him. Be of good cheer, for you have a Savior that fits you for heaven and a Father that provides while you sojourn on earth.

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LUTHERANISM is such a thorough and consistent statement of the truth revealed in Holy Scripture for our salvation, that all attempts to remodel it in the interest of imaginary new reformations only cripple it and render it unrepresentable. This has been often shown since the glorious days of the Augsburg Confession in 1530. Men have often tried to adjust the doctrines there and then confessed to the fashion of the time, but always with more or less ignominious failure. The so-called American Lutheranism, which is an effort to adapt the Lutheran Confession to the spirit of the Reformed churches which are more popular in this country, is no exception. It has only resulted in the emasculation of Lutheranism, and given us Reformed churches under a name which does not express their nature, so that neither the Reformed, whose doctrine they hold, nor the Lutherans, whose name they bear, can be satisfied with their conduct. The Lutheran Church in the days of the

Reformation adhered to the teaching of the Holy Scripture, and refused to admit Zwinglian and Calvinistic reasonings into its creed. It does so still. It stands by the Augsburg Confession now as always, in this country as in other countries. The abandonment of the doctrines there confessed is the renunciation of Lutheranism, and is this all the same if the Lutheran name is retained and many are thus deceived. A radical writer, who saw and shrank from the difficulty of uniting Romanistic and Rationalistic speculations with the Bible truth which the Lutheran Church confesses, recently said with commendable honesty and candor: "The doctrine of Luther cannot be mended: it must be overthrown. The ecclesiastical mythology which dominated the thinking of Luther must be entirely cast aside." Certainly. If you want to make the human notions of advanced science and philosophy the way of salvation instead of the revealed will of God, against whom we have sinned and whose infinite mercy alone can save us, there is no use of trying to graft that upon the biblical system which Luther taught. It is utterly heterogeneous. Nature and reason know nothing of grace, and nothing of redemption through the incarnation of the Son of God and His vicarious fulfillment of all righteousness, which was and is demanded of us. The "ecclesiastical mythology which dominated the thinking of Luther" dominates the thinking of Lutherans to this day, and in this land as well as in other lands. For what the writer who uses the expression means by it is simply the Christian confession of Christ and Him crucified for the sins and the salvation of our lost world. To him the incarnation of the Son of God, that He might be the Savior of the world by His sufferings and death as our Substitute under the law, may seem a myth; to us it is the great truth of our salvation which brings joy to all believing people. This blessed truth, revealed from heaven for our comfort, can of course not be made to harmonize with the natural



suggestions and ratiocinations of souls that sit in darkness, though they imagine in their proud conceit that they know all that God knows or can know. Luther's Bible must be set aside before man's wisdom can prevail.

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MAN'S INABILITY to will or to do that which is pleasing to God, and which is on that account called spiritually good, is not to be explained by assuming that the fall of our first parents resulted in a destruction of the will. The faculty of choosing and determining, which is ordinarily called will, remained after sin had entered into the world. Man did not become a block or a brute. He was still essentially the rational creature which God had made him to be, with all the essential powers which in the design of God belonged to him as a rational creature. He could know and feel and will after the fall, as he could before that dreadful catastrophe, which brought sin into the world and all our woe. He did not become a creature that had no intellect and sensibility and will, and thus cease to be the creature which is called man. He was not reduced to a stone or to a plant or to an irrational animal. He still retained his rationality, and so God dealt with him still. The whole divine plan of redemption contemplates him as man, not as a stock or a stone. He can know yet and feel yet and will yet. His will has all the essentials still of that which we call volition. Let those who desire to know the truth in regard to the liberty of the will not overlook the important fact that it belongs to the nature of the will to make choice. A faculty that cannot do this, whatever else it may be, is not will. What is spoken of as liberty of action and liberty of specification is simply possession of will power. The planet or the clock has no liberty to move otherwise than it is made to move, because it has no will at all. If either had a will it could at least choose otherwise than it rolls and runs, even

if it were incapable of executing its volitions. God made the planets to move in a certain course, and in that way they must move: they have no choice. Man made the clock to move in a certain way, and it does its work and fulfills its mission by the mechanism which controls its movement; it has no choice. These things have no will. That is the simple reason why they have no choice. And that is the simple reason why the question of liberty has no relevancy in the consideration of their action, and therefore why the question of responsibility does not present itself to the mind that contemplates their action. Only where there is will is there liberty and accountability, and only where there is will is there a possibility of a creature doing otherwise than it does. Man is not a cunningly contrived piece of machinery that moves now thus and now otherwise, baffling all human understanding in its movement, thus when reason would require its movement otherwise, but an intelligent creature that can choose his own course and determine his own action, and that can therefore perform surprising exploits. Whether in his original or in his fallen state, he is man, not a machine. He can will, and thus choose his path. But by the fall he has lost spiritual power, and to that extent and in that domain his will is enslaved. He has not lost the power of will any more than he has lost the power of knowing and feeling. The loss of the original knowledge and righteousness and holiness, which constituted the image of God, is not the loss of the faculties which had these perfections. Man could know and feel and will in his degradation still, though he knew not God and His good will, felt nothing of the blessedness of holiness, and willed nothing of the righteousness in which and for which he was created. How could he will what God wills when he was shut out from the knowledge of God and His good will, and how could his affections move him to will holiness when corruption had seized upon them, and all their motions were un-

holy? "God saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually." Gen. 6, 5. How then, though the formal power of will existed still and exerted itself vigorously in the sphere of evil, could any good volition be put forth by such a creature? All men in their natural state walk "in the vanity of their own 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; who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. 4, 17-19. Among these we also "had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." Eph. 2, 3. It darkens the entire doctrine of man in his depravity to think and speak of him as a corpse that is organic matter in process of decay. The body from which the soul has fled and that is passing into dust is not a man: it lacks that which is essential to humanity, and with which it must be united before the man can be judged according to the deeds done in the body. The soul that is dead in trespasses and sins is not such a motionless corpse. It is not a material thing and therefore not a corpse at all. It is dead to righteousness, but therefore all the more energetic in the work of unrighteousness. The will in man's natural condition continues to act, and of course continues to act as will, which means that it chooses whether this or that shall be done, and whether, when solicitations are offered, an act shall be performed or not performed. The enslavement of the will consists in the loss of the knowledge and the love of righteousness, and the consequent inability to put forth any volitions that are spiritually good, so that, although the will still exists and is still free to choose, it is in a condition to choose only evil.

WHAT IS ESSENTIAL FOR CHURCH UNION and what is essential for individual salvation is not the same thing, and cannot, without great injury to souls, be regarded as the same thing. Only the most superficial thinking and the most palpable disregard of the Lord's teaching will conclude that the least which is necessary to save a soul is the most which is necessary to secure the ends of the church. Suppose that a person were brought to a knowledge of his sin and to faith in Christ unto the forgiveness of sin, though he had never learned that all others are equally sinful and that the salvation which he enjoys is designed equally for all others, and though he had never heard that we are saved by grace or even whether there be any Holy Ghost—would that be sufficient for all cases and therefore the sum of doctrine necessary for the church? No doubt some souls are saved in an ignorance that would excite our wonder, if we were made aware of it; and it is not a little comfort to Christians, who are striving to spread the truth in Jesus and lead benighted souls to the light of the gospel, to know that many a poor soul that has learned but little is still saved, because it has known and believed the love which God hath given to us in Christ unto the remission of sins. But is it at all reasonable to conclude on that account that the church has done its duty when it keeps all men in ignorance of revealed truth, except so far as that truth is absolutely necessary to save any soul in the most favorable circumstances? If some, as is reported, have lived without eating for weeks and even months, is the conclusion rational that therefore furnishing food once a month is all that is needed? Or if, when the food supplied contained poison and one who ate it escaped with his life, is it rational to infer that such food meets all requirements and all trouble to furnish something better is needless? It is possible for souls to be saved with little knowledge of saving truth, as it is possible to support life with little corn and water; but it is childishness to conclude from this that any-

thing beyond the little that in some cases answers the purpose is superfluous. The little that may be enough in one case is not enough in another, and the little that may sustain life for a while is not enough to support it for a longer period. What the church must insist upon is the truth which is adapted to all the various wants of men under all the varying circumstances in which they may be found, so that by all means some may be saved. The church must be faithful to her Lord, who knows best what truth is needful to man, and who has given the commission to teach "all things whatsoever I have commanded you," and must maintain this teaching in all its fullness lest one doctrine after another be declared unnecessary until there is nothing left to save the soul.

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## CONTENTS OF No. II

	PAGE
AEON AND AEONIUS, by Rev. C. B. Gobdes.....	65
A SHORT HISTORY OF PIETISM, by Rev. P. A. Peter.....	75
THE FREE MAN, by Rev. J. Sheatsley.....	86
CURRENT THEOLOGICAL AND RELIGIOUS THOUGHT, by Prof Geo. H. Schodde, Ph. D.....	108
EDITORIAL, by Prof. M. Loy, D. D.....	115

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# COLUMBUS

## THEOLOGICAL MAGAZINE.

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Vol. XV.

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### ÆON AND ÆONIOS IN THE CLASSICS.

The definition given of æon by the antagonists of the doctrine of eternal punishment is duration determined by the subject to which it is applied. According to this definition æonian may denote any length of time. Applied to the Old Testament priesthood, it may mean a duration of several centuries, applied to the everlasting hills, it may mean several thousand years, applied to God it means eternity. But it is not the word æonios, by which the attribute of eternity is predicated of God, but God imparts the meaning of eternal duration to the adjective. We do not hesitate to agree that in the evolution which the meaning of this word has undergone, there was a stage when the word specified determined the duration signified by æonios, but we emphatically deny that this was the case invariably after usage had given new meanings to this word, which were surely suggested, perhaps even determined by its genesis and etymology. It is true that æon is used in the classics for age, or lifetime, or world, in the same manner as in the New Testament, but it is also true that the idea of eternity as soon as it began to play a role in Greek literature was generally expressed by æon, its derivatives, compounds and reduplications.

We must not permit ourselves to be led astray by contentions made on the grounds of etymology. Words are not, cannot, invariably be images of ideas reflected in a faultless

mirror. Frequently words are merely symbols standing in connection with phenomena which they serve rudely to describe. Words significant of phenomena in the sphere of the mind and the soul and therefore current in the sciences of psychology and philosophy have, as a rule, originally denoted material objects. No word in any language can have eternity as its first and originally intended meaning, because of the incomprehensibility of the idea and its comparatively late advent in the world of thought and literature.

One of the oldest Greek writers is Homer, who lived and sang his sweet epics about eight hundred years before Christ. Our opponents make much capital out of the fact that with Homer *æon* does not mean eternity. This we do not deny. But two facts are to be considered relative to the Homeric use of the word under consideration. In the first place, Homer never deals with abstruse thoughts like eternity; in the second place the ancient nations, including even the Hebrews, had no word upon which the meaning of eternity was stamped as clearly as upon our English equivalent. The thought of endless duration is comparatively a modern conception. Very few of the Old Testament saints even clearly apprehended the idea of endless duration. The Jews expressed a past eternity by the phrase: Before the world was; and a future eternity by the words: When the world shall be no more. In Homer *æon*, generally standing in connection with *ψυχή*; means life time or existence. A few examples will illustrate the Homeric use of *αἰών*.

Il. IV, 478.

οὐδέ τοκεῦσιν

θρέπτα φίλοις ἀπέδωκε μινυθάδιος δε οἱ αἰών

Ἐπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.

(He did not return to his parents filial works, but his life so young, was destroyed by Ajax the bold with conquering spear.)

II. XIX, 27. Ἐξ δ' αἰῶν πέφραται, The life is slain out of him. In the course of centuries the word αἰῶν received new meanings in classical thought. Always referring to duration, it came to mean indefinite duration, at length infinite duration. Whereas at one time the word which it modified determined the duration, classical usage gradually gave this word and its derivatives a fixed meaning. The last proposition is denied by our opponents. As long as the above given definition is held to be correct they can define æonian punishment as "the punishment administered for correction until such a time as the law of God has been vindicated and His children have been reformed." I shall show a passage in which the word αἰώνιος had a fixed meaning independent of the duration signified by the specified word. The following passage occurs in Plato Rep. 363: "But the blessings which Musæus and his son Eumolpus represent the gods as bestowing upon the just, are still more delectable than these; for they bring them to the abode of Hades, and describe them as reclining on couches at a banquet of the pious, and with garlands on their heads spending the whole time in wine-bibbing, the fairest reward of virtue being, in their estimation, an *everlasting carousal*." The italicized words are in the original μέθην αἰώνιον. A judicious mind will readily see that the duration here signified by αἰώνιος is not determined by μέθη, but that the duration of μέθη is determined by αἰώνιος. A carousal lasts generally for a night, but according to Musæus, whose views Plato criticises, the carousal was to be æonian. May αἰώνιος be held to mean here perpetual or everlasting which latter was evidently the view of Musæus, as understood by Plato, this one passage shows our opponents' definition of the classical and N. T. meaning of αἰώνιος to be very much at fault. *Αἰώνιος is used to determine the duration of the word with which it is associated.*

Let us turn to Aristotle the great classical writer and philosopher. He not only totally disagrees with modern

latitudinarians concerning the definition of *αιών*, but unmistakably states it as his opinion that usage has assigned the word *αιών* the meaning of eternity, and that this usage was inherited from the ancients who in their turn had received this word through divine direction. In the ninth chapter of the first book of his famous work *De Cœlo* we find the following description of eternity.

χρόνος δὲ ἀριθμὸς κινήσεως; κίνησις δ' ἀνευ φυσικοῦ σώματος οὐκ ἔστιν. Ἐξω δὲ τοῦ οὐρανοῦ δέδεικται ὅτι οὔτ' ἔστιν οὔτ' ἐνδέχεται γενέσθαι σῶμα. Φανερόν ἄρα ὅτι οὔτε τόπος οὔτε κενὸν οὔτε χρόνος αὐτὰ ποιεῖ γηράσκειν, οὐδ' ἔστιν οὐδενὸς οὐδεμία μεταβολὴ τῶν ὑπὲρ τὴν ἐξωτάτω τεταγμένων φορᾶν, ἀλλ' ἀναλλοίωτα καὶ ἀπαθῆ τὴν ἀρίστην ἔχοντα ζωὴν καὶ αὐταρκεστάτην διατελεῖ τὸν ἅπαντα αἰῶνα. Καὶ γὰρ ταῦτα τοῦνομα θεῖως ἐφθέγγεται παρὰ τῶν ἀρχαίων. Τὸ γὰρ τέλος τὸ περιέχον τὸν τῆς ἐκάστου ζωῆς χρόνον, οὗ μὴθὲν ἔξω κατὰ φύσιν αἰῶν ἐκάστου κέκληται. Κατὰ τὸν αὐτὸν δὲ λόγον καὶ τὸ τοῦ παντὸς οὐρανοῦ καὶ τὸ τὸν πάντα χρόνον καὶ τὴν ἀπειρίαν περιέχον τέλος αἰῶν ἔστιν, ἀπὸ τοῦ ἀεὶ εἶναι εἰληφῶς τὴν ἐπωνυμίαν, ἀθάνατος καὶ θεῖος.

“Time is a notation of motion, but motion without a physical body is impossible. But beyond the heaven (starry heaven) it has been shown that there is neither a body nor can there be. It is plain, therefore, that there is neither space nor void there, nor does time make those things old, nor is there any change of anything situated beyond the outermost orbit; but unchangeable and without suffering having the best and most sufficient life they continue for *all eternity*. For this name (*αιών*) has been divinely uttered by the ancients. For the period embracing the life time of each individual, to whom, as regards nature, there can be nothing beyond, is called each one's eternity (*αιών*). And according to the same logic the period embracing *all heaven and all time and infinity* is called æon, immortal and divine, having received this appellation (*viz. αιών*) from the fact that it always exists.”

We make the following observations on this passage which evidently relates the origin and meaning of *αιών*.

In the first place Aristotle used the phrase τὸν ἅπαντα αἰῶνα to convey the thought of “all eternity.” There can be no mistake as to the sphere denoted by *αιών*. Aristotle clearly

speaks of that which is above time, change and space. That is eternity. This is called by Aristotle *αἰών*. Hence it is evident that contemporaneous usage expressed the idea of eternity, which at that time had become fairly established in philosophical thought, by the word *αἰών*. Moreover he calls that *αἰών* which embraces *all time and infinity*. According to his judgment "all time and infinity" is properly expressed by *αἰών*, because that means "that which ever is." That the life time of the individual is also called *αἰών* he explains by the limitation of his life, beyond which there is nothing, as regards nature. Therefore one's lifetime is metaphorically called one's eternity. As to the origin of the word, Aristotle believes it to have been given of God. That explains to his satisfaction why its broader meaning is the true one, though for centuries the narrower meaning was alone known. So astonished is Aristotle at the elasticity of *αἰών* and its native power to express broad conceptions that he does not hesitate to declare its larger and chronologically later meaning the natural and divinely intended one, and to declare its application to periods of time merely metaphorical.

Aristotle may have been all wrong in his derivation of *αἰών*. It may come from *Αο* (to breathe), though its radical is more likely *ἀεί*. It is sufficient for us to know that his views, clearly expressed, demonstrate that contemporaneous usage had assigned to *αἰών* the meaning of eternity, for otherwise he would have made no attempt to define its meaning as *that which ever is, beyond time, space and change*, and to trace this meaning from its etymology. When, now, modern latudinaricians, in spite of this testimony of the Greek master, want to show that *αἰών* can not mean eternity, on the ground that *ἀεί* does not genetically denote infinite duration, but merely continuity, they apply means which, generally applied in linguistic research, would render all language and every language an unreliable vehicle of expression, and expressions long established by the argument

of scholars and the masters of diction and expression, would be open to the whims of every iconoclast. If *αἰών* (that which ever is) cannot express eternal duration, then eternal duration can not be expressed at all. Then critics A. D. 4000 could prove that the English had no word for eternal duration, because the genetic meaning of eternity is not unending duration. It is not etymology which determines the current meaning of a word, but usage, though etymology is a potent factor in establishing usage. Let us take the Greek word *ὑποκριτής* used in the New Testament for dissembler or hypocrite. With the classics this word had no such meaning. It meant one who answers in a dialogue, declaims, acts. By gradual stages the meaning of insincerity was superadded to its native meaning, until usage made it serve the purposes of Christianity by denoting through it the character of a person consciously devoid of life and truth but notwithstanding pretending to possess these attributes. Consider the word hypocrite in the light of its genesis and etymology and the application of so honorable a title to the Pharisees will appear unintelligible and groundless; consider it in the light of N. T. usage and you see the perfect propriety of applying this epithet to the Pharisees and all insincere persons in general. In view of the influence of etymology upon usage we have no trouble in understanding why the honorable *ὑποκριτής* of the classic period became the hypocrite of the LXX and of Christ. Seeing words in our and other languages changing their meaning, until the same word has in different periods almost contradictory meanings, we should not be astonished when the *αἰών* of Aristotle and the apostles has a wider meaning than that of Homer. The former endeavored to define the meaning of eternity and to clothe this conception in the garment of human expression, whereas the latter's references to eternity are incidental, sporadic and devoid of clearness.

Despite the plain definition of the word and the expo-

sition of the notion, as expressed through the word, by Aristotle, our opponents think that they have reason to believe that in Aristotle's mind αἰών did not denote eternity. They seek to fortify themselves behind the fact that Aristotle and other Greek classics express ideas other than eternal duration by the words αἰών and αἰώνιος. So when in De Mundo (Cap. V. p. 609 C.) Aristotle speaks of sun, moon, and stars moving from æon to æon (ἐξ αἰῶνος εἰς αἰῶνα) he shows what the New Testament writers have shown that the word means also age, and does not in certain connections convey the larger meaning. This Aristotle himself admits when in the passage above quoted he gives a history and definition of this word. More plausible and serious is another objection raised against our imputation to Aristotle of expressing eternal duration through the word αἰών. Αἰών is frequently enlarged by descriptive adjectives, particularly αἰδιος, which means ever-continuing. Such adjectives appear to prove that the naked noun does not express eternity. We might turn the weapons of our antagonists against them and claim that αἰδιος can not mean eternal, for it contains the same radical as αἰών, viz. αἰεῖ which, they contend, denotes continuity, but not duration. But we need not take recourse to such a measure. A phrase like αἰών αἰδιος is tautology, which is a perfectly legitimate figure of speech. When Aeschylus calls Jupiter "King of the never-ending æons," when Aristotle states that the æon of heaven is immortal or when the same author describes God as having an "æon continuous and eternal (αἰδιος), they do not qualify αἰών by such adjectives, as if αἰών itself did not mean eternity, but must receive this meaning from an added adjective. On the contrary, they make use of precisely such rhetorical expressions as we do. Do we not use expressions like the following: Endless eternity, unending eternity, everlasting eternity? Do we not say: The *eternal* God? Yet this, strictly speaking, is tautology, for eternity is an essential attribute of God.



A candid mind can not fail to see that classic and sacred writers by preference use the word *αἰών* either by itself or in its reduplications, or in connection with descriptive adjectives, in order to express unending duration. It is seldom that the other word for eternity, viz. *αἰδιότης* is used either in the classics, or in the Holy Writings.

A few more examples from the classics will show that *αἰών* and *αἰώνιος* were firmly established in usage as denoting unending duration, and that the LXX and the apostles did not turn this phrase aside upon new grooves of meaning. Aretæus contrasts *αἰωνίη* with *χροινή*. *Ὁδὸ χροινή μιῦνον . . . ἀλλ' αἰωνίη.* (Cur. M. Ac. 1. 5.) As *χρόνος* includes all the aeons of time, only one conception can contrast with *χρόνιος*, viz. eternity, which the ancient physician expressed by *αἰώνιος*, as the N. T. writers have done.

In Agamnon v. 553 Aeschylus asks the question: *Τίςδὲ πλὴν θεῶν ἄπαντ' ἀπήμων τὸν δι' αἰῶνος χρόνον;* (who, except the gods, is without care during eternity's time?) The sense of eternal duration is here most certainly conveyed by the word *αἰῶνος*. The expression is similar to Aristotle's *τὸν ἄπαντα αἰῶνα* and Plato's *τὸν αἰῶνα* in the sense of "for ever" (Tim. 370.) With Lucianus, Diodorus, Lycurgus and others the phrase *τὸν ἄπαντα αἰῶνα* is of frequent occurrence and the sense is always unmistakable. That the same writers use *αἰών*, as Homer, in order to denote age or life-time, shows the elasticity of this term. A modern writer who in one chapter speaks of a wily scoundrel placing implicit confidence in his own sagacity, and in another chapter of a child of God having implicit confidence in the grace of the heavenly Father, uses the word rightly in both instances, though in one case it implies something little short of idolatry, in the other a heavenly condition wrought of God. In the same manner *αἰών* may denote an age of time in one instance, in the other the unending aeons of eternity. We do not hesitate to affirm that *αἰώνιος*, like our English

“eternal”, can seldom, either in the classics or N. T., be brought to mean something less than “eternal”, except by the application of much sophistry. In the light of classical phraseology we may safely accept Aristotle’s definition as in harmony with both etymology and usage, though usage is sufficient to determine the current meaning of a word. There is nothing in the composition of the word *αἰών* to refute the claim that its inherent meaning is eternity, though it cannot be proven to have been its first meaning historically.

It need not surprise us that in some periods of literature what appeared to Aristotle the larger and inherent meaning of *αἰών* was unknown and that its narrower meaning directed the use of the term. And logics from all languages can be found in abundance to show, that when a language has become petrified and its expressions fixed, the meaning attached to words was not the true meaning which they had when the language was in its formative stage. All mythology, considered in the light of modern research and the science of comparative theology, furnishes evidence in point. The Zulus whose mental faculties show less development and power than those of any other people, believe that their ancestor (they worship their ancestors) derived his origin from a reed. Such nonsensical belief is, according to Max Muller, to be explained by the ignorance of this people of the original meaning of an important word in their language, viz. Uthlanga. It means, at the present time, father, progenitor. But originally it meant reed. As a reed will produce branches, this word was originally used to express the notion of ancestry. A father was called the uthlanga of his children, because they sprung from him as the branches from the reed. This metaphorical meaning became in the course of time the accepted meaning, while the original and native meaning was relegated to the limbus of oblivion, the only remaining vestige being the superstitious tradition prevalent among the Zulus that they have sprung originally from a reed.

The Greeks have embalmed the tradition in their literature that Artemis and Apollo murdered the twelve children of Niobe. But Niobe was in the childhood stage of the Greek language, the word for winter and snow. The legend was originally only a poetical expression of the vernal combat which recurs regularly, in which the beautiful but impotent children of winter are killed by the powers of spring. A word having become obsolete and finally misunderstood led to the legend which in its literal meaning is certainly not complimentary to ancient religious thought.\*

Primitive men, before Sanskrit, Latin or Greek was spoken, before the separation of the Arian nations, before the Gods of the Vedas were known in the valley of the Ganges, before the oracles of Zeus attracted its devotees to the groves of Dodona, believed in one God, the source of all light. All languages testify to this; Dyaus, Zeus, Jupiter, Tyr embody the idea of light and of brightness. In the process of spiritual obscuration light-giving bodies were deified or given guardian deities, while the antagonizing elements of darkness received the same dignity. In this way the diverse mythologies which show many points of mutual kinship, received form and color. The most potent factor in the formation of the religious beliefs of the ancients was, in all evidence, their perversion and misunderstanding of names and words transmitted from their ancestors, upon whose fancies, to some extent, the beauty of Eden was still limned, together with the traits of the One God.

Many more analogies could be shown proving that words are misunderstood and that such misunderstanding will lead to false views, absurd fancies and dangerous applications. The definition of Aristotle was the utterance of a seer. The word *αἰών*, in the New Testament, is divinely given.

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\*Acc. to Max Mueller.

Our Lord called Himself in His Word the æonian God. The condition and reward of the godly, by His direction and inspiration, has been called æonian life, and æonian is the self-chosen punishment of the ungodly. The duration of the Divine Being is the duration of the felicity of His children and the duration of the misery of the lost. The application of these terms to temporal conditions is hyperbolic and metaphorical, or peculiar to a phase of thought still devoid of the idea of eternity, or a continuation of the use of the chronologically earlier meaning after the word had come to mean eternity, or finally a wicked heresy, as in the case of Universalists and Adventists, who wrest the Scriptures to their own destruction.

CONRAD B. GOHLES.

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## A SHORT HISTORY OF PIETISM.

BY REV. P. A. PETER.

### CHAPTER IV.

THE FARTHER PROGRESS OF PIETISM AND SOME EVENTS  
CONNECTED WITH THIS MOVEMENT.

The new investigation ordered by the theological faculty at Leipzig did not produce any tangible results. It was not made evident that the people commonly called Pietists had formed a new sect or religious party. Neither was there any evidence that the disorders prevailing in some religious circles had been directly caused by the leaders of the *collegia pietatis*, or by the philobiblical associations. Nevertheless, the holding of conventicles was strictly prohibited, and the clergy earnestly enjoined to keep a watchful eye on all pietistic manifestations in the congregations. Even the friends of Pietism did not deny that there was something fanatical

about many of the religious manifestations of that day, but they indignantly denied that such pious and learned men as Spener, Francke, Schade, and many others, were responsible for the disorders prevailing in some places.

It cannot be said that the theologians at Leipzig who were not in sympathy with the new movement were men of extreme views, or fiery zealots for Orthodoxy. It is certain that such theologians as Carpzov, Alberti, Pfeiffer, Olearius and others, on more than one occasion expressed sentiments of the highest regard and veneration for Spener.

Although Francke and his friends had instituted the philobiblical college at Leipzig without any aid or participation on the part of Spener, who merely counselled or advised with reference to this institution, it was nevertheless the prevailing opinion that by his sermons and writings, Spener was responsible for the whole pietistic movement, and everything connected with it, to the remotest degree. Whilst at Dresden he quietly and conscientiously attended to the difficult duties of his high office. He labored with great patience and perseverance to improve practical, every-day Christian life and pious conduct. He continued to express the hope and expectation, that the great body of the Church would be reformed and greatly bettered in life and morals by forming smaller circles of pious and well-informed persons within its pale, who would prove to be a wholesome leaven to the great, sluggish mass of nominal Christians. To this end he had instituted the *collegia pietatis* at Frankfort. But his experiences with respect to this institution had not been of such a nature as to greatly encourage him, and this may have been the reason that he made no effort whatever to institute a *collegia pietatis* at Dresden. Instead thereof he devoted much time and care to imparting catechetical instruction, so that some ministers at Dresden contemptuously said that the Elector had called a court-preacher, but instead had obtained a school-master. Notwithstanding that the court-preacher

labored quietly and unostentatiously in the duties of his calling, it was the general opinion that he was the head of the new sect commonly called Pietists.

Already in 1689 Spener's position as court-preacher was considerably shaken by the following incident. As Confessor of the Elector he once in a letter freely and candidly called the attention of the latter to the doubtful condition of his religious character and standing. The Elector was at first touched by Spener's admonitions. But the next day the courtiers said to the Elector, that his court-preacher had forgotten the high respect due his Prince, and the latter returned the letter to Spener. From that time on Spener did not see the Elector any more, for the latter did not attend his services, nor receive the Lord's Supper from his hands. The year after the Elector became very angry at Spener, because it had been said that the court-preacher had shown his letter to the Elector, and the reply to it by the latter, to some of his friends. Although Spener indignantly denied this accusation, it appears that the Elector had already resolved to remove Spener from Dresden. Some time before these events, enquiry had been made from Berlin if Spener would accept a call to that city as Consistorial Counsellor and Provost of St. Nicholas Church. Spener at first declined, but after some further negotiations, the Elector gave Spener an honorable dismissal. The latter now accepted the call to Berlin and arrived at that city June 6, 1691.

Shortly after this Carpzov severely attacked the pietistic students in a kind of manifesto. He charged them with despising the regular and systematic study of theology, of holding conventicles composed of men and women, of observing certain peculiarities in conversation, deportment, apparel, and the like, of keeping certain self-established rules concerning externals, and of causing disorder in the Church. He deplored the fact that the pietistic movement was rapidly spreading far and near, in schools and academies,

as well as among the people in general. In the same year (1691) there appeared an anonymous Latin and German publication against the Pietists entitled "*Imago pietatis* oder *Ebenbild der Pietisterei.*" This publication denounced the new movement as an unmitigated evil, in measured terms and violent language. All that was said and done by the Pietists was represented as extremely wicked. All the popular accusations against this movement were contained in this remarkable publication. The charges brought forward against the alleged new sect were Pharisaism, Separatism, Legalism, fanaticism, heterodoxy, hypocrisy, despising public worship and the sacrament, and the like. The conclusion is made that the Pietists form a sect, which should not be tolerated in Church and State. Although it was admitted that there were pious and godly persons in this sect, who did not understand its errors, a general condemnation was passed upon all Pietists. This violent anonymous publication gave rise to many publications both for and against Pietism.

About this time there was considerable agitation in Darmstadt, Erfurt, Halle, Hamburg and Halberstadt. In 1689 Majns, Professor of Theology at Giessen, instituted a *collegia pietatis* in his own house, and was sharply reproved for this by the superintendent Hanneken. Pastor Winckler in Hamburg replied to Hanneken, stating that when he (Winckler) took charge of a congregation, numbering between twenty and thirty thousand souls, in that city, he was bowed down with the awful responsibility of his office. After having received the desired advice from Frankfurt and Leipzig, he found himself obliged to institute a *collegia pietatis*. Now he thanked God for this institution. The Landgrave of Hesse-Darmstadt, Ernst Ludwig, was a friend of Spener, who in 1690 ordered the superintendents of his country to dilligently instruct the young people in the Catechism and to order devotional meetings to be held beside regular services for the common people. In issuing these

regulations he cited Carpzov's decision in favor of these measures. In 1693 when there was considerable opposition among the clergy to conventicles, the Landgrave, after an investigation of the matter, declared that no erroneous teaching and improper innovation could be proven against the conventicles, and furthermore ordered that this declaration should be publicly announced to the people by the ministers. He also ordered that no one, either publicly or privately, should accuse the Pietists of forming a new sect. But as unfavorable reports were still circulated against the Pietists, notwithstanding the Landgrave's decree, he ordered a new investigation, which also resulted in their favor. The superintendent Hanneken continued to attack the Pietists, for which he was fined. He was finally called to a Professorship at the University of Wittenberg.

The pietistic movement at Erfurt was chiefly directed by such eminent leaders as Breithaupt and A. H. Francke. The former came to Erfurt in '1687, after having been Co-rector at Wolfenbuettel, Professor at Kiel, and Court-preacher at Meiningen. At Erfurt, besides being chief pastor at the principal Church, he also filled the offices of *Senior Ministerii* and Professor at the University. Breithaupt had been trained at Kiel under Kortholt, and afterward remained some time at Spener's house. Although he took much interest in the new movement and even instituted a *collegia pietatis* a short time after coming to Erfurt, there was but little interest manifested by the people until 1690, when Francke came to that city.

As this man took so prominent a part in the religious movements of his day, it is necessary that some personal account of him should be given here.

August Herman Francke was born at Luebeck, March 12, 1663. His father, John Francke, was at that time Syndic of the Dome Chapter of Luebeck, but was called in 1666 to Gotha, Saxony, as Court-councillor, by Duke Ernst, the



Pious. Young Francke relates in his autobiography that from his childhood God had implanted in his heart fervent love for His Word and the office of the ministry, and that his parents had determined that their son should study theology. His father dying in 1670, young Francke's tuition passed into other hands, and it appears that his religious training was for a while neglected. From his eleventh to his thirteenth year he was under the care of better preceptors at home and was also greatly edified in religion by his truly pious and devout sister, Anna, so that he soon learned to despise the vanities of the world and to devote more time and attention to reading the Word of God, meditation and prayer. He made a solemn vow to devote his whole life to the service of God. In his thirteenth year he entered the college at Gotha and in a few years thereafter the Academy. Concerning this time he afterwards said that at first he often sought the Lord in fervent prayer, but being surrounded by so many worldly-minded companions, he began to grow cold in his zeal for godliness, and became conformed to the world, seeking his own pleasure and honor. He was very diligent in all his studies, but sought self-glory in excelling his fellow-students and was proud of his natural talents and attainments.

In the sixteenth year of his age (1679), he entered the University of Erfurt, but soon left it and went to Kiel. There the pious and learned Korthold took him to his house and table. Francke afterward said of Korthold that he often spoke to the students of the great responsibility of the ministerial office and admonished them to beware of the wicked ways and deceitful vanities of the world. The little spark of piety that lay concealed in the heart of Francke, was often kindled by the earnest words of his pious teacher, and he determined to lay aside all earthly vanity, but alas! suffered himself to be led astray by his worldly associates. In after years Francke often represented himself to have

been at this time a hypocrite, who, although he externally attended to his religious duties and his theological studies, really knew nothing of the life and power of true godliness. Theology was a dead science, not a reality, a living principle, to him. He understood very well what is meant by faith, regeneration, justification, renewal, and all other theological terms, but they were to him simply scientific conceptions, and not vital truths that personally concerned him. Erudition was of greater importance to him than piety.

After studying three years at Kiel, Francke in 1682 went to Hamburg to study Hebrew under the celebrated Edzardi. From Hamburg he returned to Gotha, where he studied the holy Scriptures in the original tongues, as well as English and French. He was looked upon by the world as a very diligent and religious student, but he considered himself as a mere Deist, far from true Christianity. From Gotha he went to Leipzig, where he gave instruction in Hebrew and studied the Italian language. He also attended the lectures given by the Professors at the University. About this time he became Master of Arts and together with his friend, Paul Anton, instituted the *Collegia philobiblica*. He also translated two tracts of Molinos with brief comments, which gave rise to the rumor that he had become a Mystic. In 1687 he was presented with a scholarship on condition that he should go to Lueneburg to study Exegesis, under the learned and pious Superintendent Sandhagen. According to his own account it was during his stay at Lueneburg that he was truly converted. Prior to this he had never experienced an earnest thorough improvement of his religious thinking and feeling. But at Lueneburg he began to see his miserable condition by nature, and to feel a longing for inward peace. He said that he was led into this frame of mind by a more earnest, thorough and practical study of theology. But he was yet living among worldly-minded associates and beset by many

temptations. He often implored God to create within him a clean heart. But he was surrounded by so many hindrances and entangled in so many snares, that he felt powerless to do anything good. He had, so to say, put one foot on the threshold of the temple, but was unable to go further, because he was held back by the world. At the same time he had a sincere desire to be truly pious, and often expressed his intention to begin to live a godly life, so that many persons believed him to be a devout Christian. But the love of this world still held him in bondage, and he felt that the sin within him was very powerful. He desired the friendship of God, but could not deny his friendship for the world, and deeply deplored his lamentable condition. He was however grateful to God for leading him to Lueneburg, where he came less into contact with the world, and where he found fewer hindrances to impede his progress in religious life.

Francke himself describes what he terms his "true conversion" substantially as follows. Shortly after arriving at Lueneburg he was requested to preach in St. John's Church. He chose as his text, John 20, 31, intending to treat on the subject of true vital faith. Whilst engaged in preparing his discourse, the thought that he himself did not possess this faith, occurred to him. He ceased to prepare his sermon and began to meditate on his own lamentable condition. The thought that he had no faith himself, led him by degrees to doubt the reality of faith. He certainly desired to hold fast to the Holy Scriptures, but then the wicked thought came into his mind to doubt whether they were God's inspired Word. Do not the Jews solemnly declare that their Talmud is divinely inspired, and do not the Mohammedans assert the same of their Koran? Who, now is right? These awful thoughts filled his mind, and all that he had once believed of God and of His Word seemed to vanish into air. He would gladly have believed, but could not. But God had not forsaken him. He gave him

a thorough knowledge of sin by His law, and revealed to him thereby his sinfulness, depravity, unbelief, hardness of heart and self-sufficiency, so that he was led to true repentance and contrition for his sins.

In this condition Francke sought the counsel of Superintendent Sandhagen, who did all he could to lead him to Christ. Francke's feelings were so intense, that he was about to decline preaching on the appointed day. Once more he fell upon his knees, calling upon God to deliver him from his awful condition, and although his heart was yet torn with fears and doubts, his prayer was answered whilst he was yet on his knees. When he arose, his doubts were all gone; he was assured in his heart of the grace of God made manifest in Christ Jesus, and peace and joy filled his soul. From that time forward he devoted himself with all his powers of body and soul to the service of his Lord and labored with greater diligence in the Church. Although Francke has given us a very minute account of his conversion, he does not speak of his theological development in this time. There is however nothing in his narrative which could lead us to believe that he was not in hearty accord with the doctrinal standpoint of the Lutheran Church.

It was principally through the influence of his friend Breithaupt, that Francke was called as a pastor to Erfurt. A majority of the members of the Ministerium of that city opposed the call on account of the feeling against Francke at Leipzig. The faculty of the University, although it disapproved his *collegia* and devotional meetings, did not accuse him of teaching or holding false doctrines. Pastor Johann F. Mayer of Hamburg, a violent opponent of the whole pietistic movement, reported to the Ministerium at Erfurt that Francke could not be trusted as a sound theologian, because he had expressly declared that a true believer could perfectly keep and observe the Divine law and thus live without sin, and that Chemnitz, Gerhard and other theologians should be

laid aside, and the Bible alone read and studied. Frederick B. Carpzov, a councillor at Leipzig, however rendered a better account of Francke, affirming that the charges made against him were altogether founded on spite and malice. After considerable trouble, Breithaupt gained his end and Francke was called to Erfurt. The latter not only declared his sincere agreement with all the symbolical books of the Lutheran Church, but also emphasized the fact that he especially agreed with these confessions concerning justification by faith, good works, new obedience, walking according to the law, and the like. Having made these declarations, Francke was ordained and installed.

But a short time after this the mistrust of the other ministers at Erfurt was excited against Francke, when, following the example of Breithaupt, he gathered the children of the congregation together and with them recapitulated or rehearsed the sermons he had preached at the Church. In a very short time so large a number of adults attended these meetings, that he was obliged to select a public hall for his hearers. His frequent pastoral visits gave rise to considerable comment among the ministers of the city. His whole pastoral activity was remarkable and his sphere of action became more extended. Not only did many of the citizens come to hear him, but many students also came from Leipzig and Jena to attend his lectures. Francke thus became their spiritual leader and employed them to visit the citizens at their homes and instruct children. His labors were greatly blessed and the effects of the same made manifest in many persons, who earnestly sought to live in a pious and godly manner and to advance in Christian knowledge and grace. The other pastors greatly lamented the growing power and influence of Pietism and said that Francke was gaining many followers among the citizens, men and women, young men and maidens, servants, and people from the lower walks of life. Many singular rumors about a new

kind of religion were heard in the streets of Erfurt. But Francke and Breithaupt acted with much discretion, and purposely preached on such doctrinal topics concerning which it had been commonly reported that they entertained serious errors.

A controversy that had arisen between Breithaupt and a certain Pastor Hogel on the keeping of the Divine Law by regenerate persons, in which dispute Francke became involved, gave rise to appointing a committee of inquiry, which began its business by peremptorily forbidding Francke to continue his private teaching in schools and private houses. A short time after this a similar prohibition was sent to Breithaupt. The Elector of Saxony, who had been told by persons opposed to the pietistic movement that Francke was inciting the citizens of Erfurt to sedition against the government, at once prohibited the holding of Conventicles. Francke's and Breithaupt's protestations and the declarations of the congregations in their behalf were all in vain. The city council ordered the removal of Francke from his office, after he had failed to resign at the Council's suggestion made to him a year before. A protest of Francke against the action of the city council, together with a petition for a new and impartial trial, was returned to him by that body without opening that document. He was ordered to leave Erfurt for disturbing the public peace, within two days, under the penalty of suffering public disgrace in case he failed to obey the order. So Francke in September, 1691, was obliged to give way to the city government. He left Erfurt and was followed after two months by Breithaupt. Thus Pietism suffered a defeat, at which its opponents greatly rejoiced, but Francke and Breithaupt soon met each other on another field of action.

## THE FREE MAN.

There is, perhaps, no special call for the discussion of the above subject. Yet our Savior said that the purpose of His advent into this world was our freedom (John 8, 36). For the Christian, therefore, the discussion of this freedom should be both interesting and edifying. He should desire to have the clearest conception possible of the free man, who is the outgrowth of the saving power of the gospel. And since our whole life is a battle for freedom, there need be no further apology for an attempt to define more clearly at least in some phases, the line of action. It is not our thought that improvements will be made on previous expositions of this doctrine, but only that our minds may be refreshed concerning old, yet necessary facts, and that, perhaps, some things may be presented in new relations. A special reason for such a treatise might be found in the fact that in the numerous attempts at reformation at the present day undue stress, perhaps, is laid on the legal element. In many cases this may be necessary, since that seems to be the only method available. But the Church at least should always remember that true reformation and true freedom is not a fruit of the law, but of the Spirit. "The letter killeth, but the Spirit giveth life. 2 Cor. 3, 6.

It is in place here also to state that it is not the object of this paper to treat of the freedom of the perfect man in all its phases, but only of that form which is, perhaps, more properly called subjective freedom. It is the freedom which is the fruit of sanctification as distinguished from that which is the fruit of justification; not freedom, therefore, from the condemnation of sin and the law, but freedom from their service. That the latter has its basis in the former and that the two are inseparable in the concrete is evident, but in discussion we can still treat of each one separately. The treatment, there-

fore, will be ethical rather than doctrinal, although in a wider sense Christian ethics also come under the head of doctrine. It will be our object, first, to gain a clear conception of what true freedom is, and then to apply this freedom to man and observe how he conducts himself as one of God's creatures, surrounded by innumerable other similar and dissimilar creatures. And since God is perfection itself and so the perfection of all moral attributes, we must go to Him for the true conception of freedom.

Absolute freedom is found alone in God, because He alone is absolutely free. He does not act at the instigation of a higher power, either without or within himself. "I am God, and there is none else." Is. 46, 22. This, however, does not imply arbitrary choice in the divine being, that He, for example, could make two and two equal five, or call wrong right or right wrong. Acts of will in God are always in keeping with His nature, and since all moral order has its ultimate ground in the divine nature, He in no instance acts contrary to this moral arrangement. Indeed, if our intellectual insight were acute enough, it might be discovered that not only do all physical and mathematical laws have their ultimate ground in the divine nature, but also that He in no instance operates contrary to these. Miracles in God's sight are perfectly orderly. For God to choose anything which is not in keeping with His nature would indicate imperfection. Moreover, such a course would lead to partial, if not to final destruction, of himself, for a house that is divided against itself, cannot stand. We could then certainly not speak of God as the absolutely perfect being. Yet, judging from the mere appearance of many acts of providence, some might still be led to think that God is subject to arbitrary choice, that He does not deal justly with all men, but rather from arbitrary like or dislike. This could be possible only then, if His nature were of such a character that He could make use of arbitrary choice and still remain true to



His nature. But that God is not subject to such caprice, either in His will or His nature, is evident both from a deeper study of His providential ways, and from His revealed word. One passage will suffice. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3, 6. Neither can it be maintained that arbitrary choice is an attribute or even a privilege of real freedom. The sphere of true freedom is no wider than the sphere of right, and the sphere of right can never go beyond the true welfare of all persons concerned. The essence of freedom is not the ability to do anything, but the ability to do freely what ought to be done. The word freedom does not connote the field of action, that must be determined by something else, but the quality of the action. It is due, at least in part, to the failure of making this distinction that so many do not know how to appreciate the institutions of a free government. To this fact is due also the question and answer of St. Paul: "What then? shall we sin, because we are not under the law, but under grace? God forbid."

But furthermore, when it is said that arbitrary choice has no place in God and that all His acts are in perfect harmony with His nature, this does not imply determination in or about the divine Being. For, first, there is no external force nor law which coerces or moves God to do what He does, as would be the case with man, if pantheism or blind fate were in force. What God does has its origin in His own nature, more particularly, in His own will, without any moving force from without. "I am God, and there is none else." Secondly, there is not in His being any principle of blind necessity by which He is compelled in all cases to do as He does. That would not be freedom. Moreover it would imply a being or force of some kind antecedent to and greater than God. But, thirdly, His acts are the acts of His own will. There is determination here, but it is the determination of self. The fountain is His own will, and no one can

affirm that he was His counsellor (Rom 11, 34). By His own will God freely determines himself and the resultant course of action is always in complete harmony with His perfect being. His acts then are free and they are righteous, "for," as Gerhard says in his *Loci*, "true liberty is to serve righteousness." Thus the Bible reveals God to us and commands us to look up to Him as our glory and to put our trust in Him. And it is certainly a blessing to know that our God is God indeed and that there is none beside Him, that He is not determined by any eternal law or force, nor acts from any blind necessity within, but from free choice of that which insures His own preservation and the preservation of His creatures. "For God is love," hence all His works are in substance love, and love worketh no ill.

It is now in order to apply to man the conception of freedom as it has been gained from God. Man was created in the image of God. It is reasonable, then, that freedom as it exists in God will be reflected in man, His image. But when it is said of the original man that he bore the image of God, it is not to be understood that he was a mere reflection of God's image as when one's form is imaged in a mirror. Man is not a mere reflection nor a mere shadow, but he possesses real substance. It is not necessary here to formulate an exact definition of man, nor to enter upon the question whether the image of God originally belonged to the real essence of man, or consisted in certain attributes which gave a peculiar composition or complexion to all his faculties, both single and combined. Man in his corrupt state and before he has been born again is still called man, notwithstanding that he no longer possesses the image of God. Yet on the other hand it is evident also that he is no longer the ideal, the perfect man. A tree which is dead may still be called a tree, but it is far from being a perfect tree. Indeed, that which preserved the very form and strength of

the tree has been lost, and in so far it may be said that the tree has lost its very essence. So also man who is "dead in trespasses and sins" has lost not only his chief glory, but also his chief strength, and he can no longer be called the true man. But to this image of God, which makes man what his Creator intended him to be, belongs also the attribute of freedom. The doctrine in keeping with the Bible and the dogmaticians that the image of God consisted especially in wisdom, righteousness, and true holiness by no means excludes the attribute of true freedom, but necessarily includes it. For holiness and righteousness are not possible without freedom. Holiness and righteousness consist in choosing from a pure heart that which is holy and righteous. But this power man has lost through the fall, since he became the servant of sin. "Whosoever committeth sin, is the servant of sin." John 8, 34. But since the image of God as it appears in man is not self-originated, but derived, or rather conferred by God, so also true freedom in man is a gift conferred by God, or from the standpoint of the recipient, a received attribute. This feature must form the chief distinction between freedom as it is in God and freedom as it is in man. The one is original, the other derived. In other respects they are the same. Gerhard in speaking of freedom from constraint (*libertas a coactione*) says that it is no less in God than in man, but with this difference that God has it from himself, while men have it from God. In both the choice must not be forcibly determined by anything without, nor proceed from some fatalistic principle within. The choice must, furthermore, always fall within the sphere of that which is right and holy, which sphere always coincides with the true welfare of all persons concerned.

But when it is said that our freedom has been derived from God we do not mean that every moral choice of man is preceded by an impulse emanating directly from God. If that were the case our acts would be our own only in a very

indefinite sense. They would in that case have to be referred not only to our own wills, but directly to God. We would then be relieved from all responsibility for our acts, but for the same reason we would also cease to be free and our actions, although in themselves good, would so far as we are concerned have no ethical import whatever. We would only be tools in the hands of God. But God never intended us for such tools. We are to act from choice of our own. The choice must of course coincide with God's choice, yet it must be our own, otherwise we do not act freely. Our actions must have their immediate source in us and not in a force or being outside of us. What the nature of the motive must be which leads to true free choice will be discussed later on. Here it needs only to be made clear that the choice must have its immediate origin in the person choosing, so that he can be held responsible for his choice. The above argument applies also to external impersonal law. Choice which results from the constraint of law, however good the law may be, is not free choice. A man may be forced to do something against his will, but his will cannot be forced to choose against itself. The perfectly free man has no need of law, nor can the law be of any service to him as law. He is a law unto himself (Rom. 2, 14). He knows God's will and he has the power and the will to do that will, and therefore does it. This is his law and it is sufficient in all cases. The commandment cannot help him as law, although it may be of service to him as revelation, for it shows him what God's holy will is. But in this capacity the commandment no longer approaches him as law, but as revelation and hence as knowledge of God's will. And not only with respect to the Decalogue, but he sustains the same relation to every other law based upon the Decalogue, whether it be social, ecclesiastical, political, or whatever it may be. For the perfectly free man there is no need of these as law. They may furnish knowledge of freedom's sphere of activity, but as

law they cannot move to activity. Hence also the law will not and cannot convert a man. It exposes sin and fills with terror, but does not give life nor true freedom. We must therefore not expect too much in the way of reformation from law and legislation. Right along this line the Lutheran Church also shows that she possesses the true evangelical spirit. She does not hope to convert men nor reform society by vows, pledges, or legislation. Many professed Christians, and indeed entire bodies, are often found signing petitions and sending them to congress with the view of reforming society. Many even seem to think that if the name of Christ were inserted in our constitution, this country would at once become a Christian nation. It would be difficult to imagine anything more absurd. The law may exercise outward restraint and may thus accomplish a measure of good. But true conversion of the heart and true freedom to do God's will can be brought about alone through the gospel.

If then positive law, enacted by the great Lawgiver himself, cannot force the will, it is evident that the perfectly free man cannot act at the suggestions of any fatalistic principle in nature. Of course there is no such principle, although men may believe there is. The personal God shuts out the possibility. But, if there were, man could not be said to be free, or even capable of attaining to true freedom. For the same reason the acts of will cannot be the results of instinct. If such were the case, they would no longer be rational. But rationality is essential to freedom, for freedom always acts intelligently. Furthermore, instinct is of the nature of resistless force, which is not compatible with free choice. That instinct plays some part in man's lower nature may be admitted, for he has also an animal life, but from his higher nature God has excluded it.

From the above statements, then, it is evident that man is not directly and forcibly determined in his choice by any power or being outside of his own will. Even God does not

stand over him as an arbitrary master, who interferes with the free action of his will. And this is true, not only of the perfectly free man, but also of the natural man, enslaved as he is by sin. What he wills he wills freely, but he possesses not the will's proper field of activity. He acts only in the sphere of sin. But he who is "free indeed" possesses the sphere of holiness and in this alone he acts, and this is the sphere of true freedom.

But to guard against the other extreme it must not be thought that the man of perfect freedom stands entirely independent of all outside influences. Especially must it not be thought that his freedom is independent of God. It has already been shown that freedom in man has its origin in God and is therefore a derived gift. In so far at least, then the attribute is not independent of God. But there is dependency also in another sense. It might indeed be thought that this faculty was implanted in man at the beginning, as the farmer plants his seed in the soil; that God placed it there, but no longer sustains any vital relation to it, nor exerts any controlling influence over it whatever. This would of course be a mistake. God is the keeper of all His creatures and hence the keeper also of all their gifts. We may not be able to explain fully the divine relation by which we are kept in all the members and faculties of body, soul, and spirit, but the fact itself nevertheless remains. The apostle makes it sufficiently plain when he says that "in Him we live and move and have our being." Jesus also pointed to the nature of the relation when He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is through this vital relation between us and our Creator that our freedom always has been and always will be kept intact. In this sense also, then, our freedom is dependent upon God. And yet, though so vitally connected with God and so absolutely dependent upon Him every moment of our existence, our capacity for

freedom is not curtailed in the least. On the contrary it is only in this way that freedom can be preserved, for the farther one departs from God, the more is his will enslaved. The child that stays at home and cheerfully does his father's will is free, while the child that runs away is in bondage. To the world this a paradox, but to the child of God it is an ethical truth eternally rooted in God's word. We are then dependent upon God, and yet we act independently. Our acts are our own and we are held responsible for them.

But there is still another relation of dependency that needs to be considered in order to the proper understanding of true freedom. The relation of dependency considered in the previous paragraph is rather of a vital or psychical nature. There is also a dependency of a purely moral character. We are under obligation to do God's will, for He is our Lord. Freedom by no means implies freedom from this obligation. Of this kind of freedom Gerhard says that it "is nothing else than license to the unbridled, all law being set aside, to rove about after the manner of wild beasts without governing knowledge or obligating order. This is unworthy of the honorable name of liberty, for true liberty is to serve righteousness." Those who advocate such freedom, or rather license, are more fully described in 2 Peter, 2 chap. and in the epistle of Jude. But how can the idea of perfect freedom be reconciled with obligation to a higher law? Do not the terms seem to exclude each other? Not at all, for the simple reason that freedom does not mean license to do anything, but to do freely that alone which is in perfect harmony with that higher law to which the person owes obligation. The child of God is a servant (*δοῦλος*), and yet free, because he has made that service his choice. If a man chooses sin, he is a servant still, the servant of sin. Whatever course he chooses he is still a servant. This is due to the fact that he is not an absolutely independent creature. Yet there is a great difference between these two kinds

of service even with reference to freedom. Who serves sin serves it freely, but because he serves a strange master and because this service is to his own hurt, he is rightly said to be in bondage. He, however, who serves God, not only serves God freely, but serves his own Master, and by this service preserves himself unto eternal happiness. "The highest liberty," says Gerhard, "is the inability to be miserable." That statement would be denied, if it were affirmed that the ability to sin belonged to the idea of true freedom. The highest freedom certainly belongs to God, yet He is not able to will the evil. Wuettker in his work on ethics says, "Es gibt ein sittliches *muessen*." There is a "must" even in true freedom. When Jesus said, "I must be about My Father's business" the "must" was upon Him, He was under obligation, and yet He acted with perfect freedom, just because that "must" which was the sphere of His activity was His own free choice. We are not our own, but the Lord's. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6, 20. Our service belongs to God. For that we were created. That then is the sphere of our freedom: anything beyond that is not ours and cannot belong to our freedom.

Concerning other influences upon the will of the believer, aside from his connection with God, nothing needs to be said here. For in so far as these influences are evil they are simply resisted and do therefore not change his course; and in so far as they are good, they are in harmony with God's will and so also with his own.

The foregoing conclusion may now be summed up. It is found that the man who is truly free, or ought to be, does not choose under constraint from a higher being, nor by the force of an external law, nor under the pressure of a fatalistic or pantheistic principle in nature, nor from a blind determining principle within, but from free personal choice,



a power that inspires his sanctified will. On the other hand that he is continually dependent upon God for the activity of his will, "for it is God who worketh in you both to will and to do of His good pleasure," and that he is under obligation to do God's will. Yet he acts freely so that his acts are his own. Such a man is in complete harmony with God and his will always chooses that which coincides with God's will. This is the freedom of the perfect man, and it is the same freedom that was found to obtain in God. The only difference, which may be stated once more, is that the freedom of God is original in Him, while in man it is derived and has its ultimate source in God.

It has been shown what true freedom is. It is in order next to show how this freedom is implanted in man and developed unto perfection. That such a wide subject can only be outlined in a paper like this is evident.

It will be necessary, first, to look at the present condition of the natural man, for in him this freedom is to take form, and we need to know his moral condition in order better to understand the operation by which true freedom is implanted and developed in him. In order to this it will also be necessary to view his original condition. It has already been shown that the ability to choose evil is not a part of perfect freedom. But for perfect freedom man was originally created and to this he is still to attain. This is "the glorious liberty of the children of God," Rom. 8; 21. But it is also plain that such was not in every particular the form of freedom in the Garden of Eden, otherwise our first parents would not have committed sin and so destroyed themselves. The original man was free to do the will of God, but he was also free to choose the opposite of that will, as his ruinous course plainly shows. True freedom was potentially present, but he had not practically chosen it yet as his own. He was not yet confirmed in that freedom, as he evidently would have been, if he had made it his choice by

resisting the tempter. Of this original freedom Gerhard says that man "was able with his mind rightly to know God and with a spontaneous impulse of his will to render Him entire obedience. But on the other hand he was also able to turn himself from God, inasmuch as he was not yet confirmed in the good, i. e. his will was not yet immediately fixed upon the good." Delitzsch in *Bibl. Psychology* says: "Der Wille der erstgeschaffenen Menschen hatte seinen Stand im Guten. Statt aber durch willigen Gehorsam gegen Gott sich im Guten zu verselbständigen, verselbständigten sie sich im Bösen (Gen. 3; 22)." Wuettker also in his *Ethics* writes, "Der Mensch ist urspruenglich unschuldig, aber noch nicht heilig, und er soll nicht blosz unschuldig bleiben, sondern zur wirklichen Heiligkeit fortschreiten. Der Mensch ist geschaffen *in der Unschuld zur Heiligkeit.*" The statement, "but not yet holy," must be taken with the proper discrimination. The contrast is not between holiness and sin but, between holiness and innocence. The author then means that the original man did not yet possess positive holiness (*errungene Heiligkeit*), which is the result of victory over temptation, such as our Savior gained in His conflict with Satan in the desert. The ability, furthermore, in the original man to choose evil must not be looked upon as an element of perfect freedom, as was previously shown, but was in this case simply the necessary occasion for man to make perfect freedom his own by showing once and for all the good in opposition to the evil. Concerning the freedom, then, of the original man this statement will, perhaps, be sufficiently clear that he possessed true freedom potentially, but had not yet by actual choice made that freedom his own and so was not yet confirmed in it. The same thoughts are contained in the *posse non peccare*, and the *non peccare* of the dogmaticians.

But from this state of freedom the original man fell

by choosing that which was contrary to God's will and destructive to himself. He chose a state in which he was no longer even potentially free, i. e. there was no longer a possibility for him to choose that state in which he could freely do God's will, but was brought under a power that bound him to do the very opposite of that will. "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh," Matt. 12, 34. It is not enough to assert simply the fact that the natural man chooses the evil only; that would still leave room for Pelagianism; but it must be maintained that the natural man by his own power cannot do otherwise than choose the evil. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned," 1 Cor. 2, 14. It is then evident that man in his natural state has no freedom to act in the true sphere of freedom as that which has been outlined. But this doctrine does not pave the way for irresistible grace or for absolute predestination, for just as in the true religion the will's choice, although it is the effect of the Holy Spirit, is yet the man's own act, so also when the natural man chooses to believe in Christ, it is God's work, and yet it is his own choice. "Ye would not," said Jesus to Jerusalem. That there is a mystery here is evident, but that it is so is just as evident. Such then is the condition of the natural man, and however much may be said of the freedom of his will in natural things and in so-called civil works and righteousness, so far as true freedom is concerned he has it not. His life may be a noble life in the judgment of men, but in the eyes of God it is "sold under sin." Such is the man who is to be made free, and such the soil in which the tree of freedom is to be planted. This view of man is not popular, but it is correct, because Biblical, and that is better. The subject, it also may be said, is worn threadbare, and yet it is fundamental to all work that

has to do with the saving of souls. It must give shape to this work, and with respect to this it needs to be emphasized at the present. There is extant both among men generally and in churches a mass of proud rationalism and humanitarianism that needs to be humbled and driven from its strongholds. One of the most potent means to this end is through the Holy Ghost, to convince the world of sin, to show the utter inability of the natural man to do God's will and to attain to the freedom of the perfect man.

Another matter needs also to be considered before the act of implanting the power of free action in the natural man is itself examined. It has already been shown that freedom in man has its constant source in God and that by a vital relation of God toward man the faculty of freedom is sustained. But in the natural man this freedom no longer exists, having been lost through sin. Is it not a necessary consequence of this that the vital relation of God toward man, at least with respect to freedom, has also been cut off? The inference is correct only in part. So far as the actual use of freedom is concerned, that vital relation does not exist, for the natural man does not possess the power of free action in the sphere of true freedom. So far, however, as the capacity for free action is concerned, that relation still holds, even in the natural man. The man is still a man and not a brute. Hence at conversion the Lord does not need to give man this capacity anew. The vessel is there, it needs only to be emptied of the improper and filled with the proper substance. If the very capacity for freedom had been lost, then humanly speaking man would have been beyond redemption, like Satan and his angels. But in the state of grace the normal reciprocal relation between God and man has again been restored. Man has entered again into such relation with God that the true life is not only possible, but really exists, at least in a measure, and this new life, as before the fall, so now also is dependent upon God. We "are kept by

the power of God through faith unto salvation." 1. Pet. 1, 5. "Der Mensch lebt und handelt nicht mehr als blosses Einzelsubject, sondern in der vollen Lebensgemeinschaft mit dem Erlöser und in ihm mit Gott, kraft der Glaubensliebe einerseits und der Geistesgabe andererseits;—'ich lebe, doch nicht ich, sondern Christus lebt in mir.'"—*Wuettke*. When in the beginning of this paper God's relation to man with respect to freedom was spoken of and the facts of grace and the work of Christ were not mentioned, the relation only as of the Creator to His creature was considered. Now, however, after the fall and redemption this relation has assumed a different form. The relation was based upon love then as it is now, but then it was the love of the Creator to the creature, now it is pre-eminently the love of the Redeemer to the redeemed. This love is now directed toward sinful and undeserving man, who has been reconciled to God through the death of His own Son, and it now appears as grace. Hence the believer is said to be in grace. With respect, however, to freedom itself no change has taken place. Freedom still consists in choosing freely to do God's will.

It is in order now to notice briefly the act by which the natural man enters into the state of true freedom. That man cannot take the initial step is evident, because he does not possess the power of free action in this direction, as has previously been shown. The choice to be free, furthermore, is the greatest of all choices and is fundamental to all others. The work must proceed from God. He accomplishes it by the Holy Ghost through the divinely appointed means, the word and sacraments, "for it is God which worketh in you both to will and to do of his own pleasure." Phil. 2, 13. "Where the Spirit of the Lord is, there is liberty." 2 Cor. 3, 17. "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5, 4. "So then faith cometh by hearing,

and hearing by the word of God." Rom. 10, 17. The man is translated into the sphere of freedom through the work of conversion and has his consequent growth therein through sanctification. It is not essential to this discussion to analyze conversion for the purpose of determining the different steps and elements that work together to bring about this great change in man. It is not our purpose to describe the nature of the birth of the free man, but the nature of the free man himself and of his operations. Hence it falls to consider only one of the fruits of conversion, viz. true or evangelical freedom. Yet, before the operation of this freedom is described, it will be in place to notice briefly that there is growth in this freedom. Conversion does not at once result in complete subjective freedom. So far as freedom from the guilt and curse of sin and the law is concerned, the fruit of conversion is at once complete. But not so with ethical freedom or the exercise of personal righteousness. In the new convert this is present only in its incipiency. For just as the entire new man springs up as from a seed and develops gradually, so also the faculty of freedom. "First the blade, then the ear, after that the full corn in the ear." Mark 4, 28.

Freedom begins to manifest itself in this way that the will, being turned from self toward God, now begins to choose that which is in accordance to God's will. The person begins to act in the sphere of right, which always coincides with the sphere of obedience to God. As his growth in freedom progresses so also his obedience to God, and vice versa. Thus freedom is only another name for holiness of life. That person is holy whose life coincides in all things with God's will, but that characterizes exactly the life of the perfectly free man. "Being then made free from sin, ye became the servants of righteousness." Rom. 6, 18. Holiness can therefore be predicated of a person only in so far as he is free. This is not an unimportant relation to bear in mind, for upon examination it will be found that when

measured by the standard of freedom, much that appears as holy among men, after all lacks the work of true holiness. It is not the form of an act that marks it as holy, but the act itself must be spiritual. This can be the case only then when the will itself has become spiritual, so that it acts freely and in unison with the Holy Spirit. "Alles natuerliche muss vergeistigt, in den vollen, ungehemten Dienst des freien Geistes erhoben werden; das ist die Freiheit, das die Seligkeit der Kinder Gottes."—*Wuettke*. The man's growth in freedom will depend upon his use of the means of grace. God bestows the grace through the ordinary channels of word and sacraments. The faithful use of these is therefore essential. Such a use implies also the proper receptive condition of the heart, for God cannot pour in the oil of divine grace unless the heart is open to its reception. External surroundings may help or retard this growth, but they cannot minister the divine grace, neither can they entirely prevent the growth, if the person has his heart set on doing the Lord's will. Furthermore, he who faithfully uses the means of grace will always seek the most conducive surroundings. No one can be faithful in the use of these means and join himself to a band of robbers. It might yet be asked, when and where will this growth be completed? When will the man be perfectly free? The facts concerning this point the Lord has not been pleased to reveal fully. It is plain that at death this growth is not complete and that at the resurrection we shall appear with Christ in glory and shall then evidently be perfectly free. Nearer than this the point of time and place can perhaps not be located. Any attempt to find the goal of perfection in a so-called intermediate state always involves more or less of speculation and may end in results as visionary as purgatory. Of what we are to be sure is this, that in Christ Jesus we are complete by faith and shall also finally attain unto the actual possession of perfect freedom.

J. SHEATSLEY.

## CURRENT RELIGIOUS AND THEOLOGICAL THOUGHT.

Dr. Roberts, the Secretary of the Presbyterian General Assembly, has compiled on the basis of the last census some interesting and instructive tables of the churchly and non-churchly character of the voters of these United States. He has discovered that about 63 per cent. of all the voters of the country are not in connection with any church—of the remaining 38 per cent. and less, 27.7 per cent. are Protestants, and 10.7 per cent. are Roman Catholics.

In the year 1890 there were 16,940,311 voters in the United States. The Protestant churches had in the same year, 13,974,635 communicant members, of these 4,558,412 were entitled to vote, of the 6,257,871 communicant adherents of the Roman Catholic Church, 1,942,682 had this same right. In the whole mass of 16,940,311 voters, there were only 6,501,094 adherents of a Christian Church.

These are most disproportionally divided in the various parts of the country, only the South Atlantic States show a difference in this respect. Here the Protestants control fully 50 per cent. of the citizens' votes and only 4.2 belong to the Roman Catholics. The details of these data can be learned from the following :

States.	Protestants' Percentage.	Roman Catholics' Percentage.
Delaware .....	25.	8.3
Maryland .....	28.7	17.3
District of Columbia .....	28.5	20.0
Virginia .....	48.9	1.8
West Virginia.....	32.	2.8
North Carolina.....	66.4	0.2
South Carolina.....	71.1	0.7
Georgia.....	55.7	0.9
Florida.....	42.9	5.8



In the South Central Division 36.5 of the voters are Protestants and 6 per cent. are Roman Catholics. The states show these facts:

States.	Protestants' Percentage.	Roman Catholics' Percentage.
Kentucky.....	37.9	6.9
Tennessee.....	44.	1.4
Alabama.....	55.7	1.3
Mississippi.....	51.3	1.5
Louisiana.....	24.3	28.3
Texas.....	17.1	6.2
Oklahoma.....	6.5	2.2
Arkansas.....	37.6	0.5

In the Western States and Territories 7.3 per cent. of the voters are Protestants and 12.6 are Roman Catholics. These are divided as follows:

States.	Protestants' Percentage.	Roman Catholics' Percentage.
Montana.....	3.5	12.3
Wyoming.....	4.2	8.8
Colorado.....	7.2	9.6
New Mexico.....	3.4	75.5
Arizona.....	2.	25.
Utah.....	2.3	3.6
Nevada.....	2.2	6.3
Idaho.....	4.5	5.
Washington.....	8.4	4.8
Oregon.....	11.4	8.9
Alaska.....	1.3	14.1
California.....	8.2	11.2

In the North Atlantic States 20.6 per cent. of the voters are Protestants and 19.4 Roman Catholics, divided as follows:

States.	Protestants' Percentage.	Roman Catholics' Percentage.
Maine.....	14.9	9.4
New Hampshire.....	17.6	11.
Vermont.....	19.8	13.7
Massachusetts.....	15.7	30.8
Rhode Island.....	16.1	32.
Connecticut.....	22.7	22.8
New York.....	18.1	21.7
New Jersey.....	22.7	17.8
Pennsylvania.....	26.3	12.7

In the North Central Division 24.1 per cent. of the voters are Protestants and 11.7 Roman Catholics, viz.:

States.	Protestants' Percentage.	Roman Catholics' Percentage.
Ohio.....	28.4	11.
Indiana.....	32.	6.7
Illinois.....	22.2	14.7
Michigan.....	18.3	12.
Wisconsin.....	22.	18.
Minnesota.....	22.8	24.2
Iowa.....	24.8	10.6
Missouri.....	26.6	7.6
North Dakota.....	19.6	15.7
South Dakota.....	20.6	8.8
Nebraska.....	15.6	5.6
Kansas.....	23.2	6.

These are instructive figures. It seems clear from them that as distributed at present no concentration of a religious vote of any kind is possible that would materially or in the interest of special religious interests be able to control the government. The so-called church vote is everywhere hopelessly in the minority, and special crusades against the efforts to make the state subservient to a certain church are certainly not called for. This is true also in reference to the A. P. A. over against the Roman Catholic Church. While a great factor in the life of the nation, the Roman Catholics are so badly scattered that a united effort on their part for their own special purposes can scarcely be thought of, and even if such an effort were put forth, it would end in a failure. In not a single state or territory, except New Mexico, does the Church of Rome command more than 50 per cent. of the voters. It is a very significant fact, however, that the states which show the greatest percentage of Roman Catholic voters are Rhode Island and Massachusetts, surpassing, even Catholic Louisiana. In the light of these figures it is plain what recent writers mean when they speak of "Roman Catholic New England." Actually it seems that the home of Puritanism, an original sect of Protestantism, has fallen into the hands of the Philistines, the vote of the two churches being almost equal, while in Catholic Maryland the Protestant vote actually

exceeds that of the rival Church. The extraordinary growth of the Roman Catholic Church in New England is not to be attributed to the conversion of the descendants of the Pilgrim Fathers to the Church of Rome, but to the fact that whole hordes of French Canadians have settled there later to take the place of the original New Englanders who have been going further West.

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THE authorities of the Presbyterian Seminaries throughout the country, with the exception of one or two, have refused to comply with the wishes of the last General Assembly and have decided not to place their schools under the control of the Church. This fact is significant and indicates a leading tendency in modern theological thought, their idea and ideal being to make the theological teachings of the schools of prophets independent of the oversight of the Church at large. Theology is being looked upon more as independent science to be investigated according to the laws and canons of scientific research in general, irrespective of the confessional status of the Church and with little or no regard as to the agreement or non-agreement of its teachings with those of the Church. In order to enable theological men to pursue their researches without fear of molestation from those who see in theology the servant of the Church, it is thought best to maintain the independence of the theological seminaries. In this way it happens that Dr. Briggs, of New York, can continue in his position and teach his destructive critical hypotheses, and the Church is helpless in the matter. All it can do is to refuse to support such a school — which, however, can generally live without such support on account of its large endowments — or to discourage students from attending there or to refuse to ordain them to the ministry. The ideal here sought after is the "Lehrfreiheit," as this prevails at the German Universities,

where the theological teachers appointed by the states can teach any and everything, so long as the civil authorities are satisfied. The Church has no voice or vote in the matter of appointing or retaining the men who are to prepare the young pastors and preachers for their important work. The results of such a separation of the schools of prophets from the Church is surely the creation of a chasm between the theology of the schools and the theology of the Church. Such a chasm actually exists in many portions of Germany, and is beginning to show itself in several denominations in America, notably the Presbyterian. In such a case the seminaries cease to be the helpers of prime importance for the Church that they were intended to be.

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THE most important find made for many years in the department of New Testament literature — without doubt the most valuable discovery since the Codex Sinaiticus was unearthed by Tischendorf, fifty years ago — is the discovery in the cloister library of St. Catharine on Mount Sinai by two English ladies, Mrs. Agnes Lewis Smith and her twin sister, Mrs. Margaret Dunlap Gibson, of an entirely new text of the Syriac version of the New Testament. It dates back probably to the fourth century and in many respects presents an entirely new set of readings, differing at points even materially from the other old Syriac texts in the Peshitto, in the Curetonian and the Tatian's Diatessaron. Among other points it has the peculiar reading in Matt. 1; 16: "Jacob begat Joseph — Joseph to whom Mary the virgin was espoused, *begat Jesus*, who is called the Messiah." This would seem to indicate that the new text wishes to teach that Joseph was the true father of Christ, and thus was to be an impeachment of the virgin birth of the Lord. Such, however, cannot have been the case, as elsewhere this great truth is accepted by the translator.

Zahn, professor in Erlangen, and a leading authority on New Testament subjects in the conservative church of Germany, has in the *Theol. Literaturblatt* of Leipzig, Nov. 1-3 of this year, examined into this point in detail, and finds that the whole matter virtually rests upon a corruption of the text, or a misunderstanding of the translator. In other words we have here really a new and very ancient authority in testimony of the old teaching of the church, that Christ was born of a virgin.

The new gospel text has been issued in splendid form by the Syndics of the University press at Cambridge, by the discover, who had assigned the work of transcribing and editing the text to the leading Syriac scholars of England, the late Robert L. Bensley, J. Rendel Harris and F. Crawford Burkett. A translation of the text into good English has been done by Mrs. Lewis, and Mrs. Gibson has published an account of the discovery in her work, "How the Codex was Found." Scholars of various nationalities have taken up the investigation of the subject. among them the editors in England and such men as Charles and Conybeare, while in Germany, Zahn, Nestle and some others have made researches in this direction. Just exactly what the status of the text is in the critical apparatus of the New Testament, does not yet appear; only so much is certain, that we have an exceedingly old and valuable witness for the New Testament. As the Syriac was the first version made of the New Testament and this is possibly the oldest type of the Syriac text and goes chronologically back of the oldest Greek text, it is evident that a find of more than ordinary value has been made. The most notable outcome of the work of investigating the find has been this, that the old readings of the New Testament Scriptures have received new evidence and testimony.

This discovery has again called the attention of scholars and of intelligent readers in general, to the wealth of liter-

ary remnants and remains that lie hidden in the libraries of the Levant and the Greek Orient. Only occasionally does a discovery of such aliterary find of exceptional value succeed in gaining the ear of a wider public than the specialists. This has been done in the case of the Syriac gospels just published and now under discussion, and this was the case some ten years ago, when Bryennios, Bishop of Nicomedeia, surprised the world with his edition of "The Teaching of the Twelve Apostles," which was followed by a veritable flood of discussions and editions.

Publications of this kind give a slight hint as to the literary treasure still found throughout the East and awaiting examination. That a lot of good work is being done in this direction is apparent from the researches of specialists in various departments, especially in Germany. The comparative history of Symbols by Professor Kattenbusch, of Giessen, is largely based upon sources made available to him by a personal examination of the manuscripts in Eastern libraries. Within recent months Director Meyer, of Erichsburg, has written a history of the Mt. Athor Cloister, based almost exclusively upon manuscript material found in the twenty libraries of that famous centre of Orthodox religions and literary life. Other German scholars, among them Bonwetsch, of Göttingen, have also been ransacking Eastern libraries. What valuable assistance was received by Gregory from this source is attested in his Prolegomena to Tischendorf's New Testament.

Fortunately some of the very best work done to make these treasuries accessible is being accomplished by the Greek Church itself. Not to mention the publications of the Russian Palestine Society, under whose auspices has been begun on a grand scale the publication of a detailed catalogue in Greek of the Manuscripts in the famous patriarchal library in Jerusalem, it will suffice to call attention especially to the researches of the native Greeks themselves. In fact the

Greek scholars of to-day stand in close touch and tone with the problems that are being discussed by the international republic of letters, and their voice and word heard with marked attention by Western scholars. Journals such as the "*Ecclesiastike Aletheia*," of Athens, occupy a high position in the learned world of the day, and its contents as well as the leading publications of modern Greece are carefully noticed by such representative critical journals as the *Theologische Litteraturzeitung*, of Leipzig, edited by Harnack and Schuerer. Indeed, that journal notices critically more Greek works than it does non-German books of any other kind except English and French. In Melingo's recent work "*Griechenland in unseren Tagen*;" no section is more interesting than that treating of the remarkable literary and educational activity of these people.

Nobody of Greeks, however, has done more toward finding and utilizing the contents of Eastern Manuscript collections than the "Syllogoi." These are associations found in all the greater cities with a Greek contingent, especially in Turkey, the object of which is to make learned investigations in these libraries and publish the results. The most prominent of these societies is that of Constantinople, founded in 1861, by thirty-three prominent Greeks in the Turkish Capital, specialists, physicians, diplomats, merchants and theologians. Its official programme says that it seeks to advance "the interest of letters and service throughout the East." The society, which has become the model for similarly organized associations, manages courses of lectures, publishes a journal, establishes schools, etc. It is divided into eight sections. The one section has published a vast array of new sources of information for the church historian; the other has done the same for the history of art and of architecture; and other sections have made researches in other directions. The majority of these researches have appeared in this journal entitled "The

Philological Greek Syllagos in Constantinople," of which more than twenty volumes have been published.

The Athenian Syllagos, composed to a large extent of University men, has not been much behind its Constantinopolitan namesake. One of its latest publications, and at the same time a representative volume, is its new and revised edition of Sakkalion's Catalogue of the library in the cloister of St. John on the island of Patmos, a book of 350 pages. This catalogue reports in this famous library 305 parchments and 530 paper manuscripts. Among the curious data it reports is the fate of its oldest manuscript, dating from the sixth century, the purple codex of the gospel, of which it has 33 leaves, while 6 are in Rome, 4 in London, 2 in Vienna. Such is the fate of books.

In this connection the catalogue made by Professor Lambros, of Athens, of the literary treasures in the Mt. Athos cloister should be noticed. It is one of the best pieces of work done to bring Eastern libraries to the attention of scholars. He has according to the latest reports accessible, catalogued 5,759 works in 18 cloisters, especially those in the great cloisters of Lawra and Watopedian. The latter has 4,000 volumes, the former 1,000. Among these there are no fewer than 865 manuscripts, of which 290 treat of musical subjects. Of the other manuscripts the oldest belongs to the seventh century.

Facts like these go to show what we can expect when the Eastern libraries are once thoroughly and systematically ransacked. Who would have dreamed that after the close investigation of Tischendorf, Garthausen and others in the Sinai cloister, a work of the rare value of the new Syriac Gospel found would yet be discovered. Possibly the libraries of the East may yet contain treasures as valuable and important as have been the finds unearthed by the archæologist's spade and pick in Assyria, Babylonia and



Egypt. And Biblical literature more than any other will in the future, as has been the case in the past, profit by further researches in this direction.

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AN interesting chrestomathy of "Orthodox" opinions on the religious dissenters of Russia can be gleaned from recent issues of prominent periodicals of the Empire. Of special interest are the comments of the influential "grash-damir," which says as follows :

"Again and again have the adherents of the Stundist sects applied to the official authorities for the same privilege of confession and service which are accorded the Baptists from abroad. Of course this petition could under no circumstances be granted, for the possibility of a falling away from the Orthodox Church could not at all be admitted. In general the sects of the Stundists can expect no favors, since a detailed report made by the Department of the Interior has demonstrated the fact that this sect belongs to the most dangerous in the Empire and entertains communistic tendencies. From this state of affairs it can be explained why the Government of Kief recently forbade the exercise of Stundist services, placing the punishment at fifty rubels and two months imprisonment."

The *Rushke Shisn* gives an account of the report of the Bishop of Poltawa, in which it is stated that during the past few months a large number in his Eparchy have deserted the Orthodox communion, and that the apostates try with all the zeal of fanatics to abase the State Church in the eyes of the people. He appeals to the Makarjen Brotherhood, to whom this report is addressed, to take up the fight against the Stundist aggression with all their power. According to another Russian journal, the *Zerkownske Westn*, the Brotherhood has determined to comply with this appeal, but, significantly enough, insists that only the brightest and

best among the papers shall be allowed to undertake the task of counteracting the influence of this Dissent in the community. Each year the two best graduates of the Seminary of the Brotherhood are to be selected for this work, and are to be especially trained for this work by the present Olshenski. The *Rushka Shisn* in reproducing these statements, warmly approves of this policy, on the ground that only men of this kind and character can undertake the work in the Stundist neighborhoods. Among other things it says: "The clergyman who would with success take up battle against the Stundists must have a heart for the people, must preach in a popular style, and above all things must have a heart filled with love for the people and with the light of faith. Only one armed with the weapons of faith and character can enter the arena of this contest."

Sentiments of this kind are repeatedly found in open and honest Russian journals and speak eloquently of the high spiritual character of the Stundists as the leading representatives of religious dissent in Russia. The Stundists are decidedly the most promising feature in the church life of Russia. They are Bible Christians and aim to live Christian lives. It is for this reason that they are obnoxious to the "Orthodox," as are the Lutherans of the Baltic Provinces, whenever also persecuted by those in authority.

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THE Church papers of Germany at present are discussing the question as to how far the results of Biblical criticism should be utilized in the lower educational institutions of the land. Shall the children in the lower schools as well as in the Universities be taught to believe the new theories of the critics, and be told that the Scriptures are not errorless. Naturally such conservative journals as the *Evangel. Luth. Kirchenzeitung*, of Leipzig, protest in a most determined

tone against these innovations, pointing to the traditional and historic faith of the church as the standard of religious instruction and denying to the critical canons and teaching the recognition of legitimate claim in the fixed faith of the Church. Other journals, like the organ of the radical school, the *Christliche Welt*, also of Leipzig, claim that consistency demands that in the religious instruction in the public schools and in the catechetical instruction preparatory to confirmation teachings be admitted and inculcated, as these are no longer the hypotheses of a school but the "sure" results of a hundred years of critical research. Yet between the advocates of these measures there is no full agreement. Some at least, propose the absolute ejection of the Old Testament from the curriculum of Christian study in schools, on the ground that these books have been demonstrated to be unreliable and are unnecessary to the understanding of the origin and character and historical development of Christianity. Others would have Old Testament historical books discarded, but the prophetic books retained as also the poetic to a certain degree. The fact of the matter is that officially only the orthodox and traditional teachings of the Church are recognized and as a rule taught in the schools. Even such representative epitomen of the newer critical reconstruction of Christian dogma as Ritschl's "*Unterricht in der christlichen Religion*," and Bornemann's "*Unterricht im Christentum*," although the former has appeared in a fourth and the latter in a third edition, have not been able to find their way into the school-room. Their influence on the religious instruction of the youth of Germany has only been of an indirect character. The matter in hand is recognized on all sides as of the deepest moment for the welfare of the Evangelical Church. The conservatives see in the threatened introduction of liberal teachings the beginning of the end, the first step toward the inner disintegration of positive Christianity; the

liberal hope by this introduction to win the cultured classes for the church again. Synods, conferences and other ecclesiastical conventions are discussing the problem most earnestly. The whole is a warning to the church, where it will lead to. From the formal principle of the Reformation, the authority of the Bible, as the rule for faith and life, is thrown overboard. To give up the Scriptures and their inspiration is practically suicide for the Church. With the Apostles, Evangelists and Prophets the church must stand or fall.

GEORGE H. SCHODDE.

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## EDITORIAL.

“MIND YOUR OWN BUSINESS.”

This is not just pleasant advice, but it is founded in wisdom; and the admonition which it involves is wholesome though it is given somewhat curtly and perhaps even a little saucily. It lays down a good rule and administers a just rebuke to those who violate it. Neither can any just fault be found with the printed expression of the good rule and its rebuke of those who offend against it. This only seems to attract the more attention to its import and to render it the more effective. It enforces what St. Paul inculcates when he says: “We hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread.” 2 Thess. 3, 12. It is what the same apostle expresses when he says: “Withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.” 1 Tim. 5, 13. Idleness and meddling

with other people's business, it will be observed, go together. Those who have nothing to do, or lazily neglect the work which they ought to do, are sure to do what they ought not. Hente St. Peter puts the admonition in this form: "Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters." 1 Pet. 4, 15. It is dreadful company into which the apostle puts the meddlers in other people's affairs. "Mind your own business" is therefore putting it none too strongly. The reproof which it thus administers is fully warranted in Scripture and in reason, and many would avoid injury to others and bring comfort to themselves if they would learn the lesson which the curt and caustic words are calculated to teach.

Each one has his own calling, and his own duties as they are involved in that calling. He is not to be an idler, doing nothing, or standing in busy people's way who are intent on doing something, or encumbering others with help that is not needed and not wanted, or making raids into the domains of their neighbors and meddling with their labors and purposes. Let them mind their own business. God has called them to do something, and has assigned to them their places and their work. With that they are to be content and that they should do with their might. That is the will of the Lord who rules in all the universe. He requires no one to do all the work that is to be done in the world. Each has his own share in his own sphere. Let him do that, and not worry about the work which has been committed to others. Least of all let him be consumed with anxious cares about the results, whether individual or general. God rules, and He takes care of His government. Let each one mind his own business. That would result in grand achievements, because when each one does the share of work which God has assigned to him, the aggregate result is the accomplishment of God's will on earth. If each soldier in our army obeys orders and does his duty, the plan of the leader will

be executed; if each one, to the neglect of his own business, worries about the duties laid upon others and meddles with them, the result must be failure. The Lord who governs the universe knows why he has put you just where you are and given you the calling which you have, and He will see to it that your work in that sphere and in that vocation shall fit in this plan and contribute its share to the final glorious result which that plan contemplates. Trust Him. Do not have the vain conceit that your talent is universal and that all will go to ruin if your head and your hand are not everywhere and do not dabble in everything. Mind your own business. "As God hath distributed to every man, as the Lord hath called every one, so let him walk. And so I ordain in all churches." 1 Cor. 7, 15. No one is responsible beyond the gifts imparted to him. No one is responsible beyond the call which God has given him. But each one is responsible for that. You have your gift, and you have your calling: now exercise your gift and do the work which your calling requires. Other people have their gifts and their work: that is their business. You mind yours, that the Master may find you faithful, however He may find others. It is required in stewards that a man be found faithful in the place and in the work which the Lord has given him. Fidelity in things which are not committed to us is wholly out of the question.

And this applies to every sphere of human activity. In this work of our temporal calling we are to do our duty, faithfully doing the work of our vocation and trusting in the Lord, in whose service we stand, for the success of our efforts and the results of our diligence. The farmer and mechanic and merchant are not to interfere with the work of each other, and neither is to interfere with the work of professional men, neither is one farmer to meddle in the business of another, or one mechanic to interfere with the business of another. Let each mind his own business, Nor is it at

all different in the work of the Church. All have common duties in this regard, as all have duties in common as citizens of the State. But when particular work is to be done, a particular call is to be extended. Let those who have that particular call, as distinct from the obligations that are laid upon all alike, attend to the particular work which such call involves. Others not only have not the duty, but they have not the right to interfere and thus obstruct and hamper and tangle the work. They should mind their own business, and let others mind theirs.

Not in the least does this, as some suppose and as is sometimes alleged in justification of sinful interference with the duties of others, imply a selfish concern for our own interest to the neglect of all the claims of charity. It is true love to be helpful to our neighbors. But it is true love also not to trespass upon their rights and privileges while we extend our help. The call to love one another is universal; we all have that in common. It therefore belongs to the business of every man to help those who are in distress. The proceeds of the blessing of God upon our daily labor are designed as well for that purpose as for the supply of our own wants and those of our families, who in the providence of God, are made under Him dependent upon us, and for the support of the Church. "Let him that stole, steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth," Eph. 4, 28. The fact that each one is required to do his duty in his own calling is so far from hindering the benevolent work that is common to all, that it is the divinely ordained way to promote it and render it successful. If a man does not mind his own business in his temporal vocation he will not prosper, and is on the way to become a beggar himself instead of being a benefactor to others. Let him be faithful in his calling, and by the blessing of God upon his labors he may have enough for his own needs

and something to give to him that needeth. But that giving must not be a meddling with other people's business. If we can help others by procuring work for them when they desire it, or by stimulating them to do the work which is before them, instead of helping them by the proceeds of our own work, it is all the better. But we must not interfere with their rights and by our officiousness encumber and clog them in the performance of their duties. The same is true of Church work. This concerns every Christian; to do it is the duty of all in common. But when a congregation has regulated the work and assigned different portions of it to the different persons, according to the gifts which they possess, nothing but disorder and confusion can result from interfering with the special agencies appointed to execute the common purpose. There is as little charity as there is modesty in the meddling of individuals who volunteer to do work to which the Church has called others, but has not called them. They may think, though it is not to their credit that they harbor the thought, that they can do the work better than those whom the congregation has appointed for the purpose; but if they are at all clear and sincere in their intentions, they will recognize the right of the brotherhood to make its own selection of agents, and be submissive and quiet, though they may be convinced that a serious mistake was made in not choosing them as the properly qualified agents. Even if they suffer some mortification, which is often a wholesome discipline, let them refrain from meddling, and mind their own business.

The cases are frequent in which the admonition is necessary, and we cannot blame those who suffer by its violation and see the good cause in which they are engaged suffer by it, if they sometimes express the admonition with all the emphasis of which the words are capable. How often have our pastors and people been pained and has their



work been hindered by the intermeddling of busybodies! Consider, for instance, the frequent interferences with the rights of congregations and the work which they have committed to their pastors. There are men, some of them no doubt well-meaning men, who claim to be ambassadors of the great King in Zion, but who, instead of doing any work committed to them by the Lord, intrude on the office of another and cause confusion and disaster. If they have a vocation at all, should they not mind their own business, and not molest others who have a vocation also, and whose work their meddling can only hamper? Each minister has enough to do in his own field. Let each take heed unto the flock over which the Holy Ghost has made him overseer: that will fully occupy his time and engage all his talents, if he is only faithful in his calling. But it is impossible to be found faithful when time and strength are diverted from our own business in order to devote it to that which belongs to another. Nor is that all. The business of another is injured to the extent of the interference. When men sneak about among families that belong to a congregation and seek to alienate them from its pastor and gain them for another church, all their pretenses of pious zeal for the welfare of those whom they thus burden, and perhaps finally mislead, will not shield them from the charge of being busybodies in other men's matters. They are trampling God's order under foot and doing mischief, whatever their intentions may be. "Mind your own business."

There is a comfort, moreover, in knowing and observing the law of fidelity to one's own calling. The world is wide and the work to be done in it is great. Christians, whose faith worketh by love, are concerned that God's good will should be done on earth. They pray that it may be done, and they know that God has called them and qualified them to do it. They know that the wickedness of man is great, and they are daily pained to see the misery which sin

has brought upon human beings as they walk and work and want, as they suffer and sicken and die. As I read of the misery that oppresses and crushes my fellow men, as I see their destitution and disheartenment and desolation, as I hear their groans and moans and shrieks of agony, what shall I do? I am to do God's will: God is their only help. Shall I, knowing that it is not in my power to furnish help to every sufferer in every land—not in my power, because I have not the means to supply the wants of all mankind, and because I cannot, even if I had the means, be present everywhere to see what is needed and to extend the helping hand—shall I therefore sit down in despair, and do nothing because I cannot do everything? O my Redeemer, no! Or shall I, conscious that by God's grace I have a little strength and a desire to use it for the glory of His name in the accomplishment of His will, refuse to eat or sleep as long as there is a famishing mortal that needs my bread, or a soul dying in its sin that needs my time to rescue it from the doom of everlasting death, weeping and wailing all the little while during which mind and body can endure the strain, that the agency employed is utterly disproportioned to the end to be accomplished, and that all my efforts must needs prove a failure? However reasonable it may seem to draw such a conclusion from the premises given, such logic entirely ignores the Scriptures and the plan of wisdom which they set forth. It is not the intelligent zeal of Christian faith and love, but the sinful self-conceit of the natural man, that induces an individual man to imagine that God has no agent but him to execute the divine will, that all creation is dependent on him for its deliverance from the misery that has come upon it, that he and God must help or all hope of help is vain. Let no mortal entertain the proud thought that he is governing this universe. God uses us as His instruments, and He honors all His children by using them and thus making them blessed workers together with Him. But He

does not assign all the work to one man or one woman. That is not the way He executes His will. It is folly for any one to fancy that God could not get along without him. He assigns to each his place and station and work, and His will is that each should do the work which is thus given him to do. Each one is to mind his own business, and each one has enough to do if he will fulfill his calling and not be a busybody in other men's matters. The fitting of the work of each into the general plan, so that the aggregate will be the accomplishment of the divine purpose, is not our concern. He who governs all, and is working out His beneficent will in the history of the world, will attend to that. Men who are busybodies in other men's matters are thus in very truth busybodies in God's matters, and no comfort can arise from such foolish meddling. But there is great comfort in the assurance that we are doing the work to which God has called us, and that He is making all work together for good while each is minding his own business.

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#### IS IT PERSECUTION?

Liberty of conscience is so highly prized and persecution is so heartily detested by mankind that anything which seems to infringe upon the former or to savor of the latter is resisted. If a cry of persecution is raised, human sympathies are at once aroused. But often it is the cry of demagogues who aim to deceive the people or of evil-doers who seek to escape the consequences of their sins. It is reasonable to inquire, when the cry is raised, whether what is stigmatized as such is really persecution.

It will be conceded that when a person violates the law of the land and, after a fair trial, is punished for his crime, he is not therefore a persecuted man. But how is it if his thinking as well as his action is not in harmony with the law? Suppose that he not only violated the law, but that he

did it with the conviction that the law had no foundation in righteousness, and that what he is punished for is not a violation of right, but only a violation of what stupid legislators ignorantly presumed to be right. He sets up the claim that he has his own convictions as an individual man with a conscience of his own, that he is honest in his convictions, and that the punishment inflicted is purely a persecution for conscience sake. The case seems one of great delicacy; what are conscientious rulers to do about it? On closer examination has not the case, which to many seems so perplexing, more of the ludicrous element in it than of the pathetic? A man believes that all the goods of earth are common property, and acts accordingly. He appropriates to himself what he wants, and he is arrested, convicted, punished as a thief and a robber. He howls persecution for conscience' sake! Another marries wives according to his pleasure, being convinced that polygamy is not only allowable, but commendable, or even necessary for human welfare; and he is arrested, convicted, and punished as a polygamist. But he howls persecution for conscience' sake! Is not the distinction tragic in the extreme? In our estimation it is simply comic.

What do such people want? They have views that are at war with the convictions of citizens generally and with the principles on which the organization of society rests. Shall the whole fabric of government go to pieces on that account and every man do with impunity what seems right in his own eyes? By no manner of means. Rulers of good sense will only tell such cranks to howl until they are hoarse, so long as no one is molested by their howling, but if they want to live in this land they must obey its laws or suffer the punishment of disobedience. If this does not suit them they may, as soon as they have been released, immigrate to any land that suits them better, and no one will weep for the riddance. If they were at all reasonable they

could not expect that their individual conscience should be recognized as the legislature and supreme court of the land, and that every citizen should subject his conscience to their tyrannic decree.

The State is bound to respect the individual conscience, but it cannot allow its authority to be trampled under foot by those who claim the right to dictate to all the rest for conscience' sake. It recognizes the equal rights of all, and if one for conscience' sake must be allowed to decide what is right, so must another. That is anarchy. Under such a principle there could be no government.

The liberty of each individual to decide what is right and of doing what is recognized as right, is not the same thing. One may decide that Christianity is a delusion, and in pursuance of this conviction may conclude that all churches should be burned. The State would not interfere, and should not if it could, with the individual opinion of such persons. It is really none of the civil government's business, neither according to reason or to revelation, what an individual thinks, whether his thoughts are regulated by conscience or expediency. That is a matter of the individual, not of the regulation of society. A man may think the earth to be overcrowded with people and the murder of all the incompetent and inefficient to be a great blessing to society and therefore right, and the government cares nothing about the private theory. But if he in pursuance of his theory, commits murder, or incites or instigates others to commit murder, it also arrests and punishes him without troubling itself about the private theory. He may plead conscience in justification, but the State commits suicide by admitting the plea of individual conscience against common justice. The cry of persecution in such a case is absurd. The State should be wise and just in its legislation, but it cannot under any circumstances permit the individual judgment, even though conscience be entered as a plea, to decide whether or not the law shall be valid or obligatory.

In the Church we meet with the same apparent difficulty, underlying which is the same real absurdity. A num-

ber of persons join together, on the basis of a common faith, to form a Christian congregation. They are agreed in the reception of the doctrines revealed in Holy Scripture and in the administration of the holy Sacraments. They express their faith in their creed, and make the reception of this the condition of membership. An individual desires to join the congregation, who does not accept the condition: he is not admitted. One who united on the original basis falls away from it, openly declaring that he is no longer agreed with his former brethren in the faith: he is excluded and straightway a howl of persecution follows. Both claim sincerity of conviction; both claim the right of individual conscience. Shall not the Church admit the plea? If the State cannot, it would seem that the Church at least can and must do it. The plea of conscience is sacred in the eyes of Christians, and the situation seems serious and precarious. If a church persists in standing by its confession, declining to fellowship men whose honesty is not questioned, is it not to be blamed for disregarding the claims of conscience and is it not really a persecuting church? So the matter looks to many a muddled mind. In reality the cry of persecution is absurd.

The Ev. Lutheran Church has made a good confession before many witnesses, and she intends by the grace of God to hold it fast without wavering. But she none the less—rather all the more—respects every man's conscience. If a Jew or Gentile wants to unite with her on her Christian basis, they are welcome. What is required of them is exactly what is required of all her members. She makes no distinctions. She has her pure faith and holds it in a good conscience, and whosoever accepts her basis of union may come. But when a Jew or Gentile declines to accept her faith, pleading disagreement for conscience' sake, what is to be done? Why, of course they are excluded by their own act of refusal to accept the terms of membership. What sense is there then in setting up a howl of persecution? The Church does not ask them to violate their conscience by joining her; on the contrary, she refuses, even if they desire

to violate their conscience, to have any hand in it. What is all the ado about then? What do such people want? Put into plain English they want the Christian Church to violate her conscience by abandoning her faith, so that Jews and Gentiles can be admitted without violating their conscience. It is a modest request, verily! Is there not really more of the comic in the whole case than of the serious struggle of conscience? The Christian Church is patient and meekly bears the implied insult, but no one would be severely censured if he told such people to go Jericho until their beards be grown. Nor is the matter essentially different when a Romanist or a Baptist seeks admission to fellowship in the Lutheran Church. He is told that we have our Christian faith declared in our confession, that this is our basis of union, and that all who accept it are one with us and welcome. When such a one says that he is not in harmony with our confession, and is not one with us in that regard, and that he is conscientious in his inability to accept our basis of union, but still wants to join us, and hopes that we will relax our requirements and yield our faith for the accomodation of his Romanistic or Baptistic conscience—that the millions of Lutherans should yield the truth to make room for his error—what shall we say? And if we refuse, and they raise the cry of persecution against us, persecution for conscience' sake, what shall we do? Say that they shall go home and read their Bibles, and go on with your work.

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ELOQUENCE has been said to be a virtue. No doubt there is some confusion of thought in the statement. Nevertheless it suggests a truth which all speakers and writers would find it profitable to ponder. Strong argument and choice rhetoric and careful diction are all elements of effective discourse, but they scarcely constitute that peculiar charm which we call eloquence. Notwithstanding these an address may seem dry, flashy, hollow, and prove a failure. There must above all be sincerity and earnestness of purpose. Any suggestion of cant is fatal to eloquence. Any

suspicion of insincerity repels the hearer and renders ineffective the speaker's effort to make an impression. He lacks the virtue which lends force and fervor to his speech. In that respect eloquence, metonymically speaking, is a virtue. It cannot exist without the virtue of sincerity that inspires it. All speakers should give this due consideration, and especially those speakers whose office it is to proclaim the unsearchable riches of Christ for the salvation of men. Anecdotes are told of men who, having heard of the gospel and the stupendous import of its proclamation, have expressed their amazement at the apparent coldness and unconcernedness with which ambassadors of Christ have made the announcement of salvation to dying men. It has seemed to them that if these things were believed by the preachers themselves, it would be a psychological impossibility that they should set it forth with such seeming indifference. Such stories indeed do injustice to the Christian ministry in various ways, especially in that they do not take into account the difference in its effect upon our emotional nature between good news when it is first announced and when it has been oft repeated and has become old. But making all allowance for the various circumstances which influence the preacher, and which refute the argument that he cannot be sincere and still preach as he does, there is still much room for surprise that any one would handle such an amazing theme so tamely and so indifferently. It is claimed that the proportion of eloquent preachers is very small. We do not just believe that. But undeniably the number is smaller than is reasonably to be expected, considering the high commission and the exalted theme which they have received. If only all those who are to bring the tidings of salvation to doomed mortals would speak with the earnestness of men who are fully conscious that they have themselves been rescued from the eternal doom of horror by that which they offer men as their only hope of escape, there would undoubtedly be more eloquence in the pulpit. Thorough sincerity would make up for many a defect in logical skill and rhetorical grace.



THEORIES OF UNBELIEF should not trouble our ministers as much as is often the case. They come and go, and if in ministerial practice they are let severely alone, they will go when they have "played out," without our worry, and without our work, which too often hinders them from dying from sheer inability to live. We do not mean to say that we should let the devil go on with his work of destruction and have no concern about it. No one can be a Christian and be at the same time unconcerned about the wiles of the devil and the manifest success of his nefarious plans. But we do mean to say that it is not the calling of Gospel ministers to abandon the great work of preaching the Gospel in order to meet every fool that appears in the arena of reason with a chip on his shoulder. The objection raised against Christianity by science and philosophy may in some instances legitimately call for a reply, because it is conceivable that the circumstances and training of some men have so hedged them in that in all sincerity they are incapable of breaking down the logical barriers which the devil has erected between them and the only Savior of their souls. Some men must be trained in science and philosophy who can come to their rescue, so that they need not perish perforce for lack of light. But it is not the office of pastors to adapt their preaching to such cases, and to annoy and endanger their congregations with the philosophical and scientific disquisitions which may be thought necessary to convince such gainsayers. Christians come to the Church to hear the words, which God has commanded His ambassador to preach, not to see with what dialectic skill he can wrestle on the ground of human wisdom and wit with an antagonist who does not recognize the authority of God's words. It is a sin meantime to withhold the bread of life from the hungry and who have come to be fed; it is a sin to disturb their child-like faith by presenting difficulties and thus suggesting doubts which had never troubled them and which now that they are set forth may trouble them, notwithstanding that the objections have been answered to the satisfaction of the preacher. The pastor cannot be guiltless when he makes such dangerous mistakes. The best answer, after all, which he can give to all infidel objections is to bring the simple Gospel, which is the power of God unto salvation, to bear upon all hearers. If the scientists and philosophers who come to Church, as objectors generally do not, cannot be converted by this power, their case is hopeless.

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## CONTENTS OF No. III.

	PAGE.
THE WORK AND THE WORD, by Prof. M. Loy, D. D. ....	129
THE FREE MAN, by Rev. J. Sheatsley. ....	153
A SHORT HISTORY OF PIETISM, by Rev. P. A. Peter. ....	166
AEON AND AEONIOS IN THE OLD TESTAMENT, by Rev. C. B. Gohdes . . . . .	175

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### THE WORK AND THE WORD.

One of the tendencies of our times is to pursue the good as it is conceived, without reference to the Word of God which is its norm. Those who love righteousness and pray and labor for its triumph on this sinful earth, rejoice that the good, not the evil, is the aim of so much teaching and so much work, even if in many cases the teaching and the work is not in conformity with the Word, which alone can regulate and sanctify them. There is at least this advantage in the pursuance of right rather than wrong, that even if it be mistaken it will commend righteousness, and those who pursue it will probably be more susceptible to the teaching of truth and right than those who have no love for them in any form. But the tendency is evil notwithstanding this. Zeal is good in a good cause, but zeal without knowledge will ultimately work mischief. When the good effects of divine truth are once pursued independently of the truth which has given them birth, the causes, having been set aside, will soon cease to produce the desired effect, for which all human power and effort are impotent; when the right which the Scriptures teach and enforce is once pursued independently of the light which these Scriptures give and of the power which they supply, the works will soon run into mere Pharisaic formalism and work-righteous-

ness. When the Christian life is sundered from its source in Christ, as it flows to us through the Word, it ceases to exist. The stream cannot continue to flow when the Spring is shut off. Believers will be zealous of good works. They are created in Christ Jesus for that; but where these are pursued as the one thing needful, death reigns, though the misguided persons involved in the error still have a name to live. When the work of holiness is separated from the guidance of God's will as expressed in the law, and cut off from the power of the Holy Ghost as exerted in the gospel, the work performed, though good in the sight of men, will be but an external imitation of righteousness, which before God is but unrighteousness in godly garb. It is vain to suppose that any church work can be salutary as long as earnest heed is not given to the teachings of Scripture.

The notion that all righteousness is fulfilled when works of benevolence and mercy are performed, and that true Christianity consists in such performance, has no warrant in Scriptures. On the contrary, it rests on a purely natural basis of human reason. The establishment of hospitals, orphan houses, and all sorts of benevolent institutions for the relief of suffering humanity, is a work that is worthy of Christians, and the Christian Church has always led the way in such works of mercy and labors of love. Faith in Christ would not be genuine if it did not furnish the impulse to relieve the suffering and help the needy. But when these are made the essential works of Christianity a way of error has been entered upon that leads only to evil. If heathenism abroad or at home in pity founds and supports similar institutions, has it therefore become Christian? It has the marks which the theory alleges to be reliable tests, and must therefore be declared Christian in everything but name. There is so much of this in vogue that true believers in Christ, who know that there is no salvation without Christ and that there is no way to appro-

priate the salvation which is in Him except by faith in Him as the gospel presents Him, have reason to be alarmed. Not that Christians abound too much in good works. That is not possible. They are created in Christ Jesus to be zealous of good works to the glory of God and the welfare of their fellowmen. But when the works become the main thing, and the source of them is declared indifferent if only the works are done, a course is pursued that must lead to ruin, because it sets aside the Savior, and thus at best makes provision only for earthly comfort, and sooner or later loses all power for this by separation from the power of Christ. While we can rejoice at the work which is originated and executed by human power, so far as it gives bread to the hungry and clothing to the naked and nursing to the sick, we cannot rejoice when Christians in their humanitarian sympathies, are so befooled and blinded by the glamour of such works and of men's laudations of their glory, that they have no further concern for the glory of the Savior and no longer a faculty to discern the excellency of grace. What, for instance, are we to think of preachers who declare that they are so busy with their good works that they have no time to study what the Bible teaches? What would a man think of a servant employed for a special work, with particular instructions as to the means to be used and the way to accomplish the end, who would declare himself so interested in the job that he had no desire and no time to trouble himself about the master's will in the matter? And what are we to think of congregations which, having a good end in view and supposing that a means suggested will serve to attain it, plunge into the business without any inquiry whether the plan pursued is in accord with the Lord's prescribed order or not? It may be argued, indeed, that if only the end is accomplished the divine purpose is attained, whatever the means employed may be. The argument is specious, and many are entangled in such



webs of sophistry. The Holy Spirit has warned us against them, and if any are entangled in them to their own destruction the fault is their own. That very argument is referred to by inspiration of the Holy Ghost when the apostle, referring to an objection made by reason against revelation, writes: "If the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner? And not rather, as we be slanderously reported and as some affirm that we say, Let us do evil that good may come? whose damnation is just." Rom. 3, 7-8. It is a base slander against Christianity to say that it recognizes every means as right which are effectual to accomplish its purposes. That is Jesuitry, not Christianity. The will of the Lord is that His people, created in Christ Jesus unto good works, should live righteously and godly in this present world, without regard to human philosophizings and human fears respecting the consequences. He will take care of these. When we go the way of His commandments we cannot fail to attain His ends. When we disregard His ways, though we do it ostensibly to accomplish His ends in another way, even our success must prove a failure. This will, of course, not at once be manifest. But it is certainly true, whether we see it or do not see it. For what God has commanded can for that very reason be no matter of human liberty, and the purpose of His command can never be attained by the human wisdom and device that ignores and sets aside the wisdom and ordinance of God. Any Christian ought to be able to see that. Though immediately the means of our choice are productive of desired results, ultimately the divine purpose, which lies far beyond these temporal results, is only hindered. God's ways are always the ways of success in His kingdom, and man's ways designed as substitutes for them, though it be with a view to accomplish the same end, are always the way of failure, whatever in either case our reason may

judge. It is pitiful when the reason of Christians is not at least so far enlightened as to be able to see that God's wisdom surpasses man's and that His way is effectual when man's is futile.

Quite recently a friend, with whom we are one in the faith, and of whose good intentions we have no more doubt than we have of our own, illustrated in the presence of the writer, who is old enough to have gathered some experience and to have done some thinking about man's wisdom and man's contrivances, and who therefore is somewhat skeptical in regard to the marvellous things which the discoveries of this nineteenth century claim to have done for the church as well as for the world, the wonderful benefits which flow to the kingdom of God by the institution of various societies in the church, especially of young people's societies. Now we do not wish to be understood as placing ourselves in opposition to all such associations in the congregation or synod, though we desire to be known as one who believes that the congregation, which is necessary by the Lord's express will, and the union of congregations for co-operation in synods, which is a legitimate inference from that will, is all the society or association that we need, and that if these faithfully do the work which God has committed to the congregations, and indirectly to the synods in which they have united, all other associations tend to hinder rather than promote the Lord's work. But that is a matter of individual judgment, as long as the associations do not arrogate to themselves the rights which God has given to the congregations and thus transgress the divine ordinance, and as long accordingly as they are willing to do the congregation's work, under the direction and jurisdiction of the congregation, which of necessity must bear the responsibility for the work which God has committed to its charge and therefore must have full control of it in all its parts and in all the agencies through which it is executed. Under such conditions socie-

ties in the congregations may be tolerated. But the danger lies at the door. And that is what the friend to whom we referred illustrated in the statement which he made for the glory and recommendation of young people's societies in the church, while he meant only to illustrate the blessings which they confer. The case was that of gaining eight persons for his catechetical class through the instrumentality of the young people's association of his congregation. And the operation was on this wise. These young people became interested in the amusements and entertainments of the society, whose meetings they had visited and whose exercises they had witnessed, and desired to join it for the pastime and profit which it afforded. But according to its rules, as a society of the congregation, none would be received who were not members of the church. Rather than forego the privilege of the society they resolved to apply for membership in the congregation and were thus received into the class of catechumens. That seems right and good, and it is to be hoped that by the time they have passed through a course of instruction in the truth unto salvation these persons will have better motives for joining the church than that of gaining admission to a society with whose gratification of the social instincts of human nature and whose efforts at diversion and entertainment, intellectual and physical, they are in complete sympathy. Perhaps by the faithful work of the pastor they will be led to believe in Christ Jesus unto the saving of their sinful souls; but whether this desired end is attained or not, they have determined to join the church society, whether they care a straw for the church's faith or the church's work or not. The whole business only fosters the tendency, which is already alarmingly and discouragingly apparent, to gather people into the external congregation of Christians, without much concern whether they believe in the Lamb of God or not, or whether they are willing to do His will as declared in His Word or not. It is a sorrowful

thing that all sorts of inducements of pleasure and profit are held out to unite with the church, while the one thing for which the church was established and for which alone it exists and has any business to exist, that of convincing men of sin and damnation in themselves and righteousness and salvation in Christ, is wholly ignored or only incidentally mentioned. The Church, so far as it operates with human powers and seeks to extend its borders by gratifying human desires through human means, is in league with the world and the flesh and the devil, who are all willing that human nature shall be gratified in every possible way, whether by the world or by church organizations, if only the Word of God is not preached and urged and insisted on, by which sinners are led to see their sin and then, in the terrors of an awakened conscience, to the only Savior from sin and death, who is Christ the Lord. Human nature gladly falls in with all arrangements to gratify the desire for knowledge and honor and money and pleasure, whether these are made by the church or the world. What need men care, when they have their pleasures, whether those who furnish them are Christians or Gentiles? But Christians do care whether the Word of the Lord is honored or not, and accordingly whether the will of the Lord is done or not. When the church separates its work from the Word, as if the former were a matter that would be faithfully and effectually pursued independently of the latter, it has lost all recognition of its calling and responsibility, and reduces itself to the level of a mere human association for humanitarian purposes, and would forfeit all claim to the name of a church, if it did not continue to recognize the Bible and to preach the Word which teaches better things. Men deceive themselves when they think the work of the church is done by securing congregational growth without regard to the Word. Seeming prosperity is thus only a snare. When men build without reference to the Builder's plan and means and purpose, they cease

to be servants and usurp the Master's place, and the result is a building which is of this world, not a habitation of God through the Spirit. The greater the success of efforts to draw men into the church by holding out inducements of pleasure and profit to the natural man, while little or nothing is made of the Word with its converting and sanctifying power, the less will be done towards leading sinners to repentance and salvation, and the more will the work of faithful servants, who know of no way to establish and extend the kingdom which is not of this world but that of employing the means which are not of this world, be hindered and frustrated.

The work of the Christian must never be sundered from the Word. He always errs, and both he and the work suffer, when he effects or permits such sundering. The reason of this is obvious. God has joined them together. Work without the Word is possible, but manifestly it cannot be God's work. Human creatures are capable of thinking and of willing in their thoughts. God has given them such faculties, and it has pleased Him not only to give them, but, as a matter of course, to permit them to be exercised. Hence the high gift may be exercised even against His will. Man can sin, and has sinned, and still sins. If he will not serve God, there is no divine coercion interposed: he may serve the devil. But if by divine grace he has been brought to believe in Jesus, to recognize God as his Lord, he will henceforth not live to himself, do his own will, labor for the accomplishment of his own selfish ends, but will serve the living God in the strength of his adored Redeemer. His will is then to do the Lord's will, whose servant he is and rejoices to be. That will is revealed, not in the inclinings of his own heart, whose imaginations are only evil continually, but in the Word. That is his rule. That gives him the necessary guidance. According to that he works. If he follows any other counsel he goes astray, because he then serves the

world or the flesh or the devil, not the Lord. The work of the Christian can never be sundered from the Lord's Word, which declares the Lord's will. "If it seem evil unto you to serve the Lord, choose ye this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell: but as for me and my house we will serve the Lord." Josh. 24, 15. The Christian by the grace of God has chosen to serve the blessed Lord who has delivered him from death and the devil, and therefore gratefully and humbly entreats: "Speak, Lord, for thy servant heareth." For he has learned not to trust in his own reason and strength, but in the wisdom and power of God, and therefore heeds the exhortation: "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And 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, 16. 17. However good our intentions may be, the work which is done in disregard of God's will, as this is declared to us in His Word and only in His Word, is not only not pleasing in His sight, but it needs must fail, though appearances are in its favor, to accomplish His good and gracious design.

On every hand and in every respect the Word is necessary for the work of the Church. From every point of view the professedly Christian work is a failure, when it is carried on independently of Christ's teaching in His Word.

We concede that the external actions which the Word prescribes may be performed at the suggestion of reason and by the powers of nature. So far the good work is not of necessity dependent on the inspired Word. Men may organize even for such a work as building the church without recognizing a divine builder or plan or purpose, as men may unite for the relief of their suffering fellow men, without

any regard to the instructions which God has given, and even without any concern about the existence of God or any divine will that some may declare Him to have revealed. They stand on the plane of human nature and act in the interest of humanity by the light and the motive and the power which humanity supplies. We concede that an unconverted person may be a preacher and outwardly do a preacher's work, and that a society can be formed to do external deeds of beneficence without the Word of God. But the concession is an arraignment of such persons and such Societies. To say that church work is done for temporal ends by human means according to the light of nature, is to pronounce condemnation on it from the Christian point of view. To gather people into the congregation by schemes which appeal to their carnal desires or gratify temporal wants, without preaching the law which leads to a knowledge of sin and the gospel which offers deliverance of sinful souls from the damnation which is their due, may seem a great success in the work of the Church. It would be, too, if the work that Christians are required and empowered to do consisted merely in enticing condemned sinners into the external society which is called the church. The work would thus be done without the Word. The ocular demonstration is thus furnished, that the two can be separated in practice. This is not denied. On the contrary, this is easy—so easy that it becomes a dangerous temptation. That is precisely why we direct attention to it. The work that is done in such cases is not the divine work that accomplishes the divine end of saving souls and glorifying God. It is never Christian work and never accomplishes the purpose of Christianity when the work is sundered from the Word. The work without Christ is only and always sin. Without the Word all work is only the effort of the blind to lead the blind, and all seeming success ends in the ditch.

There is, in the first place, without the Word no

realization of the duty to work. Reason recognizes the necessity, in the present institution of society, of doing something to make a living, or to gratify desires that may reach beyond the necessities of life. But it leaves a good deal of room for diversity of thought and inclinations and has never succeeded in establishing a theory of work that is universally accepted and practiced. There are those men who claim that the world owes them a living; and if they are too lazy to work and get it by begging or stealing, that they are getting only what is their due. A social science that recognizes no God over all and no revelation of His will respecting the government of this earth, will never find its way through the entanglements which human sin presents, and never work out a system that is both just and charitable, or that would commend itself to every man's reason and every man's conscience. It cannot be made clear and certain to the natural man that it is a person's duty to work when he has plenty of money and has no need to depend on the fruits of his labor to secure either the necessities or the pleasures of life. Why should he work when he needs nothing and has a fortune that renders him independent of everything and everybody? The selfish theory, above which the carnal mind never rises in reality, though it sometimes does so in appearance, has no answer for such a question but that it might be a pleasure to work, and that therefore he who does it without being constrained by the exigencies of his situation is not necessarily a fool. The idea of duty in such circumstances is not admissible, because no obligation is recognized but that which the stress of personal want imposes. Christians know a better way, but they know it only from the Word of God. With them labor to get bread, because this is the only way to keep the wolf from the door, and exemption from labor because we have bread enough; labor to get rich, because this is the goal of ambition, and dispensation from labor when the goal



is reached, supposing this to be subjectively possible—has no place. They live by the bounty of Heaven not by the work of their heads or their hands. They recognize the divine ordinance of labor, but not because labor is the indispensable requisite for the support of life. They know that God, if it so pleased Him, could sustain our lives without our labor, or even without the bread which is ordinarily obtained by our labor. They recognize the divine ordinance in this regard because the Word of God teaches it, and they recognize the purpose of it to be the service of God in the service of our neighbor, because the Word of God teaches this. Hence the Christian view of work cannot be the same as that of the world. If a man has become rich, the world must needs conclude that he has no further motive to work, and is a fool if he subjects himself to its worry and its weariness without any reason. From the standpoint of natural reason they are right. Why should a man who has enough, and does not even know what to do with what he has, wish or work for more? But that which seems wisdom to the natural mind is foolishness to the Christian, whom the Word has enlightened by the wisdom of God. Whether one is rich or poor, he is called into the service of God, to labor according to the gift which he has received. If one has much, he can do much; if God gives him more, he can do more. Therefore to say, without any ground in the disabilities of sickness or age, that one is beyond the need of further labor, is to renounce the ways and ordinances of God, which require of all the use of all their gifts and powers in the service of the Giver. We need the Word to show us the duty and the dignity of labor as a service of the Lord who bought us, and the neglect of this Word in regard to the obligation to work must bring confusion into the labor question from the outset.

We need this Word, in the second place, to give us light in regard to the end to be pursued in our work. The natural

man knows nothing of ends beyond the gratification of desires and affections that move the individual will, and that may, in some circumstances, induce him, under the direction of natural reason, to labor for the good of others in view of the reflex action for the good of himself. He cannot originate the plan of God to make each the servant of all by the exercise of love, and cannot even rise to the height of that conception when it is laid before him. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto Him: neither can he know them, because they are spiritually discerned." 1 Cor. 2, 14. This applies precisely to the wonderful plan of salvation through Christ without any creature merit. But it applies in general to the whole gracious economy of God. Those who have no faith grope in the dark with regard to the love by which faith works. They lack the light which the Word alone can give them. And if those who profess to believe the truth in Jesus presume that now their reason or their affections will be a sufficient guide, and therefore cease to study the Word, which alone can be a lamp to their feet and a light to their path, they will fail to see the object of all labor, and sooner or later fall in with the theories of men who know not God, but who devise ends which commend themselves as reasonable to the natural man, and choose means which are adapted to such ends, and are of the same carnal quality. Not what may seem to us right and profitable and expedient is to be the end of our labor, but what God wills, whose thoughts are not our thoughts and whose ways are not our ways. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10, 31. "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. Not we, in the exercise of our benighted judgment and carnal reason, are to determine the object for which we are to live and labor, but the Lord, whose we are

and whom we serve. "For the love of Christ constraineth us; because we judge, that if one died for all, then were all dead; and that He 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, 14. 15. Accordingly the same apostle admonishes us: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Rom. 12, 2. We can learn the true aim of life only from the Holy Scriptures, and our labor can be acceptable and effectual only when we steadily pursue that aim by the light which they furnish.

We need the Word, in the third place, to show us what is to be done. Our Creator has indeed endowed us with reason, and has given us ample opportunity for the exercise of our judgment as to the course we should pursue and the work in which we should engage. He has given us great liberty in the choice of our secular occupation and the division of our time between labor and rest. He has not prescribed in what particular business each one shall engage, how many hours he shall each day devote to that business, or how far he shall extend it. God does indeed providentially assign to each his sphere of action and his labor within this sphere. It is He that gives men their callings in the sphere of nature as well as their vocation in the sphere of grace. If a man in his vain ambition, chooses a profession for which he is not fitted, he suffers for it; but it is a mistake in temporal matters which results in temporal failure, without necessarily entailing eternal suffering. The latter is a consequence of rejecting the grace of God unto salvation, not of the stupidity which disregards the indications of divine providence. But there are occupations which, though some have chosen them as means of securing a livelihood, are not callings of God and in which it is impossible to serve God or to serve men in the name of God. Of this sort are all occu-

pations that can be pursued only in violation of the law of the Lord, and can therefore be remunerative only by pandering to the lusts of the flesh and co-operating with Satan in destroying souls. There is no liberty to do such destructive work, and those who with a pretense of heroic devotion to the rights of man and professions of martyrdom in the cause of liberty persist in the ungodly business, only declare their imaginary independence of God and make it manifest that they hear not God's words and are not Christians. The Word of God, not the judgment of man is decision. And when a calling is legitimate, reason is not a sufficient guide to its faithful fulfillment. Not only are men responsible for their calling, but also for the work required and the Spirit and manner in which it is performed. A laborer that does not devote the necessary time to his work, and therefore furnishes less in quantity than he should; that does not keep the glory of God in view and therefore does not render the cordial service that he should,—is not a faithful workman of the Lord, even if men should declare themselves satisfied with his work. A merchant who does not fairly represent his wares, who charges exorbitant prices in his eagerness to make money, or who deals out false weight and measure, is not a servant whom the Lord approves. We need the Word to direct us in the choice of a profession or business, we need the Word to direct us in the faithful discharge of the duties of our vocation. We are to do the work of our calling as servants of the Lord, executing His will, not the will of the flesh, and serving our fellow men in the execution of the good will of our Master. Let no one in these things put implicit confidence in his own heart, even though he be a sincere and conscientious Christian. The heart is deceitful, and the wily foe of our souls is ever ready to play tricks on us. It is folly to trust him, or to trust our own wisdom to thwart his designs; it is wise to trust in the Lord, and to search the Scriptures daily, that we may know what we ought

to do in order to execute His will. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." Eph. 5, 15-17. But there is other work to do besides that which is presented daily in our temporal vocations. This complicates the subject. There is a kingdom of God established on earth, and all who are of God are in that kingdom. And this has the divine commission to preserve and perpetuate and extend itself over all the earth. The work which is thus assigned to Christian people is not a secondary matter, which may be incidentally attended to if and when occasion offers, but which may be ignored when other occupations leave us no time to give it attention and no leisure to engage in it. We need the Scriptures to show us the importance of this work. It is paramount. As the soul is of more value than the body, so the care for the soul makes higher demands upon us than that of our bodily support. "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek. For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Matt. 6, 31-33. The work which each Christian is to do in the church for the purpose of retaining the means of salvation among us and carrying it to others who have not yet heard the good tidings, as well as the importance of that work for our own salvation as well as the salvation of others, must be learned from Holy Scriptures. We cannot know what the will of the Lord is in regard to the work to be done without consulting the Word of God and making that our daily study and guide.

We need that Word, in the fourth place, to give us the necessary ability to work. A person becomes a Christian by

believing in Christ, and the faith which embraces the Savior and makes him a Christian works by love. He thus has the power of God, and is no longer governed and guided by the selfish desires of his heart. But as the flesh continues to exert its influence on him, it is self-deception to assume that the final victory is won when the will is made free to will what God wills. It is still capable of change, and many a person who was a believer yesterday is not a believer to-day. The probation continues while this earthly life lasts, and "let him that thinketh he standeth take heed lest he fall." In regard to Christian work this is especially necessary, because the actions requisite for its execution may be performed without faith. Many a one goes on in the routine of Christian work after he has ceased to be a Christian, as many a one, inspired by other motives than those of faith and love, engages in that work without having become a Christian. The danger is always imminent that the work will be performed without the spiritual life that renders it pleasing to God, and that Christianity will thus run out into mere formalities. The deeds of the law, consisting only in the conformity of human actions to the divine prescription, can just as little be acceptable to God as they can justify him who performs them. Natural power can produce such actions, and they are not readily distinguishable from those which are prompted by the Holy Spirit and which are wrought by the believer through the power of God that is brought by the gospel. Only those who are regenerated can do really good works, and only those who remain in the state of regeneration can accomplish the will of God in their work. The Christian who presumes that he no longer needs the Word, after he has once by its power been brought to the knowledge of Christ and has been endowed with the faith which is always active in love, is on the road to death. Having been refreshed by

the water that flows from the Spring, he thinks the Spring is no longer needed. If he permits such a thought to control his life, he will soon waste away and lapse into his natural state of sin and condemnation, even though for a season, or even for life, he may have a name to live. The Word is daily needed to replenish our powers and strengthen our purposes and give new energy to our will and work. Much of the debility and the shortcoming of Christendom is owing to the neglect of the means of grace, in consequence of which the faith of the heart grows dim and feeble and fruitless, and finally dies. This is a point to which watchmen on the walls of Zion should direct their earnest attention. They will do well not to be so deeply intent upon the work to be done that they overlook the conditions necessary for doing it, while one after the other of the workers is dying for want of spiritual nutriment, though some of them, even after they are spiritually dead, continue by the power of the flesh to go through the forms of Christian work. Pastors should ply the gospel more, which brings life and which is the power of God unto salvation, and Christian people should use the gospel more, that they may daily receive new strength to do the work which has been committed to the Church.

The Word is needed, in the fifth place, to secure a right estimate of the relative importance of the work to be done and a proper subordination of the less to the greater. Naturally men set their affections on the things of this world, and these seem of highest value and claim chief attention. First of all the necessities of life must be secured, then the objects which are regarded as essential to earthly happiness—wealth, luxury, reputation. Even those who are more sober and sound in their thinking, and who accordingly are not so sure that happiness is dependent on external circumstances or that it can be secured by the qualification of natural appetites, recognize the wants

of the body which clamor for supply, and therefore in considering the work to be done assign the first place to getting meat and drink. Nor can reason blame them. Of what use would all other things be, if we had not the means of sustaining life to enjoy them? Nature cannot rise above its level. What sense or comfort can the natural man find in our Lord's words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God?" Matt. 4, 4. He cannot know or believe that. He who upholdeth all things by the Word of His power and who gives us our daily bread and makes it efficacious for our nourishment, can support us just as well, if it so pleases Him, without meat and drink as with it. He cannot even know and believe that, when He has work for us to do that, so far as we can see, will yield no bread, He has ways to furnish meat and drink notwithstanding our inability to understand them, and that doing the work commanded will therefore not result in our starvation. Christians indeed ought to know and believe these things. But let us not overlook, when we make our reckonings as to what may be expected of believers, that they too have the flesh, which strives against the Spirit, and that, if they do not faithfully use the Word for their guidance, the thoughts of their hearts, under the influence of the flesh, will not coincide with the thoughts of God. Experience has shown that even Christians are so absorbed in the things of the world and so impressed by the need of getting bread that they are startled at such words as those of our Lord, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6, 33. So radically different is this from our natural ways of thinking, that many question whether our Lord can mean what He says, though the words are so plain and the context makes all so clear. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in



vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved sleep." Ps. 127, 1-2. So far as their daily bread is concerned, the beloved children of God have no more reason to wear their life away with gnawing cares than has the little child that eats the food supplied and has no worrying doubt about his father's ability to furnish the needful food again to-morrow. It is not our work, but God's providence that gives the increase and supplies the necessaries of life, and the goodness of God is ever active to supply our every need, so that His work of providing for us and giving us our daily bread goes on as well when we sleep as when we wake. Hence the reasonings of men who give the care for the bodily life the first place and the work for bodily support the first claim upon our time and strength, alleging that if life is not sustained all work must end and all purposes must fail, is without all foundation. It is false in two respects. It assumes that there is no higher object of human effort than the support of this present life, and that there can be no rational ground for such effort to the extent of sacrificing this life. But our Savior tells us: "If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16, 24-26. He is a fool who will cling to a farthing if it costs him his farm, and he is a greater fool who will cling to his bread if it costs him his soul. But the reasoning is false in another respect. It does not follow that doing the will of God deprives us of bread. The contrary is true. If we seek first the kingdom of God and His righteousness, all other things will be added unto us. The salvation which we have in Christ we must prize, if we realize its worth at all, above every good which

this world offers for our enjoyment, and must therefore be ready, even to sacrifice our lives, if need be, to retain it. But it is an entirely false notion that when we do God's will in the service of others, and especially in the service of the church, we are to that extent jeopardizing our earthly subsistence. We need the Word to show us the folly into which natural reason falls, with all its boast of wisdom, when, it leads men to refuse bread to their suffering neighbor, because they may want it themselves for necessities to-morrow or for luxuries to-day, or to refuse giving time or labor or money to the church, because they want it for earthly purposes. We have need of the word to teach us the wisdom of subordinating the less to the more important, and of doing first what, whether absolutely or under existing circumstances, is most needful. It is in every respect a serious mistake to think that after we have become Christians we no longer need the guidance of Holy Scripture to put the proper estimate on the work to be done and to make the right choice of work under the varying circumstances that occur.

It is therefore apparent that in every vital respect we need the Word for success in church work. Only the work that pleases God is truly and ultimately successful. Human contrivances that commend themselves to the natural man may be popular for a while and give a wonderful impetus to the efforts of Christian congregations. But the success which is thus achieved is only for the little while during which the fashion lasts, and even for that time it was an external rush that had no grace in it and before God amounted to nothing. God has indeed left to His children a large domain of liberty, so that in their execution of the divine will they have ample room to adapt their plans and operations to the changing circumstances under which the work is to be done. They can devise ways and means, in the family and the church and the state, to promote the work to which the Lord has called

them. This liberty is precious, and they not only have the right, but the solemn duty to maintain it. "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." Gal. 5, 1. But no man is independent of God, and no one by unbelief or faith can become independent of Him. A man may, when it is offered him in the gospel, reject the great salvation in Christ and refuse to let the Lord of glory reign over him, but he imagines vain things if he then presumes that he has thrown off every yoke and can now do just as he pleases. He may declare his independence of all authority save that of his own will. But he cannot do this with impunity. The authority that is over him, whether he recognizes it or not, will not let let him off so easily. It holds him to account, and regards the foolish and impotent declaration merely as an act of rebellion that enhances his crime. If he will not accept God's mercy, he must without mercy suffer the penalty of God's law. Let no one think that because the gospel has come, the law is abrogated, and that consequently those who will not accept the gospel are absolutely free from all divine government. The law stands, and those who will not accept the deliverance from its curse through the redemption which is in Christ Jesus, must bear that curse themselves in everlasting woe. They cannot escape from the sovereign Lord of all by simply deciding that they do not want Him to reign over them. He will not abdicate the government of the universe on that account. His law is the revelation of His righteousness and as such must stand forever: even those who believe in Christ escape its condemnation of transgression and transgressors only by appropriating through faith the merits of Christ, which consist in fulfilling all righteousness for us and bearing in our stead all the penalty of our transgression. No unbeliever is free from the obligations imposed by divine law, or from the curse pronounced on those who violate that law. But when

a person by the grace of God has been brought to believe in Christ unto justification he has the enlightenment to recognize the holiness of the demands made by the law and the justice of the penalty denounced against transgressors, and then is free just because the grace of God has liberated him from the love and service of sin and given him holy power to love and serve righteousness. Grace has not rendered believers independent of God, so that they can now do just as they please, whether they please to live after the flesh or after the Spirit. They are not under the law because they are under grace, which not only saves them through faith, but also purifies their hearts by faith, so that they will freely do what God wills. "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? Shall we sin because we are not under the law, but under grace? God forbid. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness?" Rom. 6, 14-16. The liberty of the Christian consists in his ability to serve God freely and cheerfully, being loosed from the chains of sin which hold him in the service of Satan and kept his soul bound even when his hands were engaged in slavish efforts to perform the deeds of the law. Any work that is done because God commands it, without any harmony of the soul with the purpose of Him who gives the command and therefore with the conviction that it is an unreasonable law, or the suspicion that it is the law of a tyrant against whose will all protests are futile, is a slavish work which our gracious Lord will not accept and which ultimately accomplishes nothing.

God wants our work, but wants it rendered cheerfully to promote His purpose, and only so far as this is accomplished can our work be successful, because only so far can He, on whose blessing alone all success must depend, own it and bless it. His will must be done, and that will is made

known to us in His Word. If this is not accepted as our rule and guide, if it is not studied and conscientiously applied for our guidance, the work of the Church must suffer. There is much that is left to our own judgment in ordering and arranging and selecting times and places and persons for its accomplishment under the Lord's purpose and plan, the Lord's ways and means, but only under these. Christian liberty is limited, and always moves within the domain of the Lord's will. It exists only so long as these limits are recognized. The thought that Christians have the liberty to violate God's will is absurd. They have high powers and privileges, but they have them only by the grace of God, and forfeit them as soon as they claim independence of His dominion and set their own narrow judgment against His infinite wisdom. No creature can possibly have liberty to dethrone the Creator. All Christian liberty necessarily lies within the lines of God's will as marked out in His Word. Never can it extend to a choice between His will and that of the devil, or of the world, or of our own flesh. Believers are free to carry out the ordinances of God in ways that seem to them most expedient, so far as the way is not part of the ordinance and expressly prescribed, but they are not free to set aside the ordinance or any part of it, even though they should be persuaded that they, with their knowledge of the age and circumstances in which they live, could devise more successful means, and invent better methods of applying them than those which our Lord has prescribed. Such persuasion is the bitter fruit of the self-conceited flesh, which thinks that it knows it all, on the one hand, and, on the other, presumes that it can gain a little honor, if not a little money, by urging its own expedients as means of glorifying God. Just so far as such expedients are recognized and accepted instead of the divine method which the Word prescribes, so far the work of God is of necessity hampered and hindered, even if the work

should seem extraordinarily successful for a time under the galvanic impulse which it has received.

Let the Word and the work go together. Neither can safely be sundered from the other. The Word is never appropriated as a living power when it does not produce the faith which works by love; the work is never pleasing to God when it does not proceed from a believing heart and is not done according to the Word in which His good pleasure is made known. To teach this Word and bring its divine power more and more to bear upon the souls of men, that they may have more light and more life, is the main work of the Church, and any emphasizing of the work at the expense of the Word will sooner or later leave the congregation without faith and without works. M. LOY.

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## THE FREE MAN.

### SECOND ARTICLE.

The subject to be considered now is the operation of this freedom with reference to its surroundings. These surroundings are God, law, conscience, self, the neighbor, and the creature world. The absolute guide for activity with reference to these different objects is God's will. Any thing contrary to this will as it has been revealed in Holy Scriptures is not a matter of choice. This point was, however, sufficiently elaborated in the paragraph on freedom from obligation. It needs only to be emphasized here that God's will is the authority to which the free man is subject. It should be observed furthermore that it is not a matter of choice whether a person will act with reference to all of the above surroundings or only to some. Man has been placed in relation to all of them and he is under obligation so to

act. That is a part of God's will. Again, in the working of freedom not only the form of the act needs to be considered, but especially the underlying motive, for the motive must determine whether the act is truly free or not. When it is therefore said that the free man acts, not from outward constraint, nor is he pushed on by anything like blind fate or a determining principle within, over which he has no control, but that he does God's will from free personal choice, from a free will which has been sanctified by the Holy Ghost, we have a complete definition of freedom. Yet the underlying motives are not emphasized, and that is essential to a correct understanding of evangelical freedom, especially the motive of love, for "to love is freedom" says Bengel, and "love is the fulfilling of the law." Rom. 13, 10.

These motives will appear more clearly as the relations of the man, freed from sin and death, to God are set forth. The free man no longer stands to God simply in the relation of creature to Creator, although in this relation love must be the basis of his service; but he now stands in the relation of a creature redeemed from sin and death to the redeeming God. The relation of Creator is overshadowed by the relation of Redeemer to the redeemed. Hence the Scriptures present God much more frequently as the God who redeems than as Creator. Compare also the second and third articles of the creed with the first. This relation appears in the New Testament especially as the relation of Father to son. "Beloved, now are we the sons of God." 1 John 3, 2. And Jesus first taught us to pray "Our Father, who art in heaven." The word Father, applied to God, is frequent in the New Testament, not only as the Father of Jesus, but also through Him as our Father. In the Old Testament on the other hand, with the exception of a few passages, it is hardly more than intimated, for this relation is not based so much upon the first creation, as upon the new creation through Christ. However, in both cases man's obedience

to God is based on love, only in the latter it is reasonable to suppose that this love is intensified by the wonderful love of God revealed in the redemptive act. "God so loved the world," etc. This should call forth a corresponding love in the redeemed. If it now be asked what the motives are underlying free service to God, it will be seen at once that love is one, for "we love Him, because He first loved us." Love makes the mind willing, and that is the essence of true obedience. God loveth a cheerful giver." Hence Bengel's dictum is also true: "Amare est libertas." Love, however, is not only one motive, but it is the motive. Jesus sums up the whole law in two commands: love to God and love to our neighbor. The apostle Paul sums it up in one word when he says that "love is the fulfilling of the law." The motive of love, therefore, underlies every activity of the perfectly free will, or in so far as it is perfectly free, and it is the ruling motive, and this is the case whether the service is to God direct, or is directed to His creatures.

But there are also other motives to be considered. God is not only a benefactor, but also our King, our Master. This relation, based especially upon His relation to us as Creator, was not set aside or even weakened by His becoming our Redeemer. This thought is also contained in the name Father. The father has the right to honor, fear and obedience from his children. Though we as children of our heavenly Father may boldly come to the throne of grace and commune with Him freely, yet we must walk before Him in fear and holy reverence. The fear of God, then, is another motive underlying the obedience of the free man. But here an objection might be urged, which one would not think of urging against love. If one acts from fear, even if it be not slavish fear, fear of punishment, but holy and reverential fear, is not the act thereby rendered unfree? The answer is, "No," for this fear is subjective like love and not something outside of us, although God draws it out,



and it belongs to the nature of the perfect man and therefore legitimately acts together with his other faculties in determining himself freely. What is a part of the perfect man cannot possibly bring his will into bondage. If this were possible, the man would not be a harmonious whole, he would be a house divided against itself. Only something like sin that is foreign and opposed to man's real nature can enslave his will.

God is, furthermore, a defender and deliverer. He shows Himself as such in providence and especially in the work of redemption. The believer has come to know his absolute dependence upon God, both as His creature and especially as one who has been redeemed from sin. These facts give rise to another relation between the free man and God, trust on the man's part and helpful response on the part of God. "According to your faith be it unto you." Matt. 9, 29. The beneficence also of God, that He daily showers upon His people unmerited blessings, calls forth trust as well as love. Here then is another motive, trust, that must be taken into account when man's activity with respect to God is considered. Were it not for his trust in God the believer would make a miserable failure of life just like the natural man; he could meet none of his obligations in the true spirit. But it may be said, this trust is necessary for this imperfect life, but when man has once attained to full freedom, there will no longer be any use for it, and consequently it can have nothing to do with true freedom. The answer is that trust, in so far as it is a confiding in God, can never cease. Faith will cease, but when sight has come the redeemed will still feel bound to God and dependent upon Him, and will confide in Him just as did the original man before the fall. It may also be urged here that if the free man does not choose God's will except as he trusts in God, how can his choice still be called free? But the same answer will suffice here as in the case of the fear of God,

viz: This trust in God belongs to the nature of the ideal man and it rightly plays a part in determining his course. If it were trust placed in man or in some other creature, then it would prove to be a cursed despot, but God has created and redeemed us to put our trust in Him, and hence it can never bring us into bondage. "Cursed be the man that trusteth in man, and maketh flesh his arm and whose heart departeth from the Lord." Jer. 17, 5.

It might be urged that there is at least one other motive that must be admitted as determining free choice, viz: The rightness of doing right. The advice is often given, "Do right because it is right." Reason says that the conclusion is correct, but a deeper insight into the ethical nature of his acts who has been made free by the Son will reveal its fallacy. The child of God does not do a thing simply because it is right, but because it is God's will. Nor is this a distinction without a difference, though it is true that what is right is God's will and vice versa. Two things must be taken into account: First, every ethical act, if it is perfect, is done with reference to God. "Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God." 1 Cor. 10, 31. To do right because it is right would give glory to the right but not to God. Secondly, right must never be separated from God. Theoretically one can speak of abstract right, but really nothing is right except as it proceeds from God and is willed by Him. No creature dare be separated from God and used and honored as such. That would be mere creature service and worship. Right comes under the same category, it is a creature of God in so far as it is looked upon as a law or rule of action. God gives to right its authority, it has no authority of itself. "Ein unpersönliches Ganze hat kein gerechtes Recht an den persönlichen Geist; von solcher Knechtschaft hat das Christentum den Menschen freigemacht; und auch ein Mensch hat dem andern gegenueber kein anderes Recht, als welches die-

ser von Gott hat, hat es nur von Gottes Gnaden; dasz der Mensch *an sich* ein Recht an den anderen hat, abgesehen von Gott, ist eine unchristliche Auffassung." (Wuettke.)

Accordingly there are these three motives under which the free man chooses to do God's will, love to God, fear of God, and trust in God. This is also in accordance with Luther's explanation of the commandments. These show the nature of the free man's activity in relation to God, and so also of the believer's in whom this freedom, although not perfect yet exists. The sphere of his activity is circumscribed by the will of God and there is no desire to go beyond this. The controlling motives are love, fear and trust, and all things are so adjusted that the man acts with perfect freedom.

It is next in order to consider the free man's relation to the law. This matter was briefly noticed already in previous paragraphs, but here the man's obligation to the law needs to be especially considered. Freedom from the curse of the law does not come under treatment in this paper, hence the law is considered here only in so far as it is an external power acting upon man and determining him in his course of life. Let it be understood also that the moral law in toto is meant, however it may manifest itself, whether in conscience, in the Decalogue, in laws of state, society, the family, church, etc. All these laws in so far as they are moral have their basis in the Decalogue, even in a certain sense of conscience, for it must be enlightened by this, although full enlightenment only comes by the Spirit. Man's relation is therefore substantially the same to all.

What is this relation? From what has already been said the answer need not be lengthy nor can it be so difficult. The free man is not determined in his choice by any outward constraint or restraint. The moment this is done he ceases to be free. He therefore needs no *law*. "The law is not made for a righteous man, but for the lawless and

disobedient," etc. 1 Tim. 1, 9. 10. The law it is true, has even for the believer its use. It comes to him as knowledge, as a revealer of God's will. In this capacity it serves two purposes: it keeps him posted as to sin and thus leads to daily repentance. Secondly, it shows what God's holy will is and so indicates to him the sphere of his lawful activity. But in the case of the man of perfect freedom even these uses of the law disappear, for he is cleansed from sin and needs no repentance, and is filled with divine knowledge so that he knows God's will. And what is here said of the ideal man must also be said of every believer, although not yet perfect, only in a relative sense. The freedom is the same, only it is yet in an imperfect stage.

If it then be asked, what are the motives for meeting the demands of the divine law, it must first of all be borne in mind that there are no such demands. For moral freedom the law is simply a revealer of God's holy will, and the believer does it, not because it is law, just as he does not do the right simply because it is right, but he does it because it is God's will. He is not serving the law but God, and the glory belongs to God. His will coincides with the law because it coincides with God's will, and he therefore does the law from inner personal choice. The law is no longer outside of him or the letter as a command, but it is within him as spirit and life. "I will put my law in their inward parts, and write it in their hearts." Jer. 31, 33. Compare 2 Cor. 3, 3. But the motives underlying the fulfillment of the substance of the law are the same as those found underlying the doing of God's will, for the law is nothing else than God's will. The motives then are also love, and fear, and trust, not with reference to the law, but to God. And since the moral law comes with the same authority wherever and whenever it appears, the relation is always the same, whether we speak of obligations that we owe to God directly, or obligations that we owe to ourselves, or to one another,

or to the rest of God's creatures. But in the last three cases special motives enter in that will need special consideration.

First, the obligation to self. How does the free man stand toward himself? What is his moral relation to his own person? It has already been seen from the conception of freedom as it was gained from God that the free man can do nothing that has a tendency to destroy himself. The auxiliary "can" is purposely used, for if it were at all possible for him to act to his own destruction, he would not be a perfect image of God, and would not be perfectly free. For although the first man was created with this power, yet as was stated, God did not mean to leave him in that stage. The free man never does any thing hurtful to himself. But what is the motive? the moral force that moves to such a position? It must be love, for all ethical acts that are perfect must have their root in love. Compare 1 Cor. 13. And this love must be love to one's self, for self is the object of the moral act. But this self love is not selfishness, for I am a legitimate object of love to myself just as well as my neighbor. I have been created and redeemed of God and am just as valuable in His sight as my neighbor, whom I am commanded to love. And in this very precept, self-love is affirmed, for I am commanded to love my neighbor as myself. Furthermore, the gospel is full of promises of blessings offered to each of us individually to become *mine* also in which I shall rejoice and find gratification throughout all eternity. If, however, this love were directed to self as a creature separated from God, then it would be selfishness. I dare not take any creature, however good it may be, and, having separated it from God, bestow my affections upon it. That would be worshipping the creature. Only as I am a child of God, created and redeemed by Him and bound to His service, with the capacity of finding happiness in Him and His gifts alone, only so am I an object of love to myself. True love to self always takes place in the consciousness of

this relation to God. If I should disconnect myself from God, then I would make myself the object of my life, whereas we are told to live to the Lord. Rom. 14, 8.

The believer, therefore, in so far as he has the true life chooses from love to self those things which make for his eternal good. In this choice earthly interests are always secondary. "Seek ye first the kingdom of God." If one does not choose thus, he does not act according to evangelical freedom. He is a slave to his own lust and destroys himself, a thing which the free man can never do. "He that findeth his life, shall lose it." But just as love is not directed upon self, or separated from God, but for God's sake, so seeking one's eternal good is not done for the sake of self simply, but also for the sake of God, for just in that do we above all serve God. Our thoughts must always be directed upon God, and dare not find their end in us. We are to do God's will, but in doing His will we find our own eternal life. "This is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life." John 6, 40. Hence also there is in the Bible no direct command to love one's self. That is presupposed. But this love never stops with self, it always connects self with God. Thus the believer lives first to God and in such living finds eternal life.

The free man has obligations to his neighbor. At first sight these obligations appear to have their ground in the law of right. My neighbor has certain rights which I must honor and which are the basis of my obligations to him. The whole human race are bound together into one by these rights and obligations, and no individual can say, I am not my brother's keeper. My neighbor stands over against me with certain demands upon my respect, honor, and service. But that is just what the law does. It follows then that my neighbor with respect to such rights is an em-

bodiment of more or less of the divine law. Divine law like all law adheres in some person or object. The command, "Thou shalt not kill," as an abstract command, does not concern me. It makes a demand upon me only then when I come in contact with a person or object that possesses the right of life against any violation on my part. My neighbor, then, so far as these rights are concerned, is law in the concrete, and I am under obligation to respect these rights because the law demands them. But this law is God's law, hence God makes these demands upon me through my neighbor.

This is about as far also as natural reason can go in these matters. The unregenerated mind may have much to say about rights, obligations, and duties, and in meeting these it hopes to be saved, because they are the works of the law. But if these obligations are met simply because they are right and are demanded by a concrete law, it is not an act of evangelical freedom, for to do a thing simply because it is right or the law demands it is not a sufficient motive for true free activity. Here then also, as in one's relations to God and himself, love must play the chief part. The response to the rights of one's neighbor must proceed from love. But this love cannot be love for the acts themselves, nor for the neighbor's own person, since that would be separating both from God and making love have its end in a creature. If I cannot love myself for my own sake, neither can I love my neighbor for his own sake. It is then not for the sake of one's neighbor, nor for the sake of right simply that the demands of the concrete law are met, but for the sake of God through Christ Jesus. "For whosoever shall give you a cup of cold water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Mark 9, 41.

Love then is the governing motive in one's dealing with his neighbor. The obligations rest upon the law of right

and when they are met the law is fulfilled, but they must be met with love, for love is the fulfilling of the law. Right demands, love responds. Yet the response is not to right or law as such, but it is the response of love to love, for love alone can beget love. We love God because He first loved us, and we love our neighbor, because he is an object of God's love. He, furthermore, who acts from such love does not allow himself to be circumscribed in his activity by the so-called rights of his neighbor. The uppermost question in his mind is not, Has my neighbor a right to demand this or that service of me? or, can I forego this or that service and yet stand before men as upright and dealing justly with my neighbor? That betrays a selfish spirit. He rather consults love: How can I serve him in this or in that? And what love, guided by true knowledge says, that he does cheerfully.

"Love does the work  
While must pulls on his boots."

The service of love does therefore not rest upon the law of right as commonly understood. Yet in reality it rests upon the law. The letter of the law may not demand it, but the spirit of the law does. Wherever the child of God sees that he can serve his neighbor acceptably to God, there he also sees a right, a demand upon him. That it is such is evident from the fact that his conscience will reprove him, if he does not render the needed service. And no matter how much love may serve, it can never go beyond the demands of the law. It can fulfill the law, but it can do no more. Wherever love finds something to do, it finds the service in the realm of the law, the law being interpreted according to the spirit. With this interpretation the law is always coextensive with God's will, for the law is in substance the revelation of God's holy will. It is therefore also a delusion to affirm that there is a sphere of service, Evangelical Counsels, beyond the law, which God does really not



ask. If the law or God does not ask them, there is no virtue in doing them. When, however, it was said above that the service of love rests upon the law, it is not to be understood that the law provides the strength to render this service. The strength to do this flows from Christ. And, furthermore, the spiritual interpretation of the law is possible only in the light of the gospel. The gospel widens out to our eyes the sphere of the law. Hence also the field of service widens as the heart swells with love.

Another word is necessary here concerning so-called works of pure love. Such works are not based upon the law of right as this is commonly understood. My neighbor has no right to ask such service of me, but I render it of my own choice from love. However, when these works are analyzed in the light of love or the spirit of the gospel, they resolve themselves into real obligations as was shown above. Nothing more need therefore be said about them. The so-called Evangelical Counsels of the Romish Church can also be disposed of here. Either they are things that God or some creature, including ourselves, ask of us, in which case they differ in nothing from the obligations which have already been considered, or else these things are not so required, in which case it would be either wrong or useless to do them. It would be wrong, if God's not asking them is equal to a prohibition. It would be useless, if they were mere matters of indifference. The principle to be observed is this that one cannot serve God, either directly or indirectly through some of His creatures, by a service of one's own choice, but only by doing that which God wills to have done.

There is still another class of objects with which the free man has to deal, the creatures of God aside from man. Only a few words need to be said. It has already been shown that these creatures were originally good, and aside from Satan and his angels they are still to be looked upon

as good. As such the child of God uses them and can therefore use them alone to God's glory. He cannot serve sin with them, neither can he, for this would also be sin, separate them from God and use them for his own sake, nor make them an end in themselves. He must with them serve God directly or indirectly. The opposite course would be to become the servants of these things and make them the end and object of his life. "I will not be brought under the power of any," says the apostle. For the same reason man is to assert his power over the forces and creatures of nature. God told man in the beginning to subdue the earth. All the conquests of science and the mechanical arts is a carrying out of this divine injunction, only that it is so often done, not to the glory and service of God, but for the glory of man. But the child of God will use all these conquests and forces, according as his calling may demand them, in order that he place more and more of the natural world in the direct service of God. To the free man the world is a great workshop in which and with which to serve his God. He uses them freely and rationally, because he is guided by the Spirit of God, who is light and the begetter of love.

In conclusion: All the privileges, powers, and blessings, which the free man possesses are his own through Christ Jesus, who has purchased and won him from sin, death, and the devil. In Him alone also are they to be employed. And through Him to the Father and by the Holy Spirit belongs the glory.

J. SHEATSLEY.

**A SHORT HISTORY OF PIETISM.**

BY REV. P. A. PETER.

**CHAPTER V.****PIETISM IN HALLE, HAMBURG, HALBERSTADT, AND  
OTHER PLACES.**

The learned, but eccentric Professor, Christian Thomasius, delivered lectures at the Academy for young noblemen at Halle since May, 1690, on philosophy and jurisprudence, before a large number of students. In 1691 the Elector of Brandenburg changed this Academy into a University, which drew a large number of students to Halle. Thomasius, who had been the advocate of the Pietists against the Orthodox at Leipzig, had considerable influence in appointing the theological professors at the new University. In 1691 Breithaupt was called as Professor of Theology, Director of the Theological Seminary, Consistorial-councillor of Magdeburg, and Pastor of the Cathedral. He was followed by Francke in 1692, who had received an invitation to enter into the Electoral service the same day he was ordered by the magistracy to leave Erfurt. But as the electoral invitation had been given in very indefinite terms he first went to Gotha, and whilst there he received a definite call to Halle, as Professor of the Greek and Oriental languages and as Pastor at Glauchau. He entered upon his pastoral duties in February, 1692, and upon his professorship at the University about Easter of the same year.

Spener had labored very earnestly in Francke's interest, because he hoped the latter would find a refuge in Halle against the fury of the opponents of Pietism. The electoral government was favorably disposed toward the Pietists, and issued a decree in 1691 prohibiting all ministers to mention Pietism or Pietists in their sermons. To this decree the

clergy very ungraciously yielded obedience, but looked upon Breithaupt and Francke with mistrust and suspicion.

Francke made it a point to do all he could to remove all feelings of mistrust against the Pietists. He especially sought to obtain the good will and friendship of Olearius, Superintendent of Halle, to whom he said at his first visit, that it was not his intention to introduce new doctrines or to abolish old and useful rituals and ceremonies in the Church, but to promote and strengthen true and practical Christianity. Olearius complained that a few fanatical persons in Halle had told the people not to work any more at their daily occupations, but to read the Bible all the time. Francke observed that he did not doubt that these rumors were founded upon ignorance or malice, but Olearius believed them, and said that the persons who uttered them should be driven out of the city. To this Francke replied that such a course would be too severe, and that it would be far better to show such foolish persons their mistakes. After some further conversation concerning the Pietists, Olearius assured Francke that he would treat him honorably, and Francke promised to reprove the Pietists whenever necessary. He did what he could to keep up a good understanding with Olearius, and confided to him many of his pastoral experiences. It soon became plain to Francke that he could not win the friendship of Olearius, who continued to jeer at the Pietists in his sermons, saying that they would not even allow people to dance. Another minister said in a sermon that the Pietists despised matrimony, and others said that they were Pharisees and hypocrites.

Breithaupt held devotional meetings for studying the Bible in his house, and Francke also held such meetings. Many citizens attended these devotional exercises, and similar effects to those produced in Erfurt, were observed. We learn from Francke's reports to Spener that the former was very enthusiastic with regard to the wonderful effects of

these devotional meetings, and would infer that he was, as it were, sometimes carried away by emotional raptures, and failed to observe the proper Christian discretion, so necessary in great religious movements. The subjectivity of Pietism was simply a natural reaction against a cold and lifeless Orthodoxy.

Francke's and Breithaupt's activity soon began to extend far beyond Halle. This city soon became a grand central point for the Pietists, who came from all directions, far and near. Many persons came from Erfurt, Leipzig, Quedlinburg and many other towns to Halle, to hear Francke and Breithaupt preach. The wonderful activity and zeal of these men excited not only the attention, but also, as we may well suppose, the envy and jealousy of the ministers hostile to the new movement. Many singular rumors, charging the Pietists with false doctrines and disorder at their meetings, were scattered abroad. Francke soon became involved in a personal quarrel with Magister Roth. Both parties sent in complaints to the government and a committee was appointed, with Veit von Seckendorf at its head, to investigate the matter. The committee began its labors November 28, 1692. The Ministerium of Halle preferred twenty-six charges or accusations against Breithaupt, Francke, and several pietistical students. These charges were presented to the accused, who defended themselves and brought in counter-charges against their accusers. The investigation resulted in a compromise, effected by Seckendorf. The adjustment of this quarrel was considerably facilitated by the fact that Schrader and Roth, the most violent antagonists of Pietism, were called to other places and readily accepted these calls. An agreement, signed by both parties, declared in substance: 1. That, although it appeared at first sight, that the accused may have erred in certain doctrinal points and caused some confusion in church-matters, it was found after careful investigation

that neither Breithaupt nor Francke had taught false doctrines. 2. The accused declared that they had neither caused nor approved of any disorder that might have occurred anywhere in the churches. 3. The accused promised that they would not encroach or intrude upon the fields of labor of the accusers; that they would not hinder them in their pastoral work, and that they would earnestly admonish the students to act with great discretion and beware of Separatism. The pastors on the other side promised to do all they could in preventing offensive and unnecessary controversy, to present any grievances that might be necessary directly to the government, and to abstain from saying anything of such grievances in their pulpits before the government had given its decision. This agreement was publicly read on the last Sunday in Advent, 1692, from every pulpit in Halle.

Neither party was satisfied, and no lasting peace was established by the adoption of this agreement. But Francke thought that he and his side had won the main point in this controversy, because it was not proved that the Pietists taught false doctrines. He said that the committee of investigation did not wish to censure the Ministerium of Halle, and tried to excuse it as well as it could. But the opposite party was as little satisfied with the outcome of the investigation as he. Both Breithaupt and Francke continued to hold their devotional meetings as before, and their opponents continued to attack Pietism in writings, relating some singular things of the Pietists, as for instance, that students had administered the Lord's Supper to some persons and had also publicly declared that the office of the ministry was the spiritual Babylon. It was said that these students would publicly preach on the streets. It was reported of a student that he had publicly proclaimed the coming of the kingdom of heaven, and that a citizen on a certain occasion interrupted the pastor of St. Moritz, whilst

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preaching, with the words, "Thou art a false prophet," which had produced great excitement.

About this time there was also a considerable agitation in Wolfenbuettel, Jena, Gotha and other places. Many controversial writings appeared in print against Pietism, and several German governments issued decrees against the new movement.

The agitation in Hamburg on account of Pietism began in the spring of 1690. The pastors Horb, Winckler and Hinkelmann had been earnestly preaching on holiness of life and conduct and their sermons had met with a ready acceptance in their churches. Their success in obtaining large and attentive audiences stirred up feelings of envy and jealousy in the hearts of other ministers. Pastor Mayer in particular, who up to this time had been the most popular preacher in Hamburg, began to oppose the pietistic ministers. The Ministerium of Hamburg declared in a public "Vindication" that the conventicles, which had originated with Spener, were productive of more harm than good, and that common people of all sorts and conditions had devised new confessions of faith, full of dreadful errors, subverting the very foundation of faith. In proof of this the Ministerium said that such utterances as the following had been made by the Pietists: that the Bible was not a means of enlightenment, but only a testimony for the truth; that it (the Bible) was not necessary unto salvation; that it had been corrupted in many places, so that we could not always rely upon its letter; that Jews, Turks and heathens would also be saved, although they knew nothing of Christ. It was furthermore alleged, that the Pietists taught that Christ was their "inner light;" that reading the Scriptures and receiving the Lord's Supper were acts necessary for a short time only; that Christians could reach so high a degree of perfection that they no longer stood in need of the Bible and the Holy Supper, and that the vow or obligation of pastors

to preach in harmony with the Symbols was unreasonable. Complaints were also made against a neighboring superintendent (Petersen) who boldly confessed his belief in Chiliasm, and who was said to be in full fellowship with the pietistic deceivers and deceived. A document was drawn up by Schultz, the Senior Ministerii of Hamburg, to the purport that the ministers of that city should not only obligate themselves to teach according to the Symbols and not to deviate in the least from them, but that they should also in addition to this condemn all the new, mystical and fanatical teachings which had but lately sprung up, and to have no fellowship with these innovations and to firmly adhere to the old landmarks in doctrine and practice.

The opponents of Pietism addressed a writing in opposition to the new movement and sent it to the faculties of the Universities of Kiel, Wittenberg, Greifswald and Leipzig, and also to the Ministerium of Luebeck. The responses from all these places, except Leipzig, were unfavorable to Pietism. The three pietistic ministers of Hamburg, Winckler, Horb and Hinkelmann, asked opinions of the General Superintendent, Bartholomew Mayer in Wolfenbuettel, of Alardus in Oldenburg, of Johann Fischer in Riga, of the celebrated Samuel Stryck in Halle, and of Spener. The responses from all these were favorable to Pietism and in opposition to the Ministerium of Hamburg. According to Spener, that ecclesiastical body wanted to add a new confession to the symbolical books, without putting the additional articles before the whole church. He denied the right of a particular church to exclude all those from the whole church who would not subscribe such new articles. He affirmed that a particular church had a right to decide matters in controversy, but denied that such decisions could be put on a line with the symbolical books.

This appears to have been the main question in the controversy, but other points, such as the question whether

the article concerning Chiliasm belongs to the *fundamentum fidei*, and whether one that errs on this point should be excluded from the Church were also involved. According to Spener not every kind of Chiliasm is condemnable, especially when all the articles necessary to believe unto salvation, such as God's grace, the righteousness of Christ, justification by faith, sanctification, regeneration, renewal, the resurrection etc., are preserved in their integrity. He also affirmed that the 17th Article of the Augustana does not condemn that Chiliasm which does not reject the above-mentioned fundamental articles of faith, but only the gross error of those fanatics who teach, "that prior to the resurrection of the dead the holy and pious alone will occupy a temporal kingdom, and that all the wicked will be exterminated." Spener furthermore declared that Winkler, Horb and Hinkelmann had been unjustly accused of Mysticism, inasmuch as the charges had not been substantiated.

This writing of Spener gave the signal for a new and bitter controversy. Pastor Mayer of Hamburg attacked him in a violent manner, and thus became one of the chief opposers of Pietism, after he had formerly expressed himself very favorably concerning Spener. He had even declared himself in agreement with his opinions and utterances, and deplored with him that the study of theology had become a mere speculative science and that theologians desired to appear learned rather than pious. We will not attempt to decide whether Pastor Mayer was sincere in these utterances; at any rate, his zeal for practical Christianity soon became extremely cool. At Wittenberg he had already given great offence on account of domestic quarrels. During the time of his pastorate at Hamburg, from the time he took charge of his church in 1687 through the succeeding years, he constantly manifested a spiteful, hypocritical, unspiritual disposition in his actions and writings. His hatred of Spener in particular seems to have had its ground in an accusing

conscience. Spener said Mayer felt himself aggrieved, because he (Spener) knew more of his course of life than others and also because he had reproved Mayer, as well as for other personal reasons, well known to him.

Pastor Mayer began a violent attack on Spener in a so-called "Vindication," which he issued by order of the Ministerium. Spener was charged with having brought on all the controversies about Pietism, although it was said that his motives might have been good. He was accused of recommending and patronizing "seducing novices," who led simple-minded people astray. The "Vindication" did not claim that the Ministerium had the right to set up a new confession, but declared that its duty was to urge the obligation of fidelity to the Symbols of the Church. But it was evidently the aim of the Ministerium to make it appear that Pietism was really heretical, and to crush it under the pretext of fidelity to the symbolical books.

Spener protested most energetically against the action of the Ministerium. He issued a vigorous reply under the title, "The Liberty of the Believer from Human Authority in Matters of Faith." In this tract, he defends the rights of a Christian congregation, declaring that Christ has made all believers free from the dominion and power of sin, from all obligation to the ceremonial law, from all human traditions and commandments in spiritual things, and from all human authority in matters of faith. It is the duty of the Church to preserve and defend the pure doctrine. But the faith of the Christian is founded not on human authority, but on the Word of God. It is the duty and the right of the Church to confess the true faith, but this duty and right is based not on the authority of man, but on the Holy Scriptures alone. The symbolical books serve the Lutheran Church as a confession of faith drawn from the Bible, and as a rule according to which Lutheran ministers are required to teach and preach. It is the duty of hearers to give due heed to

the preaching of the Word and to receive the truth. They should therefore judge all preaching by the Word, as the standard of the truth. But Christians should not suffer any one to rule over their consciences, enlightened by the Word of God. If the minister should preach false doctrine, they should oppose him and have no religious fellowship with him.

Spener furthermore says that the glorious liberty of believers had always been assailed by the arch-enemy of the Church, who by his wiles sometimes deprived them of their rights; as, for example, when the so-called "spiritual estate" in the Church devised and established certain things not commanded in God's Word, and thus bound the consciences of believers to observe human commandments in spiritual matters. Christian liberty had suffered most in the Romish Church, but the Lutheran Church also had suffered from attacks on evangelical liberty, which, Spener said, was evident from the doings of the Ministerium at Hamburg. He considered the actions of said Ministerium as infringements upon the liberty of the Gospel. He said that that venerable body, instead of showing so much zeal in running down Pietists, should much rather have expended their zeal in convincing of their errors persons suspected of holding false doctrines. Concerning the learned opinions of some theological faculties against Pietism, Spener held that these writings should not be considered as judicial decisions, but merely as prudential counsels without any symbolical authority.

A great number of tracts, both for and against Pietism, now appeared, but they were of little importance. The antagonists of the Pietists accused Spener of advocating a false, unevangelical liberty and of defending the Chiliasts. When Spener said that the Chiliasts of that day did not subvert the foundation of faith, his opponents replied that even subtle Chiasm is heresy, and that he that errs in minor

fundamental doctrines is a heretic, who should be cut off from the communion of the Church. The tone or manner of writing of Spener's antagonists was coarse and bitter. Spener himself at all times was calm and dignified, but the same cannot be said of all the defenders of Pietism. The magistracy of Hamburg attempted to restore peace, but met with little success.

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## ÆON AND ÆONIOS IN THE OLD TESTAMENT.

### III.

In our disquisition on the words Æon and Æonios we have endeavored to show its meaning in the New Testament. We have seen that they convey the idea of eternity. An examination of the same words in the classics has brought out the fact that the word æon is pregnant with such potentialities of meaning as to become the generic word for eternity. We now reach another stage in our inquiry which presents more difficulties than the preceding two, namely the notion of eternity in the Old Testament and the mode of its expression. The New Testament is to the Old Testament what the plant is to the germ, the superstructure to the foundation. The New Testament presents to us essentially Old Testament conditions, types and prophecies wrought out into evangelical fulfillment, rounded out into evangelical completeness. There is a word in the Old Testament which corresponds perfectly with the words Æon and Æonios in the New Testament. It is the word Olam (עולם), translated by the LXX Æon and Æonios and in our language eternity and eternal. The contention is made by both Annihilationists and Restorationists that Olam does not signify eternity, therefore furnishing an a priori argument that its Greek equivalent in

the New Testament has received an unmerited dignity in being taken for an expression of eternity. It is true that there appear many arguments to the superficial or biased observer which will lead him to think that *Olam* has been mistranslated. While *Æonios* both in the New Testament and in the classics bears its meaning almost on the surface, its equivalent in the Old Testament, especially when it, in connection with a preposition, has the value of an adjective or adverb, very frequently describes conditions and objects which are manifestly evanescent both as to character and duration.

The citation of a number of passages will show that the *Olam* of the Old Testament and the *αιών* and *αιώνιος* of the Septuagint appear to represent a variety of meanings.

Gen. 6, 4: "There were giants in the earth in those days; and also after that when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were *of old*, men of renown." Gen. 9, 12: "God's covenant with Noah was for *perpetual* generations." Gen. 9, 16: "The rainbow is the token of the *everlasting* covenant between God and all flesh that is upon the earth." Gen. 13: "God gave the land to Abram and his seed *forever*." Jer. 18, 15: "Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their *ancient* paths." Ex. 12, 17: "And ye shall observe the feast of the unleavened bread, for in this selfsame day have I brought your armies out of the land of Egypt, therefore shall ye observe this day in your generations by an ordinance *for ever*." Num. 10, 8: "And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance *for ever* throughout your generations." Gen. 17, 8: "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan as an *everlasting* possession." Hab. 3, 5:

“The everlasting mountains were scattered, the *perpetual* hills did bow: His ways are *everlasting*.” Ex. 40, 15: “And thou shalt anoint them, as thou didst anoint their father, that they may minister unto Me in the priest’s office: for their anointing shall surely be an *everlasting* priesthood throughout their generations.” 1 Chron. 17, 12: “He shall build me an house, and I will establish His throne *for ever*.” Jon. 2, 6: “I went down to the bottom of the mountains; the earth with her bars was about me *for ever*: yet hast thou brought up my life from corruption.” Ps. 148, 4-6: “Praise Him ye heavens of heavens, and ye waters above the heavens. Let them praise the name of the Lord; for He commanded and they were created. He also hath established them *for ever and ever*: He hath made a decree which shall not pass.” 1 Sam. 1, 22: “But Hannah went not up: for she said unto her husband; I will not go up until the child be weaned, and then will I bring him, that he may appear before the Lord and there abide *for ever*.” 2 Kings 5, 27: “The leprosy of Naaman shall cling unto thee, and unto thy seed *for ever*.” Dan. 2, 4: “Then spake the Chaldeans to the King in Syriac: O King, live *for ever*.”

The italicized words are in the original text *Olam*, singly, or in connection with a preposition, or in reduplications. More illustrations might be given, but those given demonstrate sufficiently that the Hebrew equivalent for *αιών* and *αιώνιος* appears to have a variety of meanings. From above illustrations it is apparent that many “æonian” things have passed away. Aaron and his sons have ceased from their priesthood. The old Levitic ordinances have been supplanted by the ordinances of the Gospel. The temple is destroyed. Gehazi’s leprosy lasted only as long as his body. The Holy Land is in possession of Abraham’s seed no more. The stars created “for ever and ever” some day will be



ground into nothing, the "everlasting hills" will totter and fall.

Notwithstanding, despite these apparent evidences against our interpretation and translation of the words Olam and *Æonios* we shall prove that Olam is the generic word for eternity, and that its frequent application to finite objects and temporary conditions in no wise destroys its true sense, but rather emphasizes it. All the different uses of Olam are determined by the conditions and peculiar limitations of the Hebrew language and the difficulties by which the human mind is beset in general, in endeavoring to express spiritual and abstruse thought.

We proceed to the first class of passages, in which Olam is evidently used as the generic word for eternity. Moses in the nineteenth Psalm dwells upon the eternal existence of God, when he says: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from *everlasting to everlasting* thou art God." The words translated from *everlasting to everlasting* are Meolam and Olam. The contrast between the mountains, the earth beneath them and the worlds above them, described by the Psalmist, is proof that the domain of eternity is meant. Nor can Olam receive its meaning in this connection from God, for God is not mentioned here to suggest an attribute of Olam, but Moses by the very use of Olam predicates eternal duration of God. Moses in the Arabian desert became acquainted with the mountains of the earth. Enthroned upon foundations of adamantine granite, swinging their summits up among the stars, garlanded by a coronal of clouds, they seemed to him the symbols of eternity. At their feet generations had been born and mingled with the sands of the desert, yet the tooth of time had not corroded them, the influences of decay had successfully been breasted by their snowy slopes and lofty peaks. But Moses knew by the Spirit that in time

they had been created, and that at the end of time these giants of the earth would fall from their granite thrones and crumble into nothingness. He gazed at the earth beneath the mountains and she seems to him the symbol of self-renewing beauty and self-pertetuating strength. Vast upheavals had changed her surface time and again. Cataclysms had destroyed her life, and altered the courses of her streams and the beds of her oceans. With unerring regularity winter had destroyed the beauty of her summers and blasted the wealth of her autumns. Since the birth of sin death had harvested the lives of good and bad alike; bloody wars had decimated her population and dyed her rivers scarlet. Yet somewhere at the center of her being the fountain of life appeared to be flowing ceaselessly, covering her scars with beauty and constantly renewing her activity in the production of life and the stimulation of growth. Yet, the voice of God's Spirit had told him, that some time the earth would wax old like a garment, that her life would wither and herself pass away. From the earth beneath the mountains the prophet turns to the flaming worlds above. They had given light for innumerable generations, but their lustre had not been dimmed. They had turned in their orbits, before a human eye gazed at them in rapture, yet they had never slacked in their courses; they had been blazing for centuries, yet he saw no sign of disintegration. In comparison with them man was like an atom cradled in the sun-beam, like a drop in the vast basin of the ocean. More than the silent mountains in the desert, more than the firm earth in which the mountains center, the starry world appears to him as the symbol of eternity. Still the prophet knows, that those flaming giant bodies will be crushed, that their light will expire with the death groan of the universe. What to the poet's eyes were symbols of eternity were to the seer's eyes prophecies and victims of decay. Therefore his soul wings itself above mountain summit and

earth's horizon and planet's highest flight, until it reaches the centre of all things living and inanimate. There he sees One enthroned whom the powers of decay can not touch, to whom all time is merely a breath from His nostrils. The thought of eternity enters his soul, he sees the mightiest objects of time, such as mountains, earth and stars in their relation to the Eternal, and happy in the thought that he has found Him whom he can clasp in the consciousness of his finiteness and evanescence, he sings: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." It is doubtful, if in any literature there is a passage which states the contrast between time and eternity as plainly as this portion of the ninetieth psalm, poetic and yet so simple, descriptive of created beauty and grandeur, but pointing to that beauty which is eternal, of which all earthly beauty is only a reflection. The contrast between the eternal God and the things which He has created is portrayed by Moses. It consists in this that the latter have been brought forth in the womb of time, while God belongs to that realm which is before time and after. If this realm is called Olam (*אֵלֶּם*) by Moses, it is evident that the Hebrew language, that the prophet's inspired language, could find no stronger term.

As often as the notion of eternity is expressed in the Old Testament it is nearly always expressed by Olam. In Prov. 8, 23 the external existence of one of God's most prominent attributes, namely wisdom, is set forth. We note here again, that the intention of the author, as evident from the context, is to predicate eternal existence of wisdom, hence the favorite claim of the Universalists is refuted, that the duration signified by *Æon* and *Æonios* and their Hebrew equivalent is *always* determined by the word with which it is connected. Solomon in the passage under consideration speaks of wisdom as existing before the works of old.

Before there were depths and fountains of water, before there were mountains, hills, fields and the highest part of the dust of the world, there was infinite wisdom. "I was set up from everlasting, from the beginning, or ever the earth was." Solomon evidently traces the origin of wisdom back to eternity. Why, if *Olam* is not the generic word for eternity, does he choose it? In Daniel 12, 3 those who have turned many to righteousness are promised that they shall shine as stars in the kingdom of heaven forever and ever. The original describes the eternal duration of such glory by *Leolam Weed*. The seventy translate this *εἰς τοὺς αἰῶνας καὶ ἔτι*. The claim that *Olam* can not mean eternity, because it is strengthened by the addition *Weed*, is absurd. A tautological expression like this is perfectly in keeping with the genius of the Hebrew language which naturally reflects the imagery of Oriental thought. The ancient thinkers did not have a thesaurus of philosophical phraseology bequeathed to them as we have, but created one by coining words and phrases expressive of spiritual truth and wresting others from their accustomed affiliation. The Hebrew mind found the thought of eternity so vast that it sometimes felt the utter inadequacy of any word for the expression of this thought, therefore the prophet says "forever and beyond." The Greek reduplication of *αἰών* and our own "forever and ever" are imitations of the Hebrew idiosyncrasy referred to. These expressions prove the struggle of the human mind in expressing so vast a thought, but they prove also that the ancient prophets had no better and stronger word for eternity and eternal than *Olam* which is the *αἰών* of Aristotle, of Plato, of the seventy, and the apostles.

Though little is said in the Old Testament about the doctrine of eternal punishment (why, we shall see later), the doctrine of eternal punishment as well as eternal salvation is taught, Dan. 12, 2. 3. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life,

some to everlasting shame and contempt." In both instances the word is Olam. Evidently this prophecy is a counterpart of the judicial declaration of Christ. "These shall go away into everlasting punishment, but the righteous into life eternal." In order to avoid the conclusion which the Church has drawn in all ages from the foregoing passages, that the punishment of the wicked is of the same duration as the life of the pious and that both are eternal, the Universalists point to Hab. 3, 6 as invalidating such claims. Here we read: "The everlasting mountains were scattered, the *perpetual* hills did bow; His ways are everlasting." Here the dissolution of the æonian hills is predicted, but the ways of God are affirmed to be æonian. If both, hills and God's ways are said to be æonian, and the ones will pass away, while the others will abide forever, why may not the damnation of the ungodly take an end, according to the same logic, while the life of the godly shall endure? It seems strange that a poetic passage, like Hab. 3, 6 should be thus perverted, especially as its meaning and intent must be plain to any one who has mastered the rudimentary principles of Exegesis. Habakkuk states that the mountains which have been called everlasting shall be scattered. But who has called them everlasting? The poetic mind which saw in them symbols of eternity. The finite mind which, in order to express the notion of long duration, borrowed the expression from eternity and in doing so remained entirely true to the Oriental mode of description prolific of hyperboles and rich in imagery. Such description does not always portray objects and conditions with mathematical exactness. Habakkuk simply meant to say: The mountains which *we call* everlasting will pass away, but truly everlasting are God and the ways which He pursues. The very nature of the case excludes poetic freedom both of thought and of expression in the prophecy of Daniel: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life,

some to shame and everlasting contempt," and likewise in the declaration of Christ: "These go away into everlasting punishment, but the righteous into life eternal." Thus it is seen that Olam, the Hebrew equivalent of *αἰών*, and its forerunner in inspired phraseology, is not only used to denote external duration in general, but also to express the notion of eternal punishment.

2. The word Olam is used over five hundred times in the Old Testament, but quite frequently it is applied to that which is limited and temporary. From this, however, it does not follow that its generic meaning is not eternity. Very often the use of this word is found to be plainly hyperbolic which use does not invalidate the claim that the sense of Olam is eternity, but rather corroborates it. Hyperbole is a figure of speech which in its representation of things or objects either magnifies or diminishes them above or below their proper limits. The poverty of the Hebrew language is the source of the many figures of speech abounding in this language. According to this peculiarity high mountains become the mountains of God; strong men become the sons of God. Hills are made to skip like rams, and Manasseh being unable to bend his bodily knees, bends the knees of his heart before God. But such and similar expressions do not justify us in thinking that God does not mean God and that hills and knees mean something different. The genius of the Hebrew language not only permits but encourages figurative language. Therefore sea, eagle and starry heaven, God and eternity were made to lend their attributes to objects which were swift, numerous, strong or long enduring. Thus, when we see the word Olam applied to conditions or objects which are of limited duration, we do not conclude that Olam does not mean eternity, but we see merely a figure of speech.

A few representative examples of this class will suffice. Jon. 2, 6 the prophet speaks of having suffered imprison-

ment behind the *everlasting* bars of earth. That Jonah in describing his captivity deep beneath the wave, borrowed a term from eternity, need not cause us surprise. Do not we hyperbolically speak of "everlasting rain" or "eternal storm" in describing the inconvenience caused us by such occurrences? We read: "One generation passeth away, another generation cometh, but the earth abideth for ever." This is a manifest hyperbole. In order to show the brief duration of the human life, the prophet magnifies the duration of the earth and a hyperbole is the natural result. Universalists try to make capital out of the frequent application of *Olam* to temporary conditions. What would they say, if some one would try to prove that the word eternity with us does not mean eternal duration from these lines by Leigh Hunt:

"A ghastly castle that eternally  
Holds its blind visage out to the lone sea!"

3. We proceed to a third class of meanings which *Olam* possesses in the Old Testament. Often it signifies long duration or perpetuity, in which case it is translated "perpetual," or "of old," or "world," or "long." Though the use of this word in such instances could often be interpreted as hyperbolical, we do not deny that frequently it can not mean eternal duration. The reason for this is not difficult to see. The Hebrew language has a poor vocabulary, therefore one word is often used to describe diverse conceptions. In order to describe the exalted positions of the authorities, the Bible calls them gods, but though this solemn word is used to denote something infinitely lower than the conception it generally symbolizes, its meaning is still God. God's covenant with Noah was for "æonian" generations. In this connection the meaning is undubitably perpetual. God gave the land of Canaan to Abraham and his seed "forever." The meaning is evidently "as a perpetual possession." But do we not use a similar expression when we sell or

bequeath property to another person, to be his "forever"? The meaning is doubtless "for all time," but if *we* use the word "forever" in this and similar connections as synonymous with "for all time" or "perpetual," we must not be surprised at Hebrew literature showing a similar peculiarity, especially as this language is so much poorer and consequently more inclined to metaphors and figures than ours. In Jer. 18, 15 Olam is translated ancient. "They have caused them to stumble in their *ancient* paths." But as the paths which God's people had left were really revealed from eternity, it is very doubtful, if "ancient" is a more opposite translation than eternal. 1 Sam. 1, 22 Hannah is said to promise that she would bring Samuel to appear before the Lord, to abide there "forever." Possibly perpetual is the meaning, as Universalists have pointed out, but the thought of Samuel's service in an eternal sanctuary when his earthly service was ended, was probably, in a measure, in Hannah's heart and the word "forever" aptly expressed this thought, though only to the earthly beginning of her son's service express reference was made. Isa. 64, 5. "Since the beginning of the world." Olam is the original for world. Probably this use of Olam has led to the employment of *αἰών* both in the seventy and in the New Testament, to express the same conception. Jer. 2, 20. For of *old time* have I broken thy yoke and burst thy bands. In this and similar expressions Olam is used to designate hoary age.

4. We believe that we are justified in arranging a fourth class of meanings of Olam, to which quite a proportion of the æonian phraseology of the Old Testament may be assigned. The prophet in the second book of Kings is represented to speak to Gehazi whose untruthfulness and avarice had aroused his wrath: "The leprosy of Naaman shall cleave unto thee and to thy seed forever." That this threat has not been executed and can not be executed in the nature of the case is admitted, but we do not admit that



Olam in this connection does not mean eternal duration. Just as God threatened the destruction of a great city, but relented when the city repented, so the prophet meant precisely what he said while God limited the object of such dire punishment probably to the person who deserved it, and the duration to the period of his earthly existence. God and circumstances rendered the punishment of limited duration, but not the language and intent of Elisha. To this category belongs the expression: "O King live forever." (Dan. 9, 4.) Certainly an unending life of the king was out of the question, but this is precisely what the Chaldeans in their cringing devotion meant to say. Far from proving that Olam denotes limited duration according to this passage, as has been stated in Universalist writings, it proves the very contrary.

5. Still another class of æonian expressions might be formed, in order to exhaust the meaning of Olam. Eternal duration sometimes is ascribed to objects and conditions of the Old Testament Church which were of a manifestly temporary character, especially the Levitical priesthood and the throne of David. As the inspired writers used Olam in describing the institutions above mentioned, the conclusion of the Universalists does not seem to be unjustifiable that Olam does not mean eternal duration. They, however, leave one important fact out of consideration, namely the typical character of David's throne and the Levitical priesthood. The throne of David as the symbol of an earthly dynasty was temporary, but as a type of Jesus' throne it forshadowed and merged into the regnancy of Jesus and as such it was eternal. It was the spiritual character of David's throne, to which the Scriptures ascribe eternal duration. The same is true of the Levitical priesthood. As an Old Covenant institution it lasted only for several centuries, but as an institution which was wrought out into evangelical fulfillment, eternal duration can justly be ascribed it,

especially to its blessings. This is clearly seen in the light of the New Testament revelation.

According to the facts, as stated above, what is the sense of *Olam* in the Old Testament and of its translation *Æonios* in the LXX? The Universalists deny that it is the term for eternity, but they fail to show what the word for eternity is, if *Olam* is not. If *Olam* does not mean eternity, the eternal existence of God could not be proven from the Old Testament. That *Olam* is also used to designate the long duration of temporal things and objects, is true, but this use of the word is explained by the poverty of the Hebrew language and its propensity toward figurative and especially hyperbolic expression. Homer, it is true, and the ancient Greek classics do not employ *αἰών* for eternity. That conception does not occur frequently in ancient classical thought, and when it does occur it is not clear. But when a generic word for "eternal duration" was needed, *αἰών* was chosen and its employment for this purpose continued by the apostles. As the Old Testament, however, was inspired by the Lord in order to engender and propagate among men the knowledge of God in distinction from the secular purpose of the classical writings, a term for "eternal" and "eternity" was indispensable and *Olam* was chosen. As *Olam* of the Old Testament is *αἰών* of the New, we have an a priori proof, that *αἰών* and *αἰώνιος* designate eternal duration.

B. The opponents of the doctrine of eternal punishment base their objections, furthermore, on a negative argument which is not devoid of weight. They claim that for thousands of years after God had commenced to commune with men through the medium of Revelation, not a single word was said concerning a doctrine so positive, so terrible, so necessary for men to know, if it be true, as the doctrine of eternal punishment. It is true, that the utterances of the first prophets did not cast light on the mysterious and

awful facts of eschatology, but this omission will not seem strange to any one who understands the nature of divine Revelation. It is cumulative and climacteric. The Old Testament, especially the first books of it, have little to say about eternal punishment, but they say little on the subject of eternal salvation, likewise. They contain little about hell, but also little about heaven. The doctrine of eternal punishment is a corollary of the doctrine of eternal salvation; it can be taught with all its awful meaning only where the doctrine of eternal salvation is taught with all its comfort and cheer. As divine wrath is mercy rejected, eternal damnation is eternal salvation rejected. The Christian mind can grasp this doctrine and pronounce it true and just only when the doctrine of eternal salvation has been taught, understood and believed.

The Holy Spirit taught also the people before Christ, but He dwelt among the members of the Old Covenant merely as a guest, His dispensation had not yet come. Before He could teach them the doctrines of heaven and hell, eternal salvation and damnation, the foundation had to be laid for the doctrinal structure, the perfecting of which continues through the ages in the application of old truth to new conditions, and the discovery of new meanings and bearings in old doctrines hitherto imperfectly understood. Before the ancients could be taught eschatology, those doctrines were to be taught which gave them light concerning human sin and divine mercy. Before they could be taught that eternal doom is the result of rejecting the Savior, such doctrines were necessarily given them, by which the longing for a Redeemer could be instilled into their souls and they could learn of the existence of a Redeemer. The former object was accomplished through the law, the latter through the utterances of Gospel prophecy which brought things near which were afar. If Moses and Joshua had made the doctrines of eternal salvation and

damnation the subject of minute instruction as they did the moral and ceremonial law, the results would have been similar to those of the teaching of calculus and trigonometry where the understanding of the pupils is equal only to the simpler elements of arithmetic. The law was distinctive of the Old Covenant. The ethical principles embodied in the moral law must be understood, before men can grasp the mysteries of love expressed in the word "grace" and the results of rejecting that grace. It is true, the law curses him who does not keep it, but the justice of that condemnation and the nature of eternal punishment can be fully apprehended only where the mercy which gives free salvation to men, and the bliss which follows such appropriation have been apprehended. The law can say: "The soul that sinneth, it shall die," but the nature of this death can be set forth only collaterally with the life which the Gospel bestows.

Israel had the law. However, as before the discovery of our continent, objects would sometimes be carried by tide and current to the shores of Europe, so blessings were carried from the New Testament land of salvation to the bleak shores of the law by the tides of mercy and the currents of revelation. Christ was taught to Adam and Eve at the gates of paradise, He was taught to the Israelites in the wilderness and the land of promise. Abraham was taught justification by faith, Job the resurrection of the body, Daniel the doctrine of eternal punishment, David the doctrine of eternal salvation. The ancient people of God did not fully grasp these doctrines in their diverse ramifications and bearings. Why, we have seen above, but, nevertheless, these doctrines existed. Christ was not the first to stamp ideas of immortality on the minds of men under the forms of heaven and hell. His Gospel brought life and immortality to light, but it was by illuminating obscure and completing partial truths. The ancients could not survey

the complete edifice of revelation; they saw it only in the process of erection. Therefore Moses could not teach concerning heaven and hell with the same clearness as Jesus Christ. King Hezekiah could not see in death, as did Paul, an angel of peace bringing rest to the soul and summoning the body to the grave, the great laboratory of God, the place of healing. The Jews *were* taught of heaven and hell, but only after ages had elapsed and an understanding of the basic truths of revelation had prepared the way for a more perfect understanding of all truth was the Church of God ready to feel the comfort of a heavenly rest already on earth, and to inspire terror by the tidings that there is a hell and an eternal punishment.

We are gravely told that there can be no eternal retribution, because Old Testament literature is not characterized and pervaded by this thought. If such argument is legitimate, we can also prove from the utterly small knowledge which the ancient people of God possessed of heaven that there is no such reward. What a slender hold the hope of heaven had upon the average Israelite is apparent from the prayer of Hezekiah (Is. 28) which he uttered after severe illness. A child of God at the present time could never say as did Hezekiah: "The grave can not praise thee, death can not celebrate thee: they that go down into the pit can not hope for thy truth." The fact that there is an eternity of punishment had apparently made little impression on the thought and teaching of the members of the Old Covenant, so had the fact that the help and presence of the covenant God does not end with death. Any argument directed against the doctrine of eternal punishment applies with equal force to the doctrine of eternal salvation.

While the people of God in the Old Testament generally knew little of that serenity and joy in death which is characteristic of the Christian, now and then a voice is heard which as a triumphant bugle blast of faith sounded the

note of hope when hope seemed to perish. Ps. 73, 23-25: "I am continually with thee: Thou hast holden me with thy right hand. Thou shalt guide me with thy counsel and *afterward receive me to glory*. Whom have I in heaven but thee and there is none upon earth beside thee." Even Christians who in the resurrection of Jesus have received a certain pledge and prophecy of a resurrection and eternal life can strengthen their hope by contemplating the inspired utterance of Job: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my death worms destroy this body, yet in my flesh shall I see God." In the third chapter of the book of Wisdom we find the doctrine of immortality taught in unmistakable terms: "The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die and their departure is taken for misery and their going from us to be destruction. But they are in peace. For though they are punished in the sight of men, yet is their hope full of immortality." It is true, that this is no inspired passage, but it shows that the few sporadic utterances on the subject of immortality had crystallized in the hearts of some devout men into a simple faith and a certain hope. That death did not end, but rather render more intimate fellowship with the Covenant God was taught in the sixteenth psalm: "Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures *for evermore*."

That above passages treat unmistakably of the immortality of the soul and heaven, is undeniable. There are others, equally clear which teach of hell and eternal destruction. When the clouds of doubt commenced to darken Job's erstwhile fearless trust he said: "Are not my days few? Cease then and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death. A land of dark-

ness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Ps. 16, 10: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." This passage teaches the existence of a hell. Daniel, King among prophets, is thrilled by intimations of immortality when he predicates eternal duration of both punishment and reward in the following passage: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to *everlasting contempt*." When Jesus, Mark. 9, 44, describes torments of the ungodly under the figure of an undying worm and quenchless fire, He quotes Daniel: "Their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring of all flesh." The quotation of the God-man is a sufficient demonstration that none of his teachings conflict with those of His inspired forerunners in the prophetic office. Jesus merely unfolded the truth communicated to Adam and Eve before the fall in the warning which they received and after the fall in the promise of Redemption with its corollary of destruction.

This revelation showing the Redeemer coming from the habitations of eternity in the fulness of time, and in the background the judgement with its twofold issue of eternal life and eternal death, was kept before the eyes of the covenant people through all their experiences, in times of degradation and captivity as well as in the halcyon days of freedom and sovereignty. But the promised salvation encircles within its folds only those who in its light and by its powers are reconciled with God. Revelation contains no clause providing for the annihilation of the impenitent, nor for their conversion in the realm of the dead. It leaves them to their immortality—abiding witness of lofty origin—, which their rejection of the Christ has rendered an immortality of death. So the Creator has decreed, so the prophets have declared, and Jesus, the interpreter of God to humanity, has no other doctrine to proclaim.

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## CONTENTS OF No. IV.

	PAGE.
GREEK PHILOSOPHY AND ITS PROPÆDEUTIC OFFICE FOR CHRISTIANITY, by Rev. L. H. Schuh, A. M. ....	193
JECHIEL LICHTENSTEIN AND HIS HEBREW COMMENTARY TO THE NEW TESTAMENT, by Rev. A. R. Kuldell. ....	202
A SHORT HISTORY OF PIETISM, by Rev. P. A. Peter. ....	209
CURRENT RELIGIOUS AND THEOLOGICAL THOUGHT, by Prof. G. H. Schodde, Ph. D. ....	229
THE ZIONITE MOVEMENT, by Prof. G. H. Schodde, Ph. D. ....	237
THE PROTESTANT CHURCH IN CATHOLIC COUNTRIES, by Prof. G. H. Schodde, Ph. D. ....	243
NOTES, by Prof. G. H. Schodde, Ph. D. ....	248

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### GREEK PHILOSOPHY AND ITS PROPÆDEUTIC OFFICE FOR CHRISTIANITY.

BY REV. L. H. SCHUH, A. M., TACOMA, WASH.

The only complete and enduring monument which Greece has bequeathed to the modern world is its philosophy. While the Greeks are a nation of artists, yet the creations of their masters have either been destroyed or have reached us in fragmentary form. The works of Phydias in which the art of sculpturing culminated, have largely perished under the destructive hands of man and of time. They have served as the most perfect models for all his successors, being matchless in proportion, causing the marble to speak. The public buildings which adorned the Acropolis, which made Athens so famous, have possibly not been surpassed by the architectural achievements of the twelfth century. But they have crumbled away. Their educational influence has been lost to the world. More complete but yet imperfect are the works which we have inherited from their poets. Homer still stands unsurpassed. But as we look back through the long perspective, the philosophy of Greece stands out most complete, and it is the most potent factor which has been transmitted from those hoary ancients to the modern world.

He who reads history intelligently and recognizes it to

Vol. XV—13.

be but the resultant of human and divine forces, cannot fail to observe in the predilection of this people toward philosophy and in the external conditions conducive to its development,—this focusing of intellectuality and environment upon one country and one nation—the unerring design of Providence in the evolution of Christianity.

Christianity is not a disjointed factor, projected into time, but it is most intimately connected with and dependent upon all the past. It is through three nations especially that God prepared the way for its advent; the Hebrew, whose dominating idea was monotheism; the Roman, whose national life was actuated by law; and the Greek, whose lofty thought prepared the way for the sublime conceptions of the Son of Man.

As little as an individual chooses his mental composition, so little may a nation select those gifts which constitute its individuality. The Greek mind had its distinctive characteristics; its love of personal freedom, amounting almost to disease, was but the result of its efforts to shake off all trammels and master the invincible. By heredity the Greek mind was aspiring and, given a favorable environment, the results must be the highest type of development.

Cauliflower in its natural state is but a sea-weed. It is a changed environment that brings it to its perfection among vegetables. The external topographical and geographical conditions of Greece were such that none more favorable for mental unfolding could be found. The natural scenery of Greece is unrivaled in its grandeur. Its mountains and vallies produce an effect upon the mind amounting to but little less than inspiration. Its long coast line in proportion to its area brought the nation maritime advantages enjoyed by few people. This commercial intercourse had its broadening influence, the exact opposite of what we to-day behold in the Chinaman with his policy of exclusion and consequent narrowness. The Greek was cosmopolitan; while he derided

all surrounding nations as barbarian, he traded with them and experienced the unconscious influence produced by a free mingling with men. We dare not forget the influence of soil and climate; the former was not so fertile as to yield the necessaries of life to the drone, nor so barren as to fail to reward the diligent. Until luxury was imported from abroad, the fertility of the soil did not produce effeminacy in the nation. The equity and variety of climate, the crystalline heaven above, tended to produce a charming simplicity of life which is calculated to give that supremacy of mind over body requisite to intellectual advancement.

Greek philosophy is a growth, and as such it follows natural laws. It passes from the known to the unknown, from the visible to the invisible. Naturally the first thing to employ the attention of man is the outer world; from this his mind is led upward to the inner world; and by a continued gradation he arrives at the higher world. The objects of man's contemplation have been in this order: the world, his inner self, and God. As these have been the objects of inquiry, Greek philosophy passes through three stages, Cosmogony, Psychology and Theosophy, or probably more correctly called the ethical period. Others have divided according to the central figure in ancient philosophy, viz. Pre-Socratic, Socratic and Post-Socratic schools, in each of which the object of enquiry followed the order just set forth.

The first school did not originate in Athens, but in Miletus. Its founder was Thales of Miletus (B. C. 636-542), he was the first to lead the way into the perilous inquiry after an *αρχή*, or first principle, which should furnish a rational explanation of the universe. He supposed this primal element out of which all material things were produced to be water. Following him Anaximenes of Miletus posited air as the original element, upon which the earth rested as a broad leaf. Heracletus of Ephesus claimed fire to be the

*αρχή*; but not fire in the usual acceptation of that term, but a warm, dry vapor. Anaximander of Miletus, born 610 B. C., was an atomist; as such first principle he posits a matter undetermined in quality. "Through an eternal motion there arise as condensations of air, innumerable worlds, heavenly divinities, in the center of which rests the earth, a cylinder in form, and immoved on account of its equal remoteness from all points in the celestial sphere. The earth has been evolved from an originally fluid state.

Living beings arose by gradual development out of the elementary moisture, under the influence of heat. Land animals had, in the beginning, the form of fishes, and only with the drying up of the surface of the earth did they acquire their present form." According to Leucippus atoms and space are the first principles: and Democritus set forth that atoms and vacuum were the original elements.

We cannot fully set forth the speculations of this cosmological period; but one cannot help noting, while reading them, that some of the theories of modern science are but those of the ancients in new garments. The nebular hypothesis, the evolution theory, transmutation of species, spontaneous generation, hylozoism, eternity of matter, and a host of other late discoveries are but a rehash of ancient learning before the day of Christ and they furnish a sad commentary upon the boasted advancement of the scientist of to-day. Apart from revelation man cannot satisfactorily solve the problem as to the origin, object and destiny of the world, but must forever flounder in uncertainty and ignorance. What a flashlight upon this night of uncertainty and speculation is the doctrine of creation and preservation as set forth in the Bible.

Failing to account satisfactorily for the visible world, the Greek mind turned its attention to another field of inquiry, viz., inward, to the human soul. The second period of Greek Philosophy is characterized by its study of

anthropology, or more accurately, of psychology. It is the golden age of Greek speculation, and its dawn was ushered in by the work of Socrates, the Father of Greek Philosophy in Athens, the eye of the then known world. He was not a writer, hence less is known of him than his commanding position among philosophers would warrant. His system has been made known to the world by his eminent pupil, Plato, and his pupil in turn, Aristotle. These three, Socrates, Plato and Aristotle, are the chief exponents of this period of Greek Philosophy and, in fact, of the entire ancient world.

Socrates made the Delphic inscription, "*Γνῶθι σεαυτόν*," "Know thyself," the fundamental maxim of philosophy. His method was new; it was the application of induction to the facts of consciousness. His importance in the history of philosophy is not so much in his achievements or in the elaboration of a system, as in the pointing out of that principle of induction which gave the impetus to the developments of this age.

Plato was the pupil of Socrates, but with an entirely different turn of mind. He was a great writer, and we have a complete record of his system. Plato's fundamental principle was the Doctrine of Ideas. He considered it his mission to draw the Athenian mind away from the fleeting and uncertain, and to lead it to the contemplation of Eternal Truth, Eternal Justice and Eternal Beauty. The ceaseless effort of Plato's life was to attain a standard—a criterion of truth. His flights of speculation can be considered as only lower than that of the inspired writers of the Bible. His meditations upon God, the immortality of the soul, the reward and punishment of the departed, and other subjects of profoundest interest to man, are a striking example of the power of the human mind to penetrate the mysteries surrounding it. Never did human mind, unaided by inspiration, undertake such lofty flights with such accuracy.



His pinions sustained him in an attenuated atmosphere where ordinary mortals could not breathe, and where none have passed beyond him, save those who have been sustained by Heaven and who have brought down from that higher world its light. With all his great compass and sweep of thought, Plato could not find the way to the Father. He is called the Moses among philosophers; but the world had need of a greater, Christ.

Aristotle was the pupil of Plato, yet the two were strikingly dissimilar. "Plato was poetic, ideal, and in some degree mystical. Aristotle was prosaic, systematic and practical. Plato was intuitive and synthetical; Aristotle was logical and analytical." "Plato was the genius of abstraction, Aristotle of classification." His method was induction, and he proceeded from the known to the unknown. He surpassed as a logician.

The third is the Ethical period of Greek Philosophy. While in the first period we have a philosophy of nature, and in the second a philosophy of mind, we have in the third a philosophy of life or of morals. The chief question now discussed was that of individual happiness. Men sought for a standard of human conduct. This change of thought was brought about by the altered circumstances of the times, as well as by the apparent failure of the Socratic method to solve the problem of Being.

The chief exponents of this period were Epicurus and Zeno. The tendencies which they originated are opposed to each other. The Epicurean school taught: "Pleasure is the chief good, the beginning and the end of happy living." The result of such a philosophy of life was gross sensualism. The Stoics who followed Zeno taught: "Live conformable to nature." Zeno was a pantheist, hence the precept of the school, "*Ἀνεξέδω*—endure," led to a stolid resignation to the trials of life. It was a triumph over all feeling and an apathy to life. It sunk in hopeless despair and

ended with many of its chief exponents, as Zeno and Cleanthus, Cato and Seneca, in suicide.

In the economy of God Greek Philosophy had an object toward which it was tending. This was none other than to prepare the way for Christianity and to serve it. The history of all the ancient world is intelligible only in as far as it is propædeutic for the introduction of the greatest factor operating upon earth, Christ, the Light of the World. It logically leads up to this period, the pivot around which all history revolves. Apart from this, primal history is a series of disconnected facts, lacking all design. Granting that "there is a divinity that shapes our ends," that such divinity intelligently influences human thought and the development of human history, that intelligence implies design, and noting the service rendered Christianity by Greek Philosophy, must we not conclude that its perfect development was to the intent that there might be a mould into which the thoughts of the Son of Man might be cast? It has been so considered by the fathers.

"Plato made me to know the true God. Jesus Christ showed me the way to Him."—*St. Augustine*.

"Philosophy, before the coming of the Lord, was necessary to the Greeks for righteousness, and it now proved useful for godliness, being in some part a preliminary discipline (*προπαιδεια τις ουσα*) for those who reap the fruits of faith through demonstration. Perhaps we may say it was given to the Greeks with this special object; for philosophy was to the Greeks what the law was to the Jews, 'a school-master to bring them to Christ.'"—*Clemens Alexandrinus*.

"If we regard this sublime philosophy as a preparation for Christianity, instead of seeking in it a substitute for the Gospel, we shall not need to overstate its grandeur in order to estimate its real value."—*Pressense*.

Let us now briefly in detail note a few of the advantages which Christianity derived from Greek Philosophy.

It developed and spread the language in which the sublime conceptions of Christ were communicated to the world. Naturally the expansion of thought is followed by the development of terms for its expression. The Greek language became the richest, most flexible, euphonious tongue spoken. It was replete with abstract conceptions and spiritual ideas, many of which could at once be drafted into service. It is true that there were some terms which did not yet fully express the fullness of spirituality given them by the New Testament writers. Some terms were made broader, others more intense. New shades of thought were attached to them. They were made to groan under the weight of meaning heaped upon them. Any language of human origin must fail to convey in their fullness the thoughts of God. Yet the speech of the Hellenes offered the best vehicle for their transmission. To this day no language has been developed which could have rendered the same great service to the inspired writers.

This language was spread by Greek learning throughout the then known world. Athens was the synonym for learning and culture. Men sought its light. They carried away its language, so that at this time Greek was a universal language. The rapid spread of Christianity in the first centuries is largely to be attributed to this.

Greek Philosophy rid the popular mind of polytheistic notions and prepared the way for monotheism. Monotheism is one of the distinctive marks of the religion of Jesus, as compared to heathendom with its polytheism. When Paul entered Athens he paid the residents the compliment: "All things which I behold bear witness to your carefulness in religion." (Acts 17, 22. Literal translation. Revised translation, marginal reading, "somewhat religious.") He pointed to the altar with its inscription, "To the Unknown God" and said, "Him declare I unto you." This altar was the logical consequence of that innate God-consciousness

(Gottesbewusstsein) in man, which, if persistently and consistently followed, leads to monotheism. The great exponents of Greek learning were monotheists, notably Plato. And while their writings yet teem with references to the gods, there are continually looming up in the background those fundamental principles of religion: "God is a Spirit;" and "There is none other God but one." He whom the Athenians ignorantly worshipped, whom they felt after, if haply they might find Him, He was dimly portrayed in their poets and philosophers as St. Paul told them, and when the full light came, the way was already prepared for the breaking down of polytheism.

Not only monotheism was taught, but this was purified and spiritualized into theism. The following expressions of Plato as applied to God will show the purity of his theism and the sublimity of his conception. "God is 'the Supreme Mind', 'incorporeal', 'unchangeable', 'infinite', 'absolutely perfect', 'essentially good', unoriginated and eternal', 'the Father and Maker of the world', 'the efficient cause of all things', 'the beginning of all truth', 'the fountain of all law and justice', 'the beginning, middle and end of all things'."

Every argument which writers on natural theology have used for the existence and being of God is found with Greek philosophers. By them they are fully developed and logically presented and arranged. The ætiological proof, or the argument based upon the principle of causality; the cosmological proof, or the argument based upon the principle of order; the teleological proof, or the argument based upon the principle of intentionality or final cause; the ontological proof, or the argument grounded upon necessary and absolute ideas"—these all are found. When Christianity began to oppose atheism it found those arguments against it which are based upon reason already prepared; and when anthropomorphism and fetichism were antagonized there was the

additional assistance which reason furnishes already formulated.

Greek Philosophy enthroned conscience, it intensified the feeling of guilt, it aroused the longing for a Savior, and was thus to the Greeks a school-master leading them to Christ. The consciousness of sin was quickened into activity. The higher and more spiritual the conception of God grew, the deeper became the feeling of guilt. While it is true that there was no word found among the earlier writers which corresponds to our word "sin", it is equally true that later the meaning becomes plainer, until at the time of Christ there was a consciousness of sin in the heathen world and a consequent longing for a deliverer. Plato seems to have had the premonition of a coming Savior, but it was dim, shadowy. The emptiness of life, and a longing for a deliverer permeated society.

This was the "fullness of time."  
Then the Christ of God came.

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## JECHIEL LICHTENSTEIN AND HIS HEBREW COMMENTARY TO THE NEW TESTAMENT.

BY REV. A. R. KULDELL, ALLEGHENY, PA.

This work as well as its author have been exceedingly interesting to the writer, and in the hope of interesting and profiting some of the readers of the *MAGAZINE*, we will proceed to relate something about the author and then give a sample of his work.

Jechiel Lichtenstein is a name well known and honored not only among the friends of Jewish missions, but also among the modern celebrities of the theological world. He was for years the faithful assistant of the sainted Dr. Delitzsch in his Talmudic studies and especially in his famous transla-

tion of the New Testament into Hebrew. Many a young theologian has listened to him in the *Institutum Judæicum* at Leipzig unravelling the mysteries of Rabbinic Lore and turning the light of the Gospel upon the darkness of Talmudic and Cabalistic Judaism. It is interesting to hear Dr. Delitzsch relate how his first acquaintance with this remarkable man was formed. In "Saat auf Hoffnung" 1868 p. 189 he writes as follows:

"In the middle of October 1868, Dr. Biesenthal and myself received a visit of a Jewish man, in whom we soon recognized an uncommon person, one of an extraordinarily thorough knowledge of the Talmud and Cabala and—what is more—of an ardent love to the Lord Jesus, as the incarnate Son of God. He came from a corner of Moldavia and put into our hands a Hebrew book, 2,000 copies of which he had had printed in Berlin, with the intention of spreading them among his own people. This work is undoubtedly the most learned and the most peculiar ever written by a Jewish Christian. Naming it, "The Book of the Precepts of the Prophets," he proves in it upon the ground of the Old and the New Testaments with the assistance of the whole literature of the synagogue, that Christ and no other is and will be the Messiah of Israel. This book is the fruit of 12 years' labor. His views were partly Gnostic-ebionitic, and in conversation with him we believed ourselves translated into the time of the primitive church and her controversies. He belongs to a congregation in Skolian, whose members baptize each other in the name of Father, Son, and Holy Ghost and continue to observe the law, although they seek their salvation not in the keeping of the law, but in the atonement of Christ. What emotions filled my breast, when before me stood this man, who, having spent his all on his book, refused any pay for it or any support whatsoever. He only desired a position of service in the Master's Kingdom. 'I have found whom my

soul loves' said his Hebrew writing, with which he introduced himself to me, 'take and use me in His service after I have become poor for His sake'."

Next to the book previously mentioned, his commentary on the New Testament is the most important work of his life. It is written in Rabbinical Hebrew and although influenced more or less by German Theology he is after all decidedly original. The leading tendency of this work is chiefly apologetic. To convince his brethren of the Messiahship of Christ and to refute their objections against the Gospel, is one of the main objects of this work. One enemy of Christ with whom the author is especially measuring words, is Isaac Trocki, whose work *Sepher Chisuk Emmana*, (a book for establishing the faith) has become widely known through Wagenseil's Latin translation, "*Tela ignea Satanae.*" Lichtensteins "*Chisuk Emmunat Emeth*," which he published in 1873 and in which Trocki was thoroughly refuted, is again worked into the commentary. In this apologetics the author endeavors to show Christ's full submission to the law and the complete harmony between the person of Jesus and this foretold Messiah as pictured by the Prophets. To the gentile Christian the author's corrections and criticism of the arguments of Christian theologians must be especially interesting.

It is not pride or presumption in the author, but his extraordinary acquaintance with the circumstances and conditions of the Jewish people during and after the time of Christ, which in most cases inspire his corrections and criticism. In this respect the services of such a learned Jewish Christian are very valuable. Resembling in some respects such works as *Horae Ebraicae et Talmudice in N. T.* by Lightfoot and Schoettgen, his commentary differs from similar works by being very exact exegesis and by paying close attention to dogmatics as well as to verbal explanation and chronology. His dogmatical position, however, is not

orthodox from a Lutheran standpoint. Although Christ, the exalted Son of God, is all in all in this system, yet it is a system which savours more or less of the synagogue. He however does not stand alone in his views, but rather represents a great many learned Jewish Christians of Eastern Europe.

Of his Hebrew commentary only Matthew is as yet published, the rest together with a German translation of the whole work is being prepared for publication. The following is an example of his work. It is his explanation of Matthew 26, 18.

“My time is at hand. I will keep the passover at thy house with my disciples.” This utterance of Christ is to be understood just as Luke 22, 15. “With desire I have desired to eat this passover with you before I suffer.” Just because His death was so near, He desired to eat the passover with His disciples speedily, if possible ‘to-day’, before the majority of the people celebrated it.

It is evident from John 18, 28, “lest they be defiled, but that they might eat the passover,” as from John 13, 29 according to which the disciples understood Christ to commission Judas with purchasing things for the feast, that the day in which Jesus instituted the Supper was no feast at all, for on such a day purchasing was entirely forbidden. This agrees with John 19, 14 where Christ’s crucifixion is recorded to have taken place on the day of “preparation”, that this day in the evening of which the passover commenced (so in Sanhedrin 43 a). The time of the eating of the passover was then according to John, Friday evening (for Jesus was crucified on Friday).

According to the synoptics, however, Jesus had eaten the passover on Thursday evening, a day before the majority of the people had eaten it. Here the question arises: How did Jesus come to eat the passover on the 13th of Nisan, when the law commands to eat on the 14th? Ex. 12, 18.



Another difficulty is this, that according to Matth. 26, 17, "the first day of the feast of unleavened bread," and Luke 22, 7, "then came the day of the unleavened bread" the 14th of Nisan fell on Thursday, which contradicts the account of John.

Again, whilst according to the synoptic account over against St. John's—Jesus was crucified on the first day of the passover, Matthew himself records the words of the high priest: "Not on the feast day, lest there be an uproar among the people," which indicates that he was to be crucified on a week day. In the same category belongs Mark 15, 21, where we are told that Simon of Cyrene returned from the field. It was then a week-day, in which people went to work. Another objection: How could an execution take place on a feast day? Even if they themselves did not carry it out, but had given Christ over into the hands of Romans to be crucified, they still would have been transgressors in passing the sentence of death on a feast day—as Eusebius already indicates 4, 24, 3—. Furthermore, Joseph of Arimathea buried the Lord on Friday and the women prepared the spices on Friday, before the beginning of the sabbath; how could they have done it on the first feast day? Moreover, according to Christian tradition Pentecost fell on that year on Sunday, which agrees with John according to whose account passover began on Friday eve. For according to the synoptics (beginning of the passover on Thursday eve) Pentecost would have fallen on the Sabbath, because of the then prevailing Pharisaic method of calculation, which on the basis of Lev. 23, 15 ff. declared that exactly fifty days after the beginning of Easter was the feast of Pentecost, whether that fiftieth day fell on Sunday or not.

Finally, it was according to the Gospels, the custom of Pilate to give unto the Jews one prisoner free upon the feast, he therefore asked them to choose between Barrabas and Jesus. But it is not thinkable, that he would have freed

him on the first day of the feast and not rather on the day of preparation, that he may eat the passover and partake of the great supper in his own house and drink the four cups. For the feast day begins on the previous evening and the prisoner would have had to be free at the break of that eve.

The Lord however has illumined mine eyes to lift the veil which has been spread over this question until now. We must go back for the explanation to *Rosh-ha-shana* 22 b. to the words of the Mishna: "The heretics cause confusion." The Sadducees and Baithuees are called heretics. They often confused and misled the learned by their false witness with reference to the appearance of the moon, according to which the beginning of the month was determined. Thus the learned often falsely fixed the first day of Pesach on a Sabbath. The consequence was then that the bringing of the sheaf (on the 16th of Nisan according to the Pharisees) had to occur on Sunday and the Sadducees had the satisfaction of seeing their view of "the following day of the Sabbath," Lev. 23. 11, practically vindicated. This was namely an old controversy between the Pharisees and the Sadducees. The former understood in that expression the word "Sabbath," in a figurative sense, meaning the first day of the feast; but the latter in conformity with their strictly literal principles of exegesis understood it to mean literally the first day after the Sabbath, *i. e.* Sunday. *Vide* Rashi and Tosaphot *in loco*.\* According to the Pharisees, however, Pentecost had to fall on the fiftieth day after the first passover day,

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\* In the Tosaphoth there is the following remark: And when you inquire, what do they accomplish (the Sadducees and Baithusees)? Do they not cause confusion with reference to the Passover? To this the answer is: No! This is not counted confusion, because it is said: *You* have to determine, *you*, even if you intentionally mislead. R. Akiba says in *Roshhashana* 25 a: The hallowing of the feast days is dependent upon the decision of the court even though the same falsifies intentionally or unknowingly.

Thus also in Beza 17 a, Israel sanctifies the festive seasons. Not so, however, with the Sabbath, which is sanctified and fixed by God.

whether it was a Sabbath or a week-day. The Talmud Jerusholmi II, 1, agrees with this explanation. It is said there: "There was a confusion, and it consisted in this that some gave fire signals on one day, others on another." This they did because they knew that the witnesses were false and therefore parties arose, who celebrated Easter one day sooner whilst others commenced a day later.

Now the seeming contradiction between Matthew and John is becoming cleared up. At that time, namely the party which through the Romans had the most influence among the people and Sanhedrin, Annas and Caiaphas and their adherents, belonged to the Sadducees (see Acts 4, 6; 5, 17). These men, through fraudulent means, managed to have the first passover day fall on a Sabbath, for they were anxious that their pet views with regard to the first day of Pentecost should gain the day at any price. Thus the *Ereb Pesach*, the evening or the "day of preparation," fell on this account on Friday, as St. John relates. The Sadducees being then in power, had the mass of the people on their side. A small portion of the people, however, having found out the imposture of their calculations, would not acquiesce in their decision of the first festival day. With them the first festival day was celebrated on Friday, and Thursday was consequently the "day of preparation." On Thursday evening they ate the passover.

When Jesus, according to the synoptics, had sent His disciples to a man in whose house the passover was to be prepared, that man belonged to this small party. Just on this account He sent His disciples to him with the words: "My time is at hand; in thy house I will keep passover." These two sentences stand to each other in a causal relation. Because His time to die is at hand, therefore He will eat the passover in *this man's house* on Thursday already, on the 14th of Nisan, a day before the majority of the people commenced the celebration (although He was wont to follow the majority

of the people). In this Christ did not in the least violate the traditional law. For according to Pharisaic doctrine both days were holy. The sanctity of the festival days depended in the estimation of the Pharisees, upon the decision of the court *and* upon the people of Israel, according to the Talmudic principle: "*Israel* sanctifies the seasons." Even in the case of a mistake or intentional falsification the day was still considered holy (see the remark above).

The disciples understood Jesus correctly, namely, that only on account of His death being at hand and of His anxious desire to fulfill the law of passover yet, He celebrates Easter with the minority on Thursday. Without this reason He would have waited for the next day with the majority of the people. Therefore Christ's disciples referred His words to Judas: "That thou doest, do quickly" to the preparation for the passover (John 13, 27); because for the majority Easter would not be before the following day.

Evidently it is God Himself who in this year directed the circumstances so wonderfully, that the Lord Jesus could on the one hand celebrate a legal passover with His disciples and at the same time institute the Holy Supper, and that on the other hand on a real *Ereb Pesach* He could be sacrificed as the Lamb of God which taketh away the sins of the world (1 Cor. 5, 7; John 19, 36).

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## A SHORT HISTORY OF PIETISM.

BY REV. P. A. PETER.

### CHAPTER VI.

PIETISM IN HALLE, HAMBURG, HALBERSTADT, AND  
OTHER PLACES.

(Continued.)

We must now take note of some remarkable manifestations in connection with the progress of Pietism. The singular occurrences we are about to relate, took place about

the same time in different parts of Germany, and consisted in alleged heavenly ecstasies, appearances, visions, dreams, prophecies and the like. Spener said that these manifestations were chiefly found among religious females, and caused much excitement, sometimes giving great offence and being injurious to the cause of Pietism.

Whilst it cannot be denied, that the strange, and sometimes, fanatical doings, which began about the year 1691 or before, and continued for a long number of years, were indirectly connected with the pietistic movement, it would certainly be unjust to hold such men as Spener and Francke directly responsible for these singular outbreaks of religious enthusiasm. Great religious and political movements are generally accompanied by extraneous excesses and disorders inaugurated by fanatical extremists and radicals, who are not content with a conservative reformation, but blindly rush into revolution and destruction.

About 1691, a young lady of noble birth, Rosamunde Juliane von Asseburg, gave rise to considerable excitement, by alleged revelations from heaven concerning the Millennium, the future of the Church, and the world. The well-known Chiliast Petersen, Superintendent at Lueneburg, published these revelations of Rosamunde Asseburg in detail, narrating how the angels and even the Lord Himself, had appeared to this girl in many visions and appearances, to reveal future events in the Church. Satan and his wicked angels had also appeared to her at different times to trouble and annoy her, but she drove away these enemies of her soul by prayer and the contemplation of God's Word. The appearances of Christ and the holy angels began when Rosamunde was but seven years of age. Whilst yet a mere child, the Lord revealed to her the true meaning of the 20th and 21st chapters of the Revelation of St. John, telling her that the Millennium was near at hand. Rosamunde claimed to have enjoyed hundreds of visions, in which she conversed

with the Lord about the last things. Petersen became her spokesman, and earnestly advocated her claims and revelations, declaring that her predictions were true, because they agreed with what St. John taught in his Revelation. In a short time after Rosamunde was favored with such remarkable visions and appearances from heaven, a number of women in other parts of Germany, also pretended to have fallen into ecstasies or to dreaming many wonderful things concerning the Millenium and the end of the world. It was even reported that a certain Anna Eva Jakob sweated great drops of blood, and that in her visions she frequently saw the three Persons of the Holy Trinity. Whilst exhorting the persons standing around her, in her trance, to repentance, she would vigorously belabor her body with her fists.

At this time (1691), M. Achilles, an outspoken and zealous Pietist, was Pastor in Halberstadt. Spener said of him, with reference to alleged ecstasies and visions of a certain woman, Anna Margaret Janin, that Pastor Achilles did not exercise the necessary judgement and discretion in this matter. The woman pretended that she could perform great miracles in curing diseases, but failed to effect any cure. The excitement in Halberstadt became so great that the magistracy was obliged to restore order in a summary manner by arresting the woman Janin and other persons. The opinions of several theological faculties and colleges of physicians, declared in substance, that the so-called visions and revelations of Janin were not divine, but productions of the mind. The celebrated Leibnitz said that all these manifestations could readily be accounted for on natural grounds. Pastor Achilles fled from Halberstadt, and the city council and many citizens asked the government to banish all Pietists. The Elector of Brandenburg did not grant this severe demand, but ordered an investigation of the matter, and requested the pastors to warn the people of fanaticism, and to thoroughly indoctrinate them in the Word of God.

The result of the investigation was, that Pastor Achilles was formally deposed. When he nevertheless returned to Halberstadt, he was banished from the electorate, together with the woman, Janin, and the student, Gebhardt L. Semler.

In 1692 there appeared an anonymous publication, bearing the title, "A Detailed Account of the Disturbances occasioned by the Pietists." In spite of all research, the author of this remarkable production has never been discovered. This book treats of the origin and the teachings of Pietism, of the troubles caused in many places by the Pietists, of the investigations made of this new movement and of its singular features and manifestations. Spener said of this book, that it was full of abuse and calumny, and that every page shows the hatred of the author against the people, called Pietists, who are termed vermin, venomous reptiles, evil beasts and the like. They are called Sectarians, Quakers, Enthusiasts, and it is declared that they would soon re-enact the Anabaptistic horrors of Muenster. It is affirmed, that they are dangerous to Church and State. Their object, it is said, is not to promote Christian piety, but to inaugurate a millenium kingdom after the manner of Thomas Muenzer and the fanatical Anabaptists, to subvert all existing governments and to establish a new order of things. The Pietists, it is said, are laboring to effect all this under the hypocritical cloak of pretending to exercise their spiritual priesthood. Spener was accused of conceiving all this fanaticism, and many spiteful and malicious charges are made against him in this book. It is said, that he, after the manner of all heretics, first tried to win women for his fanaticism, so that they might induce the men to follow them. It was alleged that he tried to injure other members, not his followers, by ridiculing them before the common people and that he had spoken evil of the other preachers. He was accused of seeking followers or partisans among

members of the Reformed Church, asking them to make common cause with him against the Orthodox. Similar accusations were made against Francke, Anton, Achilles and other Pietists and industriously circulated everywhere. Many replies were made against these accusations by Spener, Francke, Anton, Breithaupt, Thomasius and others.

Notwithstanding the malicious charges against the Pietists, which are found in such great abundance in the pages of the "Detailed Account of the Disturbances Occasioned by the Pietists," we must bear in mind, that there were good reasons for seriously doubting the propriety and expediency of some things connected with the pietistic movement, even in its better forms and methods. There was much that was unhealthy and unsalutary about it. There was too much of a sensational and emotional character in its workings and not sufficient prudence and watchfulness on the part of many of the leaders. We must be very careful in forming conclusions concerning a movement, which, although it produced much that was good, was not free from objectionable features.

The leaders of the Pietists denied, that their teachings were responsible for the fanatical manifestations of that time. Fergen, the Superintendent at Gotha, said, that it was a common thing to attribute all disorders and extravagances in religious matters solely and alone to the Pietists. They were accused by their enemies of trying to arouse a *furor anabaptisticus*, and everything of a fanatical and sensational character was invariably set to their account. When they urged the necessity of repentance for sin, self-denial, and a life of Christian obedience, they were accused by carnally-minded persons of teaching heretical doctrines. When they called upon Christians to lead pious and exemplary lives, they were called hypocrites.

In his "Reply" to the "Detailed Account," Spener denies that the alleged visions, ecstasies, prophecies and wonders of that time, were the products of pietism. The



fanatic Kratzenstein, of Quedlinburg, who pretended to be a prophet, declared that he had not drawn his inspiration from the Pietists. Spener said that Pietism had nothing to do with the fanatical vagaries of the Chiliast Petersen. Concerning visions, Spener said that he saw no reason for believing that all extraordinary revelations from God had ceased with the times of the Apostles. But whether the alleged revelations made to Rosamunde Asseburg were divine or not, was a question to be thoroughly examined, before it could be answered. Such alleged revelations may be downright fraud, or satanic delusion, or the vagaries of human phantasy. Spener did not believe that Rosamunde's revelations were base frauds or devilish delusions, because her Christian character was above reproach, and the nature of her revelations showed that they were not suggested by the devil. But he could not decide whether these revelations were the productions of her imagination or not. A severely critical examination would be required before correct conclusions could be made. If, after such rigid examination, it was shown, that these revelations were not produced by human imagination, and that they were not frauds or satanic delusions, we would be obliged to consider them as coming from God. Spener was not certain as to the source of these revelations and could not therefore express a positive opinion. He did not think it unreasonable to suppose, that God, by such revelations, desired to give to the unbelieving world new examples or proofs of His almighty power and providence over all things. Yet he also declares that we need no new revelations in order to learn the way of salvation, inasmuch as the whole counsel of God has already been declared unto us (Acts 20, 27). If any one should say, that God has revealed to him new articles of faith, we should certainly reprove and censure him. Yet Spener also holds, that where no new articles of faith, but simply future events or fulfilments of scriptural prophecy are said to be revealed

to some one, we should not be too hasty and condemn all such alleged revelations as devilish delusions, or human phantasies. But further on, he declares, that even if that which is said to have been revealed now, is not contrary to Holy Scriptures, it is nevertheless far safer and better for us to simply abide by the Word of God. As far as such new revelations agree with this Word, we may believe them. But we must exercise great care and caution, that we may not be deceived either by others or by ourselves, and it is highly necessary that we pray God that we may not be led into temptation. We should also carefully examine every alleged new revelation in the light of God's Word. Similar declarations were also made by Francke, who said, that he did not base his faith on new revelations, ecstacies, or dreams. Yet he would not say that these manifestations came from the devil, when they did not contradict or subvert the Christian faith, based on God's Word.

Upon the whole, it must be admitted that these declarations of Spener and Francke were sober and judicious. Yet it cannot be denied, that there was a disposition on the part of the Pietists to see the hand of God in these religious manifestations and to attach too much importance to them. In the correspondence between Spener and Francke there are numerous accounts of many persons, especially females, who were favored with visions and ecstacies. We can readily observe that these singular manifestations were of great interest and importance to both Spener and Francke and that they saw a connection between these visions and ecstacies and the religious movement inaugurated by them.

It appears that Spener was more prudent and circumspect in his judgments concerning these things, than Francke. The latter in a writing to Spener, relates a great number of wonderful visions seen by hysterical women in Halle and other places. He said that some persons might ascribe all these wonderful things to the devil, or to nature,

but as for himself, he believed that God was beginning to manifest His omnipotence and would continue to manifest it even more gloriously in the future. Spener after careful examination, was obliged to reject some of the wonderful visions and revelations as delusions of the human mind. He heartily deplored the harm which these pitiful aberrations of the intellect wrought in the church and in society. Unfortunately many of the pietistic leaders were not as careful and prudent as Spener, but became very enthusiastic and immoderate over the many wonderful things which occurred almost everywhere in pietistic circles, and there was considerable fanaticism manifested. Many so-called visions, ecstasies and revelations were shown to be mere frauds and delusions and many wonderful manifestations were followed by scandalous actions, which gave great offence to the friends of true piety and an earnest Christian life.

In the face of these deplorable facts, Spener when defending the cause of Pietism, declared that these delusions and scandals ought not to be charged to Pietism, because it was not responsible for them. But many of these strange things took place among persons pietistically inclined, and the leaders of the Pietists were always very mild in their judgments concerning these manifestations. However, it was not just to throw all the blame on the Pietists alone. In many places these disorderly and offensive doings first occurred in circles not connected with the Pietists. Unfortunately the spirit of fanaticism was permitted to enter into pietistic associations, who professed to promote and strengthen the cause of true Christian piety in the pale of the church, and the leaders of the Pietists did not always exercise the necessary care and foresight, but sometimes suffered themselves to be carried off by religious enthusiasm. We need not wonder, that the Orthodox became alarmed and so earnestly opposed everything that savored of Pietism, although it is to be deplored that they were so

violent in their attacks on the new movement. Spener himself repeatedly admitted that the good cause of true piety had been made to suffer considerably by those enthusiastic and fanatical doings. But the Electors of Brandenburg and Saxony did not adopt any severe measures against the Pietists.

In 1693 religious troubles sprang up in Hamburg, when the pietistic Pastor Horb distributed a mystical tract, by Poiret, entitled "The Wisdom of the Righteous," among the young people of the congregation. Pastor Mayer, the well-known violent opponent of Pietism, at once issued a "Warning," against the "heretical and seductive" tract circulated by Pastor Horb. It cannot be denied that the latter made a serious mistake in circulating a questionable mystical tract among the people, but Mayer cannot be justified in issuing so bitter and hostile a publication as his "Warning." A great number of abusive publications now appeared against Pietism, and the excitement became intense. Horb defended himself publicly in his pulpit, but the Ministerium requested the City Council to prohibit him from preaching. This the Council would not do, but endeavored to settle the matter in a peaceable manner, by curbing the intemperate zeal of the Ministerium. However Horb was required to declare himself with reference to the mystical tract of Poiret. He said that he agreed with it only so far, as it did not contradict the Scriptures and the symbolical books of the Lutheran Church. This declaration of Horb did not satisfy the Ministerium, which preferred new charges of false doctrine against Pastor Horb, and requested the Council to forbid him to preach. The City Council signified its willingness to issue such an order, provided the other members of the Ministerium would refrain from writing or speaking publicly of the matter. But the Ministerium considered this demand of the Council as an encroachment upon its rights, and resolved to denounce Horb publicly from the pulpits. This was accordingly done

by all the ministers of Hamburg with three exceptions. The trouble continued. Pastor Horb had written a pietistical tract, which gave great offence to the members of the Ministerium. In vain the City Council endeavored to restore harmony. Horb was prevailed upon to express his sorrow, that he had published the tract; he declared that he was opposed to Enthusiasm and Chiliasm, and promised to adhere to the pure Lutheran doctrine. But these declarations did not yet satisfy the Ministerium, for it said that it could not recognize Horb as a brother in Christ and admit him to confession and the Holy Supper. Then the City Council requested the Ministerium to draw up Theses on the points in dispute and hold a Colloquium with Pastor Horb. But the Ministerium first requested the Council to depose Horb, saying that it (the Ministerium) and not the Council was judge in matters pertaining to faith. A bitter quarrel ensued between the Ministerium and the City Council. The latter affirmed that it alone could legally depose Pastor Horb and again suggested holding a Colloquium. The Ministerium, seeing that the Council stood firm, finally agreed to a Colloquium, but under the condition that it should be held in the presence of the deputies of the citizens of Hamburg. No Colloquium was held. After much fruitless and disgraceful wrangling between the Ministerium and the City Council, the representatives of burgesses ordered Pastor Horb to leave Hamburg within a week. The Council was unable to protect the harassed and persecuted man. The rabble of Hamburg threw stones at him when he appeared on the streets and once attempted to upset his carriage. He was publicly mocked and derided, called a Quaker and sometimes rudely interrupted whilst preaching in his own Church. Pastor Horb left Hamburg, November 27, 1693, but his departure did not bring peace to the city.

The Pastors Winckler and Hinkelmann were friends and supporters of Horb. They had earnestly defended him

publicly in their pulpits and continued to do so after his departure from Hamburg. This gave rise to a bitter quarrel between them and Pastor Mayer. The matter came up before the City Council and in a short time Mayer was attacked from all sides. Public opinion began to turn against him, but he still had many adherents and followers, who became more fanatical by hearing his violent denunciations of the Pietists. The excitement culminated in street fights between the friends of Mayer and of Horb, and the city authorities were obliged to interfere with arms of force to preserve the public peace. The friends of Mayer finally prevailed, and the City Council ordered Horb's wife to leave Hamburg with her household goods within twenty-four hours of the time of given notice. As the excitement did not cease, the German Emperor on April 3, 1694, ordered a final adjustment of the troubles and empowered two Consistories to investigate the whole matter. The investigation did not take place, but the City Council on June 8, 1694, effected an agreement of the members of the Ministerium to the effect, that they would cease their quarreling and forget the past. But the Council did not have the moral courage to make proper amends for the many wrongs done Pastor Horb, as this was ordered by the imperial decree and as had been petitioned by Horb's and Winkler's congregations. Pastor Horb died January 26, 1695, without having received any satisfaction from the city of Hamburg. His former congregation could not even obtain permission for Horb's burial in Hamburg.

Deplorable as these events were, it cannot be denied, that Pastor Horb gave some cause to the opposition shown him by the majority of the Ministerium. The real ground of this opposition lay in the pietistic tendency of Pastor Horb and his friends. Besides, there were many unsound elements at work in Hamburg. The Quakers were making a great stir in the city and other religious agitators were

busy in proselyting for their parties. Many persons, opposed to Pietism, confounded Quakers, Separatists, Mystics and other sectarians, with the Pietists, and Horb, Winckler and Hinckelmann were not cautious and conservative enough to steer clear of these disturbing elements. Many strange and dangerous errors, such as Chiliasm, Restorationism, Separatism and the like seemed to float in the air. The leaders of the Pietists failed to warn their followers sufficiently against these errors and the extravagances of the times, and hence it was that Pietism came into disrepute.

## CHAPTER VII.

### CONTROVERSIES BETWEEN SPENER AND THE OPPONENTS: OF PIETISM.

About the year 1695, it was asserted by many Pietists, that their opponents had formed a well-organized league, with the avowed purpose of crushing the new religious movement. Whether such an organization was formed or not, is a matter of conjecture, but it is certain that about this time Spener was attacked from every side.

Already in 1693, Samuel Schelwig, pastor of Trinity Church and Rector of the College at Dantzic, attacked Pietism in a writing directed against his colleague Schuetz, who was considered as a disciple of Spener. A long and bitter controversy ensued from this writing. Schelwig accused Schuetz of holding sectarian doctrines, of dreaming of a new reformation of the Church, after the manner of the fanatical Anabaptists, of defending errorists and false teachers, of teaching the "liberty of prophesying," of extolling good works as necessary unto salvation, of teaching Calvinistic errors, and of despising the sciences and philosophy after the fashion of the Anabaptists. In 1695 Schelwig published his "Recapitulation of the Evangelical Truth on the Articles of the Law and the Gospel, Faith and Works,

Justification and Sanctification." He thought these articles were in danger of being corrupted by the teachings of the Pietists, and believed it to be his duty to defend the truth. His book was written in a calm and dignified style, befitting the subjects and contained but slight allusions to the Pietists. Spener replied, complaining that Schelwig had personally attacked him in sermons and writings. In a second publication, Spener entered more fully into a discussion of the questions at issue. He denied the imputation of his opponents, that he confounded Law and Gospel, justification and sanctification. He censured Schelwig for not making the proper distinction between a living and a dead faith. Spener affirmed that a living faith is the only true and saving faith, but that faith, in as far as it is active, manifesting itself in good works, does not justify us. Spener admitted that there were persons commonly called Pietists, but denied that they formed a sect. If they were as described by their opponents, that is, persons desiring to subvert all good order in Church and State, basing their belief on dreams and visions, teaching a gross millenium, and expecting a carnal kingdom, such as the Anabaptists instituted at Muenster, he, for one, would have nothing to do with such fanatical people. He did not know where to find such Enthusiasts. The Pietists were not sectarians. They adhered to the doctrines of the Lutheran Church, and at the same time urged believers to live holy lives, and strive after a more perfect condition of the Church, even as the Scriptures, Luther, and many other theologians taught. They honored the ministry of the Gospel, as a precious gift from God, highly valued the symbolical books of the Lutheran Church, whilst they also believed that many glorious promises and prophecies, contained in the Bible concerning the conversion of the Jews, and the fall of Babylon, would be fulfilled in the future. Believing in the spiritual priesthood of all believers, they would meet together for private devo-



tion, as was their custom, observing good order and decorum.

In 1695 Schelwig published a brief account of some things he had observed among the Pietists, whilst on a journey through Germany. We cannot possibly take everything for granted that is given in his sketch. The author cannot conceal his prejudices against the Pietists. Yet it was evident, that there were some things among them, that were not altogether agreeable to a sound churchly practice and life. Spener answered Schelwig, saying that it was wrong to charge so large and respectable a body of people, as the Pietists, with the extravagances and defects of a few members. But as many of the Pietists stood in more or less intimate relations to some of the sects, it was difficult for Schelwig and others to form correct opinions of them.

In 1696 and 97 Schelwig published a book, bearing the title, "Die sectirerische Pietisterei." In the first part he tries to prove that the teachings of the Pietists concerning the decline or corruption of the Church, the ministerial office, church government, higher education, philosophy, secular studies, the spiritual priesthood of believers and the advantages of the *Collegia pietatis*, savor of sectarianism. In the second part Schelwig tries to show what the Pietists teach of the symbolical books, of Chiliasm, of pietistic enlightenment and the fanaticism in vogue among them.

In the first part of his book Schelwig accuses Spener of slandering the Church, by affirming that there are many defects in the visible congregations,—a charge which, according to Schelwig, can not be made by a faithful Lutheran without calumniating his spiritual mother, the Church. It is true, he says, that many defects may be found in some individuals belonging to the Church, but as God's Word is taught in purity and sincerity, no reproach can be cast upon the Church. To do that, betrays the spirit of Sectarianism. When Spener in his sermon "on active Christianity," says,

he is not acquainted with a single congregation, consisting of teachers and hearers, which earnestly manifests the proper zeal for true Christianity, he thereby declares that he accounts only *that* Church as apostolic and Christian in doctrine and life, in which there are no imperfections whatever, and that consequently the Lutheran Church is neither apostolic nor Christian. Hence it was, says Schelwig, that some Pietists had already separated themselves from the Church and wandered off into the mazes of Donatism, Anabaptism and Quakerism.

According to Schelwig, it was fanatical for Spener to affirm that a reformation was necessary to the Church. Not the Church needed a reformation, but the ungodly and the wicked in the Church needed it. When the Pietists were asked, what should be reformed in the Church, they mentioned small and insignificant matters. They were not satisfied with the evangelical and epistolary pericopes, alleging that these were not sufficient in teaching all that is necessary for the edification of the hearers. They preferred immersion to sprinkling in baptism and wanted to abolish exorcism in administering that sacrament. They wanted some arrangement by which unworthy persons would be prevented from going to the Lord's Supper. They were not satisfied with some of the old and edifying hymns of the Church and introduced new, sectarian hymns, and finally were opposed to private confession of sin.

With reference to the ministerial office, Schelwig accused the Pietists of teaching that this office is inoperative when held by a wicked minister, which is a Donatistic error. Concerning the zeal of the Pietists in inculcating their doctrine of the spiritual priesthood of believers, Schelwig maliciously observed, that it appeared suspicious to him that they scarcely ever called this priesthood royal, but nearly always a spiritual priesthood. It was to be feared, he said, that as the Pietists had already encroached on the rights of the

Christian ministry by exercising their spiritual priesthood, so in due time they would also trespass upon the rights of the civil governments, as the fanatical Anabaptists had done.

In the second part of his book Schelwig accuses the Pietists of holding the symbolical books in little esteem, and says of Spener's remark, that these books should not be subscribed by any one who had not first carefully examined them, that they who intended to become ministers should certainly have read them before subscribing them, but that to thoroughly examine the symbolical books in everything contained in them, was not within every one's ability, and that in such a case it was sufficient for one to believe there were no errors in them. As for the rest, one should be willing to leave all other matters to the judgment of the Church, with the assurance that all the points of doctrine had been carefully examined and approved. With reference to the Enthusiasts of that day, the followers of Petersen and his wife, Spener had said that they were not to be counted with the Pietists. But Schelwig was not willing to accept Spener's protestation, because the Pietists were friendly toward sectarians.

Another noteworthy opponent of Spener was the well-known John Benedict Carpzov, who, however, never manifested his hostility openly and unreservedly. In 1692 he published an "Opinion" unfavorable to the Pietistic movement and containing charges against the Pietists, and forwarded this document to the Diet at Dresden. The Diet, however, laid this paper on the table and Carpzov was defeated.

In 1695 Schelwig again appeared as the opposer of Pietism. In his "Easter Programme" of that year he mentioned Spinoza's doctrine of Christ's resurrection, which he tried to explain in an allegorizing manner, and drew a parallel between Spinoza and Spener. He said that the *libertas philosophandi*, so shamefully abused by the pantheistic phi-

losopher, was likewise abused by the leader of the Pietists, especially in his utterances concerning the hope of a better future of the Church on earth. He accused Spener that in interpreting Luke 18, 7. 8. he had departed from the traditional interpretation of the Church, and followed that of Cocceius and Sandhagen. Spener replied that it was a shameful calumny to rank him with Spinoza, because the latter attempted to overthrow the fundamentals of the Christian religion by accepting only those articles that agreed with our carnal reason, and thus setting reason in judgment over the Word of God. Spener declared that the liberty he and other pious ministers claimed, was always subject to the will and direction of the Holy Spirit speaking through God's Word, and that he and his friends always kept the *analogia fidei* in view. Any one who would attempt to deprive Christian ministers of this liberty and charge them with Spinozism, would thereby grossly malign the most pious and excellent theologians.

In his "Programme for Whitsuntide," Carpzov reiterated all the charges made against the Pietists by other writers. He even went so far as to call Spener a Corypheus of Novatianism and a disturber of the peace of the Church. But Spener showed that Carpzov had formerly been favorably inclined toward Pietism, that he had even defended the institution of the *Collegia pietatis*, and earnestly exhorted Christians to manifest their faith by good works and a pious life.

Pastor Mayer renewed his attacks upon the Pietists in his tract "Anti-Spenerus," published in 1695. This new publication gave proof that Mayer really did not understand Spener's position, and that he was governed solely by mistrust or suspicion. In 1696, Mayer published another tract against the Pietists, in which he declared that the Pharisees, Samaritans, Simon Magus, the Ebionites, Cerinthus, the

Gnostics, Marcion, the so-called Apostolic Brothers, Montanists, Novatianists, Cathari and Manicheans were forerunners of the Pietists.

Prof. Alberti, who at one time had presided over a pietistic philobiblical college, but who had resigned in 1690, now began to oppose Pietism. As overseer of the electoral Scholarship, he sent a written formula to the Church Council, requiring all beneficiaries, suspected of Pietism, to renounce it. Nevertheless Alberti was a mild and temperate opposer of the new movement. He said the chief error of the Pietists consisted in unduly magnifying the doctrine of sanctification, which had the effect of stimulating a species of spiritual pride, which led the Pietists to consider themselves as holier than other Christians, and to sepeparation and proselytizing. Believing that they could perfectly keep the Divine law and being very zealous to perform good works, they abstained in a self-righteous and superstitious manner from many things allowed in God's Word, belonging to the *adiaphora*. He thought they extended the powers of the spiritual priesthood of believers too far, and thus infringed upon the rights of the ministry. They were in danger of falling into the errors of the Donatists, when they asserted that as to its greater part the Church was a spiritual Babylon. Neither did they esteem the symbolical books very highly, whilst on the other hand, they were very lenient in judging religious books of a questionable or doubtful character. Finally he declared, that all Pietists had a natural propensity for Chiliasm and other forms of fanaticism.

Spener himself acknowledged the modest and temperate tone of Alberti's tract and praised him for constantly keeping in view the real issues of the controversy. What Spener answered Alberti concerning the charges of the latter against the Pietists, was amply sufficient and to the point in vindicating Spener himself, but as Alberti had made these charges against the Pietists as a body, Spener's vindication did not

apply to all of them, for not all were as conservative and moderate as Spener. Therefore Alberti said that Spener's vindication did not satisfy him, and in a second tract he related a number of religious extravagances found among the Pietists. Among other things, he mentioned the case of a pietistic minister, who declared dancing to be a damnable sin, and who would admit no one to communion, who had not previously promised to wholly abstain from dancing. Alberti said that it was a mistake on the part of Spener, that he not only defended the cause of Pietism, but also the Pietists in general in what they said, and did.

Besides the opposition already mentioned, Spener was also attacked by the Faculty at Wittenberg. But this opposition could scarcely have surprised Spener, because he was well aware of the opinions of the different members of the Faculty on the questions at issue. The Faculty consisted of Profs. Deutschmann, Casper Lœscher, Hanneken and Neumann. Whilst yet at Giessen, Hanneken had already expressed himself against the *Collegia pietatis*, and Neumann had in 1694 begun a controversy with Spener on Chiliasm. It seems that the Faculty believed it to be its duty to declare its opinion openly on the controversies agitating the Church. So in 1695 the Faculty issued a controversial treatise against Spener, under the title, "Christlutherische Vorstellung in deutlichen aufrichtigen Lehrsätzen," etc. This treatise was written by Prof. Deutschmann and signed by him as Dean of the Faculty.

In the preface Deutschmann laments the fact that the peace of the Church was disturbed by all kinds of errorists, who under the guise of piety had set aside the glorious doctrine of the grace of God and instead thereof had highly exalted their supposed Christian perfection, who glorying in their own works, departed from the Divine truth and brought much confusion into the Church. Deutschmann said that at the instigation of satan, unlearned and inexpe-

rienced persons had dared to teach others. The doctrine of the spiritual priesthood of believers had been grossly abused by these blind leaders of the blind, who boasted of being teachers and prophets, priests and kings, and produced great confusion among simple-minded believers. The Pietists charged all the hypocrisy and deceit of would-be Christians to the Church, which they denounced as an Antichristian Babylon. According to the opinion of the Wittenberg Faculty, these slanderous denunciations were first expressed by Spener himself, and it was positively asserted that he had departed from the fundamental articles of the Augsburg Confession and taught a multitude of errors.

The Faculty was intent upon making errors out of all expressions in Spener's writings, that appeared peculiar or objectionable. His opposers garbled and perverted a great number of passages contained in his writings and gave them a doubtful or questionable meaning. This had the effect of diminishing the weight of the Faculty's authority as expressed in their written "opinion." Spener in his reply, issued in 1695, said he was glad that his opponents had given him the opportunity of declaring his orthodoxy to all who might read his answer. He thought the four Professors had disgraced themselves in the eyes of the world, and that even many persons hostile to the cause of Pietism were ashamed of the publication of four learned Doctors of Theology against the new movement, whilst from many earnest and sincere Christians he had received words of cheer and encouragement.

The "Wittenberg opinion" of Deutschmann asserted that the symbolical books of the Lutheran Church ought to be considered as the Divine truth, given unto the Church, next to the Holy Scriptures, both in form and contents. The expression of Spener that the symbols should be examined and judged in the light of the Bible, and that Lutherans are not bound to hold to all the unessential expressions contained in the symbolical writings, was rejected as being unsound.

The "Wittenberg opinion" tried to show that Spener had actually departed from the fundamental doctrines of Lutheranism. But this new controversial writing failed to make a favorable impression upon the Church at large and the adherents of Pietism rejoiced over Spener's victory, in language that lacked moderation and discretion, so that Spener's good cause suffered through the intemperate zeal of many of his unwise friends and followers.

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## CURRENT RELIGIOUS AND THEOLOGICAL THOUGHT.

GERMANY continues to be the storm centre for the theological discussions of our day and generation. The antagonistic principles of faith and unbelief come out in open battle, with clearly defined purposes and objects, in the land of Luther as nowhere else in all Protestant Christianity. Nowhere else are the factors and forces which are at work undermining positive Evangelical Christian faith seen in their real character so clearly as is the case in Germany. The headquarters for the neological tendencies are chiefly the University centres, it being an acknowledged fact that the Universities are in Germany a power in originating and directing the thought of the country, as this is not the case in France, England or the United States. In England, for instance, as also in France, America and elsewhere, the leading representatives of anti-churchly thought and agitation are found often outside of the Universities; Darwin, Huxley, Tyndal, Spencer and others of this type never were as teachers in any connection with the great Universities of Great Britain. In Germany, however, matters are different. It is a rare occurrence that the leaders in any particular department of research are found elsewhere than at the Uni-



versities. Humboldt and a few others were, it is true, never teachers at these institutions; but these few exceptions only emphasize the rule.

This fact explains two things in connection with the attacks now made in Germany on the traditional teaching of positive Protestantism. It explains, first of all, the fact that the greatest opposition of the Church's position comes from within the church itself, viz.: from the theological faculties at the Universities who have been called to be the teachers of the rising generation of preachers and pastors. It explains the further fact that the attacks made on the Church's position are largely the outgrowth of intellectual bias and tenets, and in no wise, shape or form the outgrowth of practical religious needs that have been left unsatisfied by that which the Church teaches and inculcates. Agitations of the latter kind have been repeatedly made in the interests of the real or imaginary needs of the Church, as this was the case with Pietism in Germany and of Methodism in England, both of which claimed to supply the vital piety which the stereotyped dogmatical formalism of the Church was thought to deny to its members. The attacks, however, now made are of an entirely different kind. They are made in the name of scientific accuracy and correctness. The protagonists of the the new views are devotees of the fetish "Wissenschaftlichkeit." Theology is a science, standing in no direct connection with the person who teaches it. It is a sum of knowledge, the bearings and import of which are to be measured in the same objective way in which the historian or geologist handles the material with which his researches deal. Theology is no longer a "*habitus practicus*," as our old theologians taught, in the pursuit of which study the faith or unfaith of the investigator was a prime factor of importance. The interests at stake are exclusively of an intellectual and scientific character, independent of the effect which all these innovations may have on the faith and life

of the Church. In this way theology is no longer a hand-maiden of the Church of Jesus Christ, but the mistress, or still better, (or rather worse) the arena of debate for bright philosophical and historical speculations. It is very evident that modern theology, when understood as the opposite of old theology, stands on an entirely different basis and foundation from the theology of the Fathers. The latter was Scriptural, in so far as it proceeded from the acknowledgement of the Word of God as the court of ultimate appeal in all matters of faith and life. Modern theology as such is above the Scriptures, and claims, in the interest of the scientific investigation of absolute truth, to be able to determine the merits and demerits of the Scriptures themselves, and to decide which parts of them are reliable and which are not. By an undue emphasis of a fact in itself true, namely that the books of the Bible have also a human side to them, the divine element is made to yield to the human to such an extent, that the Scriptures are no longer regarded as absolutely inerrant and inspired. Sifted to bottom facts, the characteristic features of the modern theology, as it finds its best expression in German University circles, is a desertion of the formal principle of the Reformation, viz.: that the Scriptures are the sole rule and guide of the Church's faith and life. What other principle is substituted as a basis by the innovators, depends on circumstances. As a rule it is something of a subjectivism or Christian consciousness type. This is especially the case in the Ritschl, or new rationalistic school of Germany, followed by kindred spirits in France, Switzerland and elsewhere.

The special subjects that have agitated the Church of Germany in recent months, and in connection with which the great principles of faith have been discussed, are chiefly the Lord's Supper and the theoretical character of the Early Records of the Book of Genesis. The fact that just these and not other topics were in the forefront of discussion is

owing to the prominence given to these matters at the recent course of "Vacation Lectures" held at the University of Bonn. Such a course, partaking largely of the nature of a 'Summer School' after the American and English fashion, was inaugurated several years ago at different Universities, the object being to keep the pastors, who while busy with the work of the congregations are not able to keep in touch and tone with the theological discussion of the day, informed as to character and results of scientific theological investigation. At Bonn Professor Grafe delivered a lecture on the History of the Lord's Supper, and Professor Meinhold on the Early History of Israel. The former maintained, that as the result of the investigations of Harnack, Spitta and especially Juelicher, it could no longer be claimed that the Lord's Supper was originally established as a memorial feast of the death of the Lord, but was to all intents and purposes merely an ordinary meal, which later on the Apostles changed into a memorial rite.

It is interesting to see on what ground such claims are put forth and how poorly such innovations are supported. It is claimed that the Supper was not in Christ's purpose a memorial feast, as the words are not found in the collection of "Language of the Lord," which the critics think constituted the earliest literary basis of the synoptic gospels. Again, it is claimed that Christ could not have thought of instituting a memorial rite, as He evidently expected to return to judgment soon, and that no period of any length would intervene between His resurrection and His second coming.

On grounds as flimsy as these it is proposed to revolutionize the Dogmatics, the Liturgics and the whole faith of the Church, and to maintain that that portion of the Church's service, which from the beginning has been regarded as the highest expression of the communion of Christ with His believers, became such through a mistake and misunder-

standing of the Apostles and of the Church ever since. Examples like these show how utterly superficial and groundless the extreme innovations proposed by the newer theology are.

The same is practically true of Meinhold's condemnation of the earliest records of Israel. He openly confesses that he regards Abraham, Isaac and Jacob and the other fathers in Israel as without any historical existence, and that, accordingly, Christ and the New Testament writers were building on myths when they regarded the former as historical. And why this revolutionary hypothesis? A leading argument is that it can not be that a people like Israel could at so early a date have had reliable records of their founder. And this is done in the face of the fact that the evidences have been increasing right along, that even at an earlier date than this Egypt and Palestine and surrounding nations enjoyed a high degree of culture and possessed literature of their own. Only a few years ago the Tel-el-Amorna tablets were found, which contained official correspondence between the Kings of Egypt and a dozen and more rulers in Palestine, among them the King of Jerusalem, dating back to a period before Joshua took possession of the land.

Another argument urged is that such a high degree of religious knowledge as that credited to the Patriarchs, could not have existed at that time, since this is contrary to the religious development of other people. Even if this were the case, it would prove nothing except to those who are adherents of the naturalistic school of the day, who deny *a priori* that Israel could have gone through a special development under the providential guidance of Jehovah. It is not surprising, and at the same time it is gratifying, that the protest against these views is determined throughout the whole length and breadth of Protestant Germany. It reminds the reader of the thunder of voices that were heard some three years ago when Harnack, of Berlin, proposed to abolish

parts of the Apostles' Creed as antiquated and historically and exegetically incorrect for the faith of the church. In fact even liberal men are fighting this new fad. Among the most determined opponents of the Grafe's theory is Kattenbusch, of Marburg, who, in the *Christliche Welt*, in a series of articles shows how perfectly untrustworthy these new views are and that they are condemned by the very identical canon upon which they claim to be based.

But a practical question of good and greatest moment is the natural outcome of this discussion. How can these men who teach views diametrically opposed to the faith of the church continue as teachers in the theological faculties? Unfortunately the Protestant Church in Germany is helpless and almost hopeless in this regard. The State and not the Church appoints the theological professors; and the State looks chiefly or exclusively to the scientific attainments of the teacher, and not to his personal faith. One way the Church is contemplating, that looks like a step in the direction of the separation of Church and State, namely the establishment of a theological faculty independently of the State, to which only men of approved standing as exponents of positive Christian convictions are to be appointed. The protagonist of this movement is the famous Pastor Bodelschwing, of Bielefeld, the greatest worker in Germany in the Department of Inner Missions. The money has been secured, or can be secured easily. The only question seems to be as to the acknowledgment by the State of the time spent by students in this theological school. If these years will be credited in their application propositions in the State Church, there scarcely seems a doubt that such a school will be established, probably at Werford. Naturally the liberal elements are concerned about this agitation and are trying all means, fair and foul, to discredit it. As a sign of life within conservative German Protestantism, it is highly gratifying.

JERUSALEM is more and more becoming a modern metropolitan center. Its growth in structures and in inhabitants in recent decades has simply been phenomenal. As the sacred city of the three great monotheistic religions of the globe, Christianity, Judaism and Mohammedanism, it is with each year attracting the attention of an ever-increasing constituency. In late years it has actually enjoyed a regular "building boom;" its suburbs have spread in several directions; new additions, plats of lots, &c., constitute a part of the regular programme of business in the historic city. In the last number of the *Zeitschrift des Deutschen Palaestina Vereins* (Vol. xvii, No. 4), Architect C. Schick, who has been living in Jerusalem since 1846, and who planned many of the largest structures erected there, and who by his contributions in both English and German journals, has with right and reason, secured the name of being the first living authority on the architectural history of the city, concludes a series of articles on this subject by giving a list of prominent public buildings erected there since 1860. This list will give our readers an excellent idea of what has been done in this time in the city of David and of Solomon. We give the leading data in the following :

I. *Churches and Church Towers.*

1) The Russian Cathedral, 1861-63; 2) the Paternoster Church of the Carmelite cloister on the Mount of Olives; 3) the Arabic Protestant church erected by the English on the road to Nebi-Samuil; 4) the Russian church on the Mount of Olives, one of the grandest buildings in Palestine, visible even to the Jordan; 5) a church-like assembly hall called "Music Hall," erected by the the German Temple Colony; 6) the Church of the Franciscans at the Salvator cloister; 7) the Abyssinian church, a magnificent structure; 8) the new Russian Imperial Church, near the Garden of Gethsemane, erected by the late Czar and his brother in

honor of their mother; 9) a large assembly hall addition in the Syriac Orphans' Home; 10) a tall minaret in the western part of the city; 11) the German Evangelical "Savior Church" now in process of erection; 12) the great synagogue of the Askenasim, or German-Polish Jews, together with schools for Talmud, &c.; 13) the equally magnificent synagogue of the Chasidim, or pious party.

## II. Schools.

1) Bishop Gobat's schools and Orphans' Home on Mt. Zion; 2) the Armenian Seminary; 3) the Syriac Orphans' Home in the western part of the city; 4) Talitha Kumi, or Protestant Orphans' Home for Girls; 5) St. Peter's Roman Catholic School for boys; 6) schools of the Temple Society on the road to Bethlehem; 7) school of the Catholic "Brethren;" 8) German Protestant school in connection with the Syriac cloister; 9) Jewish school and orphan asylum for boys; 10) schools and industrial institutions of the *Alliance Israelite* on the road to Jaffa; 11) "Eveline," or Jewish school for girls; 12) Moslem public schools for the whole city; 13) the Roman Catholic school for the Algerian brethren; 14) the St. Stephan's school of the Dominican monks.

## III. Hospitals.

1) Russian hospital in the Russian colony; 2) the old hospital for lepers; 3) children's hospital; 4) the French hospital; 5) the new hospital for the lepers; 6) the Rothchild hospital in the Russian colony; 7) the city hospital on the road to Jaffa; 8) a German hospital of the Kaisers for the Deaconesses, now being erected.

## IV. Pilgrim Homes.

1) The three great Russian pilgrim homes in the north-west of the city; 2) pilgrim home in connection with the Armenian cloister; 3) the homes of the Greeks called

“Karalambos;” 4) German home of the St. John’s order; 5) the “*Casa Nuova*” of the Franciscans; 6) Dutch home (not completed); 7) Austrian home; 8) new Greek home; 9) a new Russian home on a grand scale in the Russian quarter; 10) German Catholic home.

#### V. *Hotels.*

1) Mediterranean hotel near the Jaffa gate; 2) Feil’s hotel outside of the walls; 3) Howard’s hotel; 4) Jerusalem hotel at the Jaffa gate; 5) grand new hotel; 6) the Armenian hotel, the largest in Jerusalem, outside of the Jaffa gate, erected 1891.

#### VI. *New Colonies in and Near Jerusalem.*

1) The Russian colony near the Jaffa road; 2) Jewish colony (Heir of the Seven) on the Jaffa road; 3) Jewish colony (Rock of Israel) near the other; 4) Jewish colony “Hundred Gates,” on the road to Lifta; 5) Jewish colony “Dwellings of Israel,” in the west of the city; 6) a second Jewish colony of the same name; 7) Jewish colony, “House of Jacob,” on the Jaffa road; 8) colony at the Damascus gate; 6) twenty various Jewish colonies within a few miles of Jerusalem, composed of Israelites from many quarters of the globe.

G. H. S.

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### THE ZIONITE MOVEMENT.

The agitation in favor of a return of the Jews to the Holy Land has in recent years assumed remarkable proportions, and is now virtually an inter-national movement. Not the Jews as a people, nor even the great bulk of the Jews, least of all the modernized Reformed Jews of Central and Western Europe and the United States, are the protagonists of this crusade; but powerful sections especially of



Orthodox Judaism and a large proportion of the friends of the Church's Jewish mission cause are the exponents of the enterprise. Nor has the movement originated in one central thought or place; nor has it the solidity of unity of plan and method. It is rather a combination and collection of movements with a variety of attached aims and purposes, and an agreement only in the one object of a return of the chosen people to the promised land. Dr. Gustav Dalman, of Leipzig, the leading authority on this subject, in the *Nathanael* of Berlin, sums up his bird's-eye view of this agitation in these words:

“In England the movement is an expression of national ideology with an aristocratic side idea; in Russia and Rumania it is a project for national prosperity and development; in Germany it is an expression of a Jewish-Christian ideal and in part a national democratic opposition with a conservative orthodox side idea; in West Austria it is pure Bourgeois democracy; in Galicia it is political nationalism with a Socialistic trend and tendency. In all places and everywhere the basal purpose is, however, to satisfy the desire for rest by the possession of their own home.”

The details of this movement are interesting and instructive, and thanks to the articles of Dalman, Faber, Strack and others, it is possible to give these details, at least in their leading outlines, in a reliable form.

Readers of religious journals are familiar both with the Jewish-Christian movements of Rabinowitz in Kishnev and of Lichtenstein, in Tapis Szele, in Hungary, as also with the Palestine Jewish colonization schemes of the Rothchilds. But all of them are but phases in the general movement co-extensive almost with the spread of Judaism over the globe. Rabinowitz has, it is true, a congregation, but he has not yet been able to organize a National Jewish Church. His ideas are, however, spreading, as is seen from the organization of a purely Jewish-Christian Church in Smyrna a twelve-

month ago. The Rothchilds have given their tens of thousands for the establishment and maintenance of Jewish agricultural colonies in Palestine, and some thereby have been established. Yet the total membership is only about 4,000. The movement as such first took tangible shape and form in Russia, as a consequence of the persecution of the Jews. The enthusiasm for this project was simply phenomenal; in fact there was often more enthusiasm than wisdom. Among the first to try to realize the national Jewish idea was a band of students from the University of Cherson, who determined to go to Palestine and live and labor as plain farmers. They endured untold sufferings, and were kept from starvation only by a prompt relief on the part of wealthy western Jews. Yet the Russian Zionites are thoroughly organized, and as early as 1884 held a National Congress in Kattowitz, where they founded the "Montefiore Association," which later received the sanction of the Russian government as a Palestine Agricultural Association. The central seat of the organization is Odessa; while it has representatives in Jaffa, where its organ is also published. It has done much to organize and support the Jewish colonists now found in Palestine.

Not a little attention is given by the association to the spread of the Hebrew language. For years there has been throughout Russian Judaism a warm revival of interest in the study of the sacred tongue. In recent years a regular Jewish literature has sprung up in Hebrew. Not only valuable translations, such as Humboldt's, Schiller's, Goethe's, Shakespeare's works constitute this literature, but also original works, poetry, general belles-lettres, fiction. Especial mention should be made of the lyrical writer, Jehuda Gordon, and the romance writer, Mapu. The latter's novel, "Thamar," has been favorably received in its translated form. As early as 1856 the now famous Hebrew journal, the weekly *Hamagid* (*The Reporter*), was first is-

sued; in 1861 the equally well known weekly, *Hameliz* (*The Interpreter*), was first issued; in 1868 the scientific journal, "*Hashachar*" (*The Morning Dawn*), first appeared. The editors of these journals, Gordon, Zederbaum and Smolensky, have also been among the first agitators in the Zionite movement. Especially has the last mentioned been active. In addition there are two daily Hebrew political papers published in Russia, and a large number of weeklies and monthlies in Russia and other Jewish centers, while the number of special literary journals is steadily on the increase. Within recent years Jewish capitalists from various countries have established on a grand scale a publication house in Warsaw, called "*Achiasaph*," which issues translations and original publications in elegant form, and is a successful business enterprise.

In England the Jews are as a whole in favor of the movement and have organized societies in its interest. Their chief organ is the quarterly "*Palestine*," printed in English. In this country just the leading circles of societies take a hearty interest in the cause. Samuel Montague, member of the Parliament, is a Zionite; and Col. Abel Goldsmith, who at one time was at the head of Baron Hirsch's Argentine projects, has become the General Director of the English agitation. On the part of the un-Jewish English the interest is largely of a sentimental kind, prompted by Christian ideas and espoused by many prominent Protestants. Since 1891 the "*Society for the Relief of Persecuted Jews*" has been active. Dalman says:

"The peculiar Philhebraism of the English is an undoubted fact. It is based in the remarkable moral transformation of the people in recent centuries through the Bible. The Bible is the center of rules for the society of England. No wonder that the modern people of the Bible regard as brothers these old people of the Bible. In fact this has gone so far that in all soberness English scholars (?) have tried to

demonstrate that the Anglo-Saxons are the descendants of the lost ten tribes."

Among the Germans the Zionite movement has not spread to the degree that might have been expected, neither among the Jews nor among the Jewish mission workers. The Anti-Semitic agitation has been too strong in Germany; and the fact that such representative Protestants as Pastor Stoecker, certainly the most powerful preacher in all the land of Luther, has become the leader of the Christian branch of the Anti-Semites, is evidence enough that Germany would be poor soil for the propagation of Zionite seed, except only as a re-action against Anti-Semitism. The Zionite organs, "Der Kolonist" and "Serubabel" were published only a few years, and the movement is antagonized by both the Reformed and the Orthodox Jews. There is, however, an organization of German Zionites called "Ezra" with headquarters in Berlin, which each year sends several thousand marks to Jerusalem. Another society of this kind, "Young Israel," has also political purposes, its organ being the monthly "Zion."

All the more powerful is the Zionite agitation in Austria, where it appears in two forms, the West Austrian and the Galician. The former has been a conspicuous factor in the cause. Its beginnings date back to 1882, when three students organized a society called "Kadimah" or "Forwarde." This association was the school in which a host of Zionite agitators have been trained. The best organ of the movement was for a long time the "Self Emancipation" issued in Vienna; but it has been discontinued. But a host of societies have sprung up, especially at the university centres. All of these societies have been united into one national society, which, in addition to the ultimate purposes, also co-operate in home politics for the benefit of the Jewish population of Austria. They are exceedingly aggressive.

The Galician movement differs from the above mainly through local causes; a secondary but really leading purpose being the national, educational, political and economic adherence of the Jewish interests in Galicia. The method of agitation is chiefly the organization of societies and the publication of popular and scientific journals. Lemberg is the headquarters. The number of societies in the province is forty, and they publish three influential journals. Even the women are organized into a Zionite society called "Deborah." The Zionites have secured representation in the Parliament, and in political questions sympathize with social democracy.

The Rumania Zionites are not as well organized, although they are numerically strong. The cause is defended by two journals, both published in the jargon. In the other Balkan provinces the movement is also an active factor in Jewish life and thought, but is best organized in Bulgaria.

Naturally Palestine is the cynosure of all eyes in Zionite circles. The Jewish population is steadily increasing. The best authorities, notably Dr. Selah Merrill, claim 27,000 Jews for Jerusalem. The colonies are well equipped with schools, hospitals and the like, some of them almost lavishly and extravagantly. The old rabbis and their followers look with distrust upon the activity of the "young" Israelites and the modern ideas in school and synagogue, as seen in the character and work of the colonies; and these ultra conservatives even antagonize these improvements and look with anything like favor upon the mass of Jewish immigrants to the Holy Land; yet "young Israel" goes on without being disturbed by this opposition. The boys and girls' school at Jaffa is almost a Hebrew college, while the project of a Hebrew university in Palestine is being warmly advocated, and some funds for the enterprise are available. The establishment of a National Jewish library at Jaffa was recently reported. The chief organ of the Nationalites or Zionites in

Palestine is the "*Hazbi*," a Hebrew weekly, the editor of which, Ben Jehuda, at the instigation of the fanatical rabbis at Jerusalem, was arrested for his sharp editorials and condemned to imprisonment for one year by the court of Jerusalem. He appealed and the higher court at Beyroot acquitted him. This episode gives us an interesting inside view of the Zionite agitation in the Holy Land itself.

G. H. S.

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## THE PROTESTANT CHURCH IN CATHOLIC COUNTRIES.

Naturally the status of the Protestant Church in countries predominantly Catholic is a matter of no little interest to the Church at large. No better source of exact information on this subject can be found than the reports of the Diaspora Conference of Germany, a volunteer association of prominent Gospel workers who look after the spiritual welfare of Evangelical Christians in non-Protestant lands, and thus in its way does a work not unlike the famous Gustavus Adolphus Society, which during its half century of activity has spent millions in providing churches, school-houses, parsonages, pastors, teachers etc., for the Protestants scattered in Roman Catholic communities. The fact and figures gleaned from these sources make instructive reading.

In Austria proper the latest statistics credit Protestantism with only 436,352 adherents out of a total population of 23,895,000. The Lutherans number 315,828 and the Reformed 120,524. The Protestant contingent in Vienna is 41,943. Protestant strongholds are found in Northern Bohemia, in the Czech districts of Bohemia and Moravia and in the Polish districts of Silesia. There are many German colonies in Galicia and the Bukonina, and four-fifths of these are Protestants. In Austria there are 231 parishes of the Luther-

an Church, or "Adherents of the Augsburg Confession," as the legal name reads, and 105 parishes of the Reformed Church, or "Adherents of the Helvetic Confession."

In the kingdom of Hungary the total Protestant contingent is 3,429,166, viz.: 1,204,000 Lutherans and 2,225,126 Reformed. In Hungary proper and Transylvania the Reformed element strongly predominates, numbering more than two million adherents. As to nationality the Lutherans are chiefly Germans and Slovaks, while the Reformed are Magyars. Of two million Germans, 415,000 are Lutherans and only 27,000 are Reformed, and of two million Slovaks, nearly half a million are Lutherans, and only 11,000 Reformed; while of seven and a half million Magyars, two million are Reformed and only 313,700 Lutherans. The Church of the Augsburg Confession in Hungary is organized into 628 congregations and divided into four Episcopal districts.

All recent reports agree in speaking hopefully of the prospects of the Protestant Church in France. The Church has certainly prospered in a noteworthy degree in this century. In the beginning there were in France only 121 Protestant pastors, with no higher schools or other helps; now there are more than 1,000 pastors, serving more than 100,000 church members, with 35 asylums for orphans, 42 hospitals, etc. The press issues 63 Protestant journals. There are about 2,000 elementary schools under the control of the Church. For charitable work the Protestants of France contribute annually more than two million and a half francs. The Reformed Church is organized into 101 consistories and 532 main congregations and 638 pastors paid by the Church. In addition there are 699 attached congregations. The Reformed use 929 churches and chapels and 259 halls not dedicated. The *Societe centrale d' evangelisation* provides for the religious wants of Protestants where there are no churches.

The travelling missionaries in its employ number 59.

The latest statistics report that this branch of the Church has 540,482 members. The *Union des eglises evangeliques libres*, or free Protestant churches have 48 pastors and evangelists; who are however in sympathy with Reformed principles. The Lutherans are divided into six consistories, with 62 parishes supported by the state and a membership of 77,553. The other Protestants, notably Baptists and Methodists, report some 11,000 members.

The Protestant Church in Algiers is "united," i. e. the Reformed and the Lutheran branches are under the direction of consistories, in which both branches are represented. There are three of these consistories, one at Algiers, a second at Oran and a third at Constantine. The Protestant population as last reported was 10,786 souls.

Both of the French Protestant Churches have theological schools. The Paris faculty under Lutheran control has 10 teachers appointed by the State, and 2 "free" docents, and 47 students, while the Reformed faculty at Montaubar has 8 appointed teachers and 56 students.

In Belgium and Luxemburg Protestant evangelization has been carried on for fifty-five years, and especially in recent years have their efforts been blessed, notwithstanding financial distresses. The Belgian Mission Church now numbers 99 congregations. The society labors at 162 places and employs 25 pastors, 2 evangelists and 13 colporteurs. The total membership is 8,400. In 63 Sunday-schools the attendance is 2,431. Of the 600 members received during the last twelve months the great bulk came from the Roman Catholic Church. In addition to this Free or Mission Church Society, which labors chiefly among Roman Catholics, the *Union des eglises protestants evangeliques des Belgique* is also at work in the interest of the Protestant cause, and does most of this work in the larger cities and to a great extent among the Protestants from abroad. In both Antwerp and Brussels there are two large German Protestant Churches.



The work of Protestantism in Luxemburg has been carried on only for five and twenty years and is practically mission work. There are but two Protestant Churches in the Duchy, one only in the capital and one in Esch.

Interesting reports come from Italy. The Bible has become to be one of the most popular books in the country. The "Sewlo Bible," printed in 1888 by the Roman Catholics and costing 10 francs, has appeared in its second edition, the first of 10,000 copies having been sold. The English Society and the Waldensians have published cheaper editions and scattered them abroad. Of one of these editions 10,000 copies have been sold.

The Free Church of Italy reports 18 ordained pastors and 5 evangelists. During the past year four former Catholic priests have offered their services to this Church, which now numbers 24 congregations, 1,660 communicant members, and contributed 11,921 francs to charitable purposes in the last year. The Church operates at 131 places, and has 1,077 pupils in their week schools and 1,221 in the Sunday-schools.

The Waldensians retain their old-time vigor for evangelization work, as again appeared at the meeting at Tarre Pellice. The net gain in membership during the past year was 230. Unfortunately a deficit of 50,000 francs dampened the zeal somewhat, and the death of one of the leaders, Dr. Lan-taret, was much deplored.

The Wesleyan Methodists have two superintendents, one in Rome and the other in Naples, who direct the work at seventy stations, where there is a membership of sixteen hundred and more. The week-day schools have an attendance of six hundred and fifty-eight, and the Sunday schools of seven hundred and twenty-six. The last conference decided to begin work among the Italian population of Egypt.

The Methodist Episcopal Church at its meeting in Milan reported one thousand and fifty-six communicant members, and four hundred and sixty-nine on probation. The work

began by Capellimi, now includes seven stations, and is confined to the army, reporting more than a thousand communicants. The old Catholic movement under Count Campello is constantly gaining ground and is in sympathy with the Protestant cause.

In Spain and Portugal Protestantism grows slowly but steadily. The activity of Pastor Fliedner, in Madrid, has been before the church for a decade and more. A Protestant church was organized in Malaga early in 1894, and in June of the same year the first conference of Protestant pastors on the Pyrennese peninsula could be held. The oldest Protestant congregation on the peninsula is in Lisabon, established in 1760. How sorely Spain needs Protestant influence can be seen from such facts as these that of the 17,000,000 inhabitants only 6,000,000 can read; that the 40,000 teachers who are employed are almost suffered to starve, the state now owing them seven million pesetas. Among the two hundred and fifty-seven applicants for the position of hangman in Madrid recently vacated there were also eighty-three teachers.

In Madeira the Free Church of Scotland has a congregation with a membership of one hundred, nearly all Portuguese. This church also maintains mission schools. The Protestants of the Balcan peninsula are mostly in charge of authorities in the German and other western churches. The largest congregation is at Crajova, with a membership of two hundred and fifty-three. The work in other Catholic countries, such as the South American republics, Mexico and others, belongs rather to the department of missions.

G. H. S.

**NOTES.**

OCCASIONALLY a publication of exceptional merit which attracts the attention of cultured readers everywhere, as was the case when Bryennios, Bishop of Nicomedeia, ten years ago surprised the world with his literary find "The Teaching of the Twelve Apostles," reminds us of the fact that modern Greece can boast of scholarship and scholars equal to the best that Western lands have produced. In marked contrast to the other nations and nationalities of the Levant and the East, the Greeks stand in close touch and tone with the ups and downs of thought in nearly all departments of research in Western Europe. Dozens and scores of young Greeks attend the universities of Germany, England and France, learning the secrets of the scholastic success of the most advanced scholars on the globe. No other nation in the East, not even the Armenians, exhibit such a zeal for intellectual and educational progress as do the Greeks of to-day, who in this respect do honor to their pedigree. No wonder that their scholars and statesmen point to this fact as evidence sufficient to demonstrate that the hypothesis of a strong admixture of Slavonic blood in the modern Hellenes is without any foundation. The leading professors of the University of Athens, the social, commercial and intellectual centre not only of Greece geographically, but also of the great Greek Diaspora, have all been trained at western institutions, where now yet among the diplomas and degrees granted there is a fair sprinkling bestowed for dissertations written in Greek. In fact, Greece, like Germany and Denmark, has also a "learned proletariat" to contend with, an overproduction of technically educated men, a supply in this direction greatly exceeding the demand. The best productions of scientific investigations of the Western people are translated into Greek and the great majority of Greek scholars readily

read the leading cultured languages of Europe. In this regard the Greeks almost equal the Russians. A German traveller in examining recently the University library at Athens was astounded to find almost every school and tendency of thought in Western research well represented in both original and translation. In return Western scholars are beginning to watch closely the work of Greek scholars, who, with the methods acquired in Germany and elsewhere, are making the most skillful researches into the countless literary treasures yet found in the East. The contents of such excellent journals as the "*Aletheia Ecclesiastike*," of Constantinople, are faithfully chronicled in German literary journals, which as a rule are very slow to note the work found in foreign journals. Prominent works, such as Kattenbusch's *Lehrbuch der vergleichenden Confessionskunde*, is largely based on Greek sources, and for this reason has become the leading authority in this department. In recent works on Greece, such as Melingo's *Griechenland in unseren Tagen* no section is more interesting and nowhere does the author, himself a Greek, become more enthusiastic than in recording the literary and educational activity of his people. In fact, their claim to a prominent rank in the world of letters, is not being admitted by those best capable of judging.

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NO BODY of Greeks has done more to justify the right to the claim to recognition in the world of scholarship than the members composing the literary and learned societies called the "Syllogoi." These are associations found in all the greater cities with a Greek contingent, especially in Tarking, the object of which is, to make learned investigations in the libraries and publish the results. The most active of these associations has been that of Constantinople. It was formed in 1861 by thirty-three prominent Greeks in

the Turkish capital, specialists, physicians, diplomats, merchants and theologians, and this society has been the model for dozens of others. According to its official programme it aims to advance "the interests of letters and the sciences throughout the East." The society has courses of scientific lectures, publishes a journal, establishes schools, etc. It is divided into eight sections, theological, philological, historical, etc., etc. The one section, e. g., has published a vast array of new sources of information for the church historian; the other for the history of art and for archæology, etc. The majority of these researches are published in the journal having the same name as the society, i. e. "The Philological Greek Syllogoi in Constantinople." Twenty volumes of this journal have been published, and they are a store-house of excellent material for study.

As an example of what the Athenian Syllogoi is doing in this direction, attention can here be called to one of their latest and most important publications, which is also a fair representative of the kind of work done by these associations. This is a new and revised edition of Sakkelion's catalogue of the library in the Cloister of St. John on the Island of Patmos, a book of 350 pages. This catalogue reports in this famous library 305 parchment and 530 paper manuscripts. Of the latter some are as young as the eighteenth century. Comparatively the manuscripts in this collection are not very old. The oldest are thirty-three leaves from the sixth century, remnants of the famous Purple codex of a gospel manuscript, of which six other leaves have found their way to Rome, four to London and two to Vienna. Such is the fate of books. The collection has only one manuscript from the sixth or seventh centuries, and several from the eighth to the tenth. The eleventh century is exceedingly well represented, as are also those later. The contents of this collection are biblical, patristic, hagiographic and liturgical.

In this respect the catalogue made by Professor Lambror, of the University of Athens, of the library treasures found in the Mount Athor cloister, is richer in contents. He catalogued 5,759 works found in eighteen cloisters, especially those in the two greatest collections, those of the cloisters Lawra and Watopedion. The latter has 4,000 the former 1,000 volumes. Among them are no fewer than 865 manuscripts, of which 290 treat of musical subjects and are of a younger date. Of the remaining 568, there are 167 belonging to the period antedating the fifteenth century. Of the seventh century there is one manuscript; of the eighth, none; of the ninth, three; of the tenth, thirteen; of the twelfth, sixteen; of the thirteenth, thirty-one; of the fourteenth, fifty-three; of the fifteenth, forty-four; of the sixteenth, sixty-two; of the seventeenth, one hundred and twenty-nine. The strange thing is not that there are so many but so few manuscripts left. But in the catalogue of the Patmos library it is actually proved that down to the first decade of the present century manuscripts that are become shelf-worn were thrown away. It will be remembered that Tischendorf found the first leaves of the famous *Codex Sinaiticus* in a waste-basket in the St. Catharine cloister on Mt. Sinai.

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SOME exceedingly interesting facts and figures are furnished by Dr. Gemss in the *Beilage* to the annual report of the Louise Gymnasium in Berlin, namely the statistics, systematically arranged, of the college graduates, or *Abiturienten*, of the German Empire. The report has also appeared as a separate brochure. Dr. Gemss has figured out that the 434 Gymnasia, or colleges with classical courses, in Germany, during the last three scholastic years have graduated 19,600 young men. Of these the great majority, in fact all but 273, had decided as to their future course. 4,786, or 24.75

per cent had chosen the profession of law; 3,429, or 17.74 per cent that of medicine; 2,290, or 11.9 per cent that of Catholic Theology; 2,140, or 11 per cent that of Protestant Theology; 1,498, or 7.74 per cent prepared to enter the army; 835, or 4.32 per cent intended to enter the postal service; 503, or 2.6 per cent had philology in view; 456, or 2.3 per cent architecture; 433, or 2.24 per cent civil and electrical engineering; 275 forestry; 257 mercantile business; 168 chemistry; 167 mining; 158 natural sciences; 128 agriculture; 119 banking; 29 Jewish Theology; 21 music; 10 Sculpture painting. In all 73.75 per cent intended to pursue professional studies, and 26.25 per cent other callings. In regard to the religious preferences of these young men, the data from Prussia are fairly representative. Of the 11,171 graduates from Prussia 7,360, or 66 per cent were Protestant; 2,303, or 26 per cent were Roman Catholics; 899, or 8 per cent were Jews; and 3 only Dissenters. These figures are not in relative proportion to the population, of whom 64.4 per cent are Protestant, 34.4 are Catholic, and 1.2 per cent are Jews. Noteworthy in this connection is the great *plus* of Jewish students over against the ratio of the Israelites in the total population. This becomes all the greater when we compare the confessional status of the gymnasium graduates who actually enter the Universities and enter the profession. Of the 11,171 graduates in Prussia, 4,948, or 61.6 per cent Protestants, entered the Universities; 2,234, or 28.7 per cent Catholics; but 755, or 9.4 per cent Jews. Of these 755 no fewer than 270 were registered as students of law and 374 as students of medicine. Data like these at least explain why Germany has an anti-Semitic crusade against the preponderance of Jewish influence in high places. Very interesting too are the facts given by Dr. Gemss on the classes of society from which these graduates came. We find that of the 1,220 graduates proposing to study Protestant Theology, no fewer than 325 were the sons of pastors; and of the 683 pastors'

sons, the grand total of graduates, nearly 50 per cent, adopted the calling fo their fathers. Of the 795 sons of teachers without a university training, 228 proposed to study Protestant Theology and of 993 sons of merchants and business men, 147 adopted the same course. The great mass of Roman Catholic theological students are the sons of small farmers and country people. Of the 2,356 law students, 26 per cent come from tradesmen's families, and of the 1,949 medical students, 30 per cent are from the same classes, as also 56 out of 242 philological students. Of the 772 applicants for positions in the army and navy, 116 are the sons of soldiers and sailors, while 52 are pastors' sons. Of the 555 to enter the postal service, 170, or 30 per cent are the sons of fathers engaged in the same calling.

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PROFESSOR PETERSILIE, in his recent and much discussed articles on German Universities, has computed that from the fall of 1879 to the spring of 1892, the sum spent in securing doctor degrees at these institutions was no less than 4,367,700 marks, or an average of 450 marks for each applicant. A great difference exists in regard to the number of promotions in the various faculties and universities. The medical men head the list with 932 out of every 1,000 that pass the State examinations. It should be remembered that the state examinations admit to positions in the state, while the university or doctor examinations are literary honors not absolutely necessary to an appointment by the state. Of 1,000 in the philosophical department who passed the state rigorosum, 478 also took the doctors' degrees. In the law department the percentage was only 14, in the Protestant theological only 1.4, and the Catholic theological only 2.6. The smallest proportional number of doctor promotions are reported from Breslau and Muenster, namely, in the former case 18, and in the latter 19 doctors out of every 1,000 stu-



dents. Muenster is entirely Catholic, and Breslau is known to have a very large percentage of poor students who cannot afford to pay for this honor. Proportionally the largest number of doctors are "created" at Kiel and Goettingen.

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THE decrease in the income of the Peter pence treasury has been so marked in recent times that a committee was appointed by the Vatican authorities to determine the cause of the trouble and suggest remedies. The committee finds that the cause lies chiefly in the fact that the demand made upon the faithful for other church purposes is so great that the Pence treasury suffered accordingly. As a result it was determined to send a circular letter to the Bishops urging them to be watchful in the disbursement of their monies and also drawing their attention to the needs at Rome.

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TWO Mennonite recruits have recently refused on religious grounds to carry arms in the German army. The first case of this kind occurred at Strasburg, and the recruit was condemned to several weeks imprisonment as a consequence. Upon his release he again refused to bear arms, and was condemned to imprisonment of one year. The Emperor has confirmed this finding of the court. The other case came up in Berlin itself, and the offender has been sentenced to imprisonment of two months. The two Mennonites were willing to serve in other capacities in the army, especially to act as nurses, but absolutely refused to bear arms.

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ONE of the surprises of the season is the advocacy of a separation between state and church in Germany by the "*Adelszeitung*," the influential organ of the nobility and the bulwark of conservative sentiment. Especially does it plead

to have the summi-episcopacy on the part of German princes discontinued, on the ground of which, *e. g.*, the Catholic King of Saxony is the highest official in the Protestant church of his country. The chief ground for the proposal are the sufferings of the church under this relation. The *Adelszeitung* is of the conviction that the hour has come to push such a measure in the interest of the church. The popular Luthardt's *Kirchenzeitung* acknowledges that there are good grounds for the complaints of this journal, but is a little slow in accepting the radical cure proposed. This proposal is all the more significant on account of the source where it has originated.

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THE East to the present day shows some remarkable instances of the conservative trait in the Semitic peoples. Notwithstanding the almost endless wars and total destruction in Palestine during the past twenty and more centuries, there have been found in Palestine villages and settlements whose inhabitants can confidently be claimed by ethnography to be the direct descendants of the Hebrews once living there, and to have preserved in manner and speech the leading peculiarities of their forefathers. One of the leading sources of Biblical topography are the traditional names of localities in the Holy Land, and commentators have found in the manners and customs of the present inhabitants of that country a most valuable aid for the interpretation of the Old Testament. Renan very properly calls Palestine "the fifth gospel."

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A RADICAL innovation in German methods and manner was the appearance of a woman to address the Sixth Evangelical Social Congress at Erfuth. At this representative semi-religious convention of more than a thousand men from University, Church and other centers, from all parts of

the Empire, Mrs. Elizabeth Gnauck Kuehne spoke for an hour and a half on the woman's question. So high an authority as Professor Harnack, of Berlin, called this an "epochmaking" event in the public life of Germany and the German Church, and the authority on Sociology, Professor Wagner, claims that with this day began a new era in the history of the woman's question in the Fatherland. Pastor A. Stöcker was also present, and he, probably the most influential Protestant divine in the land, warmly approved the sentiments uttered, which were by no means ultra or radical. Naturally conservative men and organs, especially the Leipzig *Kirchenzeitung*, disapproves of this innovation. Hitherto women in Germany have virtually been a *nil* in public life, especially in Church work.

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THE German association "Frauenwohl," a progressive woman's society advocating especially the opening of the universities to women, and which was really the prime mover in the establishment of the women's colleges in Carlsruhe, Berlin and Leipzig, recently petitioned the Prussian Cultus Minister, Dr. Bosse, to admit women applicants for the position of teachers in the higher grades of schools to those lectures at the universities which they should hear in order to prepare for this calling. The Minister has replied that he cannot establish such a rule, but in individual cases will consider the wishes of the applicants that this has been done in the admission of women to the universities in recent months. In other words, applicants of this kind can be permitted to attend lectures only as an exception and by special favor of the Cultus department and the professors they desire to hear.

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## CONTENTS OF No. V.

	PAGE.
THE BIBLE AS A MEANS OF CULTURE, by P.....	257
NEW TESTAMENT WOMEN.....	270
A SHORT HISTORY OF PIETISM, by Rev. P. A. Peter.....	280
NEGATIVE RELIGIOUS TENDENCIES, by Rev. E. Gerfen.....	294
SPRINKLING AND BAPTISMAL REGENERATION, by Rev. G. Dillmann.....	301
MIRROR OF PASTORS, By Rev. W. E. Tressel.....	305
THE AGRAPHA.....	317

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## THE BIBLE AS A MEANS OF CULTURE.

The Bible is accepted by all Christians as a means of grace. As the power of God unto salvation it is all-important and altogether indispensable. Without the knowledge and the grace which it imparts no one can be saved. It is only on the condition that we continue in the Savior's words that we shall be His disciples and shall know the truth that makes the soul free from sin, from death and from the power of the devil. The divinely appointed means for bringing the grace of God unto us are the Word and the Sacraments. But as the Sacraments are really no more than the Word made visible by earthly elements with which it is connected, it is correct to say that the means of grace is the Word of God as revealed unto us in the Holy Scriptures.

Our object in this article is not to treat of the Bible as a means of grace, but as a means of culture. Nor do we wish the word culture to be understood in the specific sense of moral training. Moral culture is also included, but the production and the nurture of it depend upon the Word considered as a means of grace. The Christian life, no less than the Christian faith, must spring from the power which God has given us in the Bible. This we hold to be a truism, needing no further discussion or elucidation. What we wish



to emphasize here is the fact that the Bible is the very best means that we possess for obtaining intellectual and literary culture or refinement. We shall endeavor to show that a knowledge of the Scriptures is necessary if we wish to have a proper understanding of the facts which lie at the foundation of science, art and literature, and if we would take a broad view of the history of the world and the progress of civilization. We deem it all the more in place to do this for the reason that ours is an age in which the study of the Bible is not so common as it used to be. There is danger that the reading of newspapers, magazines and novels will leave no time for the study of the Book of books. Ours is preeminently a reading age; our people are preeminently a reading people. The times demand much printed matter, and the supply keeps pace with the demand or even exceeds it. In view of the multiplicity of publications we are apt to become bewildered, not knowing what to choose, often making the wrong choice, and thus losing precious time that ought to be devoted to useful pursuits. We shall try to point out the way to avoid this loss and to show where true intellectual and literary meat and drink may be had in unrivaled abundance.

#### I. THE BIBLE AND HISTORY.

The study of history is the foundation of our knowledge of the past. History has well been called "the Word of God in the providence of God." The writing of history is the highest species of prose composition. We can have no thorough culture unless we know of the past. We cannot understand the present unless we are able to trace its roots to their remote sources in the ages that have gone. Now what would our knowledge of the history of the world be, were we deprived of the information which the Bible affords. Of the true origin of the race and its progress for several

thousand years we should know little or nothing. True, we might resort to the mythology of the ancient Greeks; but who would be satisfied with the information thus obtained? We might learn a little from the hieroglyphics of Egypt, or the bricks of Babylonia, or the work of the mound builders of America. But what would it all amount to in comparison with the account which we find in the Bible? Moreover, the very little that we do learn from the sources mentioned would for the most part be utterly unintelligible to us, were it not for the light which the Scriptures throw upon it. So far as written records are concerned, the Bible is immeasurably in advance of any thing else that we possess. Heroditus is generally called the father of history; but the Bible was an old book before Heroditus was born. Moses gives us a history of our race which takes us back to the very beginning of things. He enables us to account for the unity of the human race, which science must admit, but cannot explain. Talk of knowing history without a knowledge of the Bible! "This Word was two thousand years old before Inachus, founder of the kingdom of Argos, was born. More than twenty-five hundred years of its life had passed ere legend tells that the first ship appeared on the shores of Greece. When the Bible contained authentic history for twenty-six hundred years, the myths of classic story tell of an era when goddesses descended to teach men. Three thousand years after its birth, Troy was taken. It was old, when all profane history was young, and now it is young, vital, mingling with every interest of man, when all other history is old, or swiftly becoming old." Old as is the Word in view of the thousands of years that have passed since it was written, it never can grow old in the sense of becoming obsolete. Nothing will ever supersede it. It was first in the field and has so filled it as to occupy it by right of eminent domain forever. All profane history that would give us

the facts connected with the progress of the world must start with the Bible record. All attempts to evade it or to do without it must end in failure, if the aim is to begin at the real beginning.

The Bible furnishes more than the facts of history. It is not a "rude and undigested mass," but a living organism with the pulsations of life in every part. It supplies to the historian the true model for doing his work. It is a marvel of condensation. Nowhere else do we find so much in so little. Read the first chapter of Genesis and note how much it contains. It is a record of the origin of the universe and all it contains. It is not a mere skeleton, but a living body of flesh and blood complete in all its parts. No sublimer description was ever produced. Where can we find more complete biography than in the Bible? How beautiful and touching is the story of Joseph! Though we read it for the thousandth time, it loses none of its charm. In the history of the world there is one life that ranks above the lives of all the kings and emperors and conquerors that ever rose or reigned or fell. It is the life of Him who is the way, the truth and the life. Yet how few are the words which the evangelists employ in writing that marvelous biography. Nor is there a paucity of words at the sacrifice of facts. We have here condensation without aridity, and fewness of words without loss of beauty or attractiveness.

He, then, who would write history should study the Bible both for the sake of its facts and the matchless beauty of its style. He can use no better model. He who would read history with intelligence and judge it with fairness must have a knowledge of the Bible and constantly apply that knowledge as he reads and judges. Only so can he bring to the study of history a mind thoroughly equipped for the work. What he does without such equipment will be largely a mere groping in the dark. Here, too, as elsewhere

and everywhere, "the entrance of Thy words giveth light," and "Thy Word is a lamp unto my feet, and a light unto my path."

## II. THE BIBLE AND CIVILIZATION.

No age was ever more inclined than our own to boast of its civilization. Even if we grant all its claims to superior attainments, we ought to examine its achievements in the light of its history and the sources of its power. In so doing we shall not go far before we come to evidence in abundance of the moulding influence which the Bible has exerted upon all departments of modern progress.

The legislation of the present has its roots in the Ten Commandments as laid down and expounded in the Scriptures. The Ten Commandments are the law of laws. They require all that true legislation has a right to require in the realm of morals. They protect the rights of property, the purity of the home, and the authority of the State. They lay down in the most perfect form the principles according to which the peace and prosperity of society must be secured and maintained. The legislator should study the Word, in order that he may enact just laws; the executive should study it, in order that he may enforce them properly; the judge should study it, in order that he may interpret them fairly; the subject should study it, in order that he may obey them rightly; the statesman should study it, in order that he may compare the legislation of the present with that of the best in the history of the world. To the enlightened Christian this needs no proof. He recognizes the Word as the will of the Most High. As modern legislation has been under Christian influence, it is easy to understand why it should move along the lines laid down in the Scriptures. But even if this were not the case, it still could not be denied that the law as given by Moses is the oldest formulated

system of which we have any record, and that its foundation principles are such as to meet in the best manner the wants of civilized society. Surely if the culture to which we lay claim is to be both broad and deep, we cannot afford to be ignorant of the law which was given by God Himself on Mount Sinai.

The Bible is also the source of true obedience to the powers that be. Obedience to law must rest on authority. Those who believe the Bible regard it as the highest authority in existence. Hence they obey the law of their country, not because they are afraid that they will be punished in case they are disobedient, but because they know that it is God's will that every soul should be subject to the higher powers; for the powers that be are ordained of God. In a land so free as our own it is a comparatively easy thing to violate certain laws with impunity. The reason why it is not done more frequently must be sought in the fact that many of the citizens have a profound respect for the Word of God.

The Bible has been the true promoter of liberty. Under its gentle sway the chains are removed from the limbs of the slave. The most eloquent pleas that ever have been made in behalf of freedom have found utterance in the words of inspiration. The appeal of the philanthropist for the down-trodden and oppressed has been addressed to the people in the language of the holy men of old who spoke as they were moved by the Holy Ghost. It was because the people saw that slavery, as usually carried on, is utterly inconsistent with the divine command: "Thou shalt love thy neighbor as thyself," and "Whatsoever ye would that men should do unto you, do ye even so to them," that the appeal of the reformer has seldom been in vain as against the horrors and barbarism of human bondage. Luther is sometimes said to have freed the mind of Europe and to have paved the way for the civil and religious liberty which we enjoy here in

America. We all know what instrument the great Reformer used to effect his ends. It was the Word of God. Religious liberty naturally leads to civil liberty. "Ye shall know the truth, and the truth shall make you free;" "and where the Spirit of the Lord is, there is liberty."

The Bible is the true friend and patron of education. It was written to be read, studied and applied. It is composed in languages which deservedly are called *learned*. It enjoins it as a duty upon the people of all ages to search its records in quest of wisdom and the pearl of great price. To understand it as the theologian should understand it requires greater erudition than the lawyer or the statesman need bring to the solution of the question of courts and parliaments. In every period of its history it has been the cause why schools, from the lowest to the highest, were established. Nearly all the great universities in Christendom owe their existence to the impetus which the study of the Word has given to the cause of learning the world over. Even those schools which have been founded by men who professed to care nothing for the doctrines of Christianity have still been conducted on the lines first laid down by the schools of the Church. The world will never know and does not wish to know how much it is indebted to the Bible for its much praised progress in this wonderful nineteenth century. It is doubtful whether we should have anything worth mentioning in the sphere of popular education, if the Bible had not required a general acquaintance with its truths on the part of old and young. Who, then, can estimate what its influence must have been, what its influence still is, as a means of culture? It is the voice of the Teacher of teachers. It comes with the authority and the power of the Master, and lays its moulding hand on every thing, whether men will hear or whether they will forbear. The hosts that have been taught by it, directly or indirectly, no man can number,

Its pupils must be counted not by thousands and millions, but by billions and trillions; God alone knows how many they are.

### III. THE BIBLE AND RELIGION.

Without a knowledge of the Bible no man can know what true religion is. There is but one true religion, and that is the religion of revelation, the religion of the Bible. Of course, no one can know what the Bible teaches without the aid of the Book itself. But neither can any one have a correct judgment of false religions without first forming the acquaintance of the true. For the sake of convenience we may classify the false religions under the names of Judaism, Mohammedanism and Paganism. Judaism is based upon an improper understanding and a defective interpretation of the Old Testament. Rejecting the New Testament, it has thrown away the lamp by which alone the Old can be truly understood. For while the New is latent in the Old, the Old is patent in the New; and no man can fully understand the one without a knowledge of the other. Certain it is, therefore, that if we wish to pass a fair and intelligent judgment upon the Jews and Judaism, we must know the Bible in both its hemispheres — the Old and New Testaments.

So far as Mohammedanism is concerned, it is enough to say that it is "not a religion of nature, but a monstrous plagiarism of Christianity, and great, like Prometheus, only in the possession of the fire it has stolen." To understand the work of a plagiarist, you must be conversant with the work from which he has stolen his wares. To understand the religion of Mohammed and its wonderful triumphs, you must be acquainted with the Bible from which what is true and beautiful in the Koran was taken, but to which the

false prophet added many vulgar and voluptuous elements springing from oriental lust and corruption.

But what of Paganism? Can it not be understood independently of the light shed by the Bible? We must answer, No. Paganism, in its highest as well as its lowest forms, can be fully understood and rightly judged by no one who has no acquaintance with the Holy Scriptures. At its best it is a false religion, and to comprehend the false we must know the true.

#### IV. THE BIBLE AND SCIENCE.

Science has learned much from the Bible, and can learn more. Indeed, it would be well for science, if it were to accept the biblical account of creation and the origin of evil, instead of indulging in idle speculations about star dust and the wonders of protoplasm.

The science of medicine can derive much useful information from the laws of Moses with reference to purifications and cleanliness. Some years ago General Butler gave an account of the way in which he fought yellow fever and kept it out of New Orleans while he was occupying that city with his army. His chief reliance in the conflict with the disease was cleanliness which Moses enjoined upon the children of Israel. The shrewd general made a special study of the Mosaic regulations and applied them to the city, with the result that the fever did not visit it while he remained there, although the native inhabitants felt certain that "Yellow Jack" would drive him away or kill him. He gave the city such a scrubbing and cleansing as it never had known before. From the Bible, too, we learn the true cause of sickness and death. Bacteria are only a secondary cause of the ills to which flesh is heir. The true cause is sin. The wages of sin is death with all the ills that precede and follow it. To know this definitely cannot fail to be both interesting



and profitable to the medical practitioner, as it ought to be a source of pleasure and encouragement to him to learn and remember that one of the great Evangelists was "Luke, the beloved physician."

Geology, one of the youngest of sciences, vaunts itself as if it were also the greatest. It has a theory of its own about the origin and the age of the world, but scarcely do any two of its devotees, speculating independently of each other, hit upon anything like an agreement in determining the time required for the earth to become a fit abode for man. It is not unusual for them to differ in their speculations by millions of years. In fact, they sometimes speak of millions of years as if that were an insignificant factor that can be omitted from the calculation without seriously affecting the final result. Now, whether men believe or do not believe the Scripture account of the origin of the world, they ought at least to know it and to be ashamed of themselves if they do not.

The same is true of the more recent science called Biology. Biologists usually assume the correctness of Darwinism and build upon that as their foundation. That they are thus led far astray needs no proof here. What ought to be assumed is the truth of the account which the Bible furnishes us with respect to man's existence and destiny as well as with regard to the lower animals and the part they are intended to play in the drama of life.

Disdainfully as the scientist is in the habit of speaking of the Bible, it is nevertheless true that no man can have a comprehensive grasp of the principles and facts that underlie the creation of the world and the problem of human life, unless he have informed himself as to what that blessed Book tells us respecting them. The work of God in nature cannot become altogether clear to us except by the light of the Word.

## V. THE BIBLE AND LITERATURE.

The influence of the Bible upon literature, both ancient and modern, has been incalculably great. A whole world of literature has grown up from the seed of the Word. No other book, not even Homer or Shakespeare, has given rise to so much discussion and comment and exegesis. That it is the soul of Church history, the writings of the Fathers and all works of a specifically Christian character, needs no proof. All modern literature is under the influence of its matter and has been moulded by its form. In no language is this seen more than in English and German. By his translation of the Bible, Luther is said to have created the German language and fixed forever the forms in which Germans must express their thoughts. It would be going too far, perhaps, to say that the English translation was so formative an influence at the outset as was the German, but it is no exaggeration to affirm that the English Bible has exerted a greater influence upon subsequent English literature than any other work ancient or modern. It has been read and studied as no other English book of equal size, and its thoughts and images and the graces of its style have become the life of the life of our noble tongue. To understand and to appreciate modern literature one must be conversant with the Bible and with the most important of the translations in which its matchless beauties have been made known to the people. Otherwise one would lack the key to the treasures of poetry and history and philosophy which, next to the Bible itself, constitute our greatest inheritance from the past. It has been correctly said that he who does not know the Bible is an *ignoramus*, however much he may boast of his knowledge of Greek and Latin and Science.

If such knowledge is necessary to the understanding

of literature, it is doubly necessary to the making of literature. We have already referred to its value to the historian both in its matter and its form. The rhetoric of the Bible is the best model for the writer or speaker to follow. In it the orator, the poet and the editor find the boldest metaphors, the sublimest descriptions, the most touching appeals, and the most convincing logic, that can occupy the attention or shape the actions of men. Other things being equal, or even with the odds greatly against them in other respects, they have met with the greatest success in the field of eloquence who have followed most closely the writings of the Prophets and Apostles. The stirring appeals of Patrick Henry or Daniel Webster or Abraham Lincoln, wherein does their greatest force lie, if not in their use of the imagery or the very language of the Bible? Lincoln's illustration of "a house divided against itself" had a more potent influence in the great anti-slavery struggle than Seward's "irrepressible conflict." It was from the Bible that the martyred President learned the secret of the irresistible appeals which he addressed to the heads and hearts of his fellow-citizens. The following extract from a paper whose managers are rationalists and care little or nothing for the Bible as a means of grace, may serve to illustrate its value as a means of culture. It will be noticed that the writer himself clothes his thoughts in the language of the Bible while bearing witness to its transcendent power and inestimable value.

"If the Bible, as literature and in literature, is destined, as it would seem, to lose more of its power over men's minds, the loss is most calamitous. Merely as a treasure-house of style, of racy expression, of apt illustration, of piercing metaphor, of poetry that exhausts language and leaves it quivering, there is but one book, as the dying Scott said. The advice of a famous professor of rhetoric still holds good.

‘Young gentlemen,’ he used to say to his classes, ‘if you want to be eloquent, all you need to know is your Bible and Shakespeare. In them are the winged words of English’. And as for the great literature, whether of England, Italy, Spain, or France, it can be said of the Bible that, in it, its line has gone out into all the earth and its words to the end of the world.”

In view of our own experience we are firmly of the conviction that there is no better means of learning languages rapidly and pleasantly than a careful and persistent reading of the Bible in the language whose acquaintance we desire to form. The Greek New Testament contains, all told, 5,594 words. In translating it into Latin or German or French the translators employed a similarly copious vocabulary. These words are easily learned by the faithful Bible reader, because he has no trouble with the sense — the great difficulty in the study of the classics or of any other work with which he is not yet acquainted. He who knows the Bible thoroughly through the medium of his mother tongue, can devote his attention almost exclusively to the vocabulary and syntax of the language which he is endeavoring to learn. He is assisted in this matter by the fact that cheap editions of the New Testament can be easily obtained in which the English is printed in parallel columns with the foreign tongue. In studying some of the Latin or Greek classics it is a rather rare thing to hit upon any other than the third person, so that the hearer is tempted to believe that the first and second persons are to be found only in the paradigms of the grammarians. The New Testament is so simple in its language and yet so profound in its thought that it is not strange that some of the finest scholars have resorted to it as a means of linguistic culture. “My way of learning a language,” says the brilliant Macaulay, “is always to begin with the Bible, which I can read without a dictionary. After

a few days passed in this way, I am master of all the common particles, the common rules of syntax, and a pretty large vocabulary." In this way he says he learned both Spanish and Portuguese. John Locke, the famous philosopher, in his essay on education, goes so far as to assert that a mother could not fail to learn Latin by a similar process; and he claims that he knows whereof he affirms. The late President Barnard, of Columbia College, New York, tells how he began the study of Greek. "The first Greek text to which I was introduced was the Gospel according to St. John, a narrative which, for simplicity of style and freedom from embarrassing idioms, seems to me to this day to be the best example of written Greek which can be placed in the hands of a beginner."

What we have written is sufficient to convince us that while the Bible is all-important as a means of grace, it is at the same time one of the very best means within our reach for the attainment of intellectual and literary culture, and that for this reason it also deserves to be called, as its name implies, the Book of books. P.

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### NEW TESTAMENT WOMAN.

Monod, in his two sermons entitled „*Das Weib*“ (Woman), 1865, writes: "I assert boldly: Among all religions and systems the Scriptures alone have truly recognized and understood woman." And Monod does not only assert this; he proves his assertion over and over again in the 104 pages of his little volume. The position and the work of woman has seldom been investigated and discussed so extensively as to-day. Her every relation is now the subject of inquiry. And it is but natural that all sorts of

opinions should be put forth. The world at large does not acknowledge the Word of God; and, therefore, in the world at large the woman-question has not been submitted for solution to this Word which alone is able to solve the perplexities of the problem. Men as a rule have simply drawn on their own wisdom or folly, and as a result have set up principles and applications oftentimes in direct opposition to the God-given statements of the Scriptures. But for all followers of Christ the idle vaporings of worldlings count as nothing; they hold to the incontrovertible fact that the Maker of man alone understands man, and that the Maker of woman alone is able to solve the woman question. Reverently and humbly we search the Scriptures and bow before its authoritative statements. But for the world at large, in its unbelief and disobedience to the Word, we see little hope that the divine standard for woman will ever be fully accepted. In the civilized 19th century she will still be made a slave by some, and by others set up and exalted to a false dominion; in the folly of modern ungodliness she will at one time be pushed out into a pitiful independence, and at another time hedged about with a false and fallacious happiness. In general the world will still act as if, not God, but Satan had made woman, declaring: It is not good for man to be alone, I will make a snare for him which shall be like him.

A study of biblical women is bound to be rich in choicest fruit. To exhaust the precious volume on this one subject would require most extensive work and a good-sized volume in which to garner the gathered fruit. Too frequently we think we know all about the teachings of the Scriptures on this point. But it is safe to say that we all have still much to learn. When the Scripture-ideal of woman is recognized in all its perfection and beauty, and when the Church at large strives with full energy and definiteness of purpose for the

realization of this ideal in its midst, then we may be more content. At present there is still too much vagueness abroad, too much liability to be led astray, too much misconception and actual deviation from Scripture principles as regards woman. While this lasts — and it threatens not merely to last but rather to increase — we should more than ever make the sure Word our guide. In this brief paper we propose to touch upon a few things which deserve the most thorough study.

Let us glance at the vexed question of matrimony. How about the position of woman? In turning the pages of the New Testament we meet at once a marked difference from the Old. In the Old Testament marriage and child-bearing is everything. We hear Sarah's complaint, Hannah's lament, and the weeping of Jephtha's daughter. Elizabeth, the wife of Zachariah, standing still on Old Testament ground, brings this cry for children to the very portals of the New Testament. But here it ceases. Henceforth marriage and child-bearing for women is still the noble position and task it was of yore, and since the Christ-child was born and reared in Nazareth, this position and work of woman—her dowry by nature—has grown even nobler than it was of old. But the field has widened. The Old Testament complaint is hushed in the New. Mary Magdalene, neither wife nor mother, has found more than a bridegroom, more than the blessing of children; Martha and Mary, sisters of Lazarus, are equally enriched. Dorcas in Joppa and Phoebe in Cenchrea find all their hands can possibly do and all their hearts need to fill and gladden them, without marriage and motherhood. And how beautiful is the life of Priscilla, the childless wife of Aquila, whose praise fills the letters of the great apostle, beautiful, not as the world views beauty, but as God views it, overflowing with zeal and glad activity for His kingdom. And yet besides these sisters we

behold Salome, the wife of Zebedee, following her sons to Christ and joining her service to theirs—her motherhood all for Christ. Beneath the cross stands another mother, Mary (whom many suppose to be the wife of Cleophas, also called Alphaeus), the mother of James the less and Joses. Farther on another Mary appears, offering her house for the assembly of the faithful in Jerusalem, and she, the mother of Mark, is enabled to give her house and her son together. Lois and Eunice, grandmother and mother, train their young Timothy most faithfully in Holy Writ, and train their own hearts so well in willing sacrifice for God, that when at last Paul comes and the call of Paul's Master to Timothy, they are ready to yield him for the glorious service. Every station of woman is exalted by the touch of Christ. Youthful Rhoda, the servant girl, beside her wives, mothers, grandmothers, widows, maids, Priscilla, Salome, Lois, Lydia, Mary Magdalene, Phoebe, all, as Christ fills their hearts, find enough to crown their lives, to occupy their hands, to make their lives high, happy, noble, and blessed, as Christian lives alone can be.

Is it hard to make an application here to our time and to our women? The lesson lies on the surface. Not the position, in which a woman may find herself, is the essential thing, but the possession of Christ in every position to which she may be called. One position may, indeed, have more charms for some than another; but no position on earth will be perfect, each will have its burdens and sorrows in this vale of tears. Yet every natural position of woman, however loaded with pain and trouble, will be glorified and uplifted by the grace of Christ. Wifehood had its trials always, and oftentimes its bitter disappointments and lifelong sorrows; motherhood is filled with cares and burdens and anxious, often painful solicitude; widowhood abounds in



tears and loneliness and mourning for a happiness lost; spinsterhood is filled with longing for a happiness that has failed to come. And what woman's life is there without its share of the other burdens and sorrows common to our poor earthly life? But whatever the load, Christ helps carry it; whatever the loss, Christ makes it good; whatever the pain and sorrow, Christ turns it to joy. Let every woman take what God gives her in this life, and first of all let her take Christ; then will she never know poverty here. This is what a mere glance at New Testament women tells us.

But the part which woman's service bears in her true exaltation should be noted especially. The New Testament teems with examples of this service. It appears as if the Old Testament buds had suddenly burst open and revealed a glory of white bloom and of golden fruitage. Lemuel's Old Testament ideal of woman in the last chapter of Proverbs is like the beautiful dawn of morning when compared with the hideous night of Asiatic despotism, which made woman a slave, or of Athenian wisdom, which left her a child, or of Roman tyranny and lust, which degraded her to a piece of property or to a means for the basest gratification. And yet the Old Testament light, as here pointed out, was not always attained; Lemuel's "pearl" was a rare treasure, and even when found was perhaps not without some flaw. The heathen degradation of woman which surrounded Israel on every side exerted a baneful influence upon the chosen people of God. We cannot forget the polygamy practiced in the days of David and of David's son Solomon, nor the Jewish divorce laws allowed by Moses because of the people's hardness of heart, and remaining in force till far beyond the days of Christ. Woman's hands were still tied by many cords, and her feet fettered by hindering weights. Her chief Old Testament glory was a pure and beautiful domesticity. But lo, what a change in the pages of the New Testament!

Following Christ with humble steps, and separated from the Master and His disciples by a modest distance we see a little band of women, the forerunners of a countless host devoted to all the manifold service of Christ: Mary Magdalene, Salome, Mary of Cleophas, Johanna, Susanna, and others. Their motto is: "The love of Christ constraineth us." They begin by ministering to Him of their substance; they end by bringing their most loving service in spices and ointments prepared, with broken hearts, to His tomb. But no sooner has Christ arisen from death and shown Himself as the Savior and King indeed, than this service of His loving disciples among womanhood leaps forth again and expands in ever widening circles. Mary gives her house; Lydia compels the apostle to accept her hospitality; Dorcas clothes a hundred poor with her ready needle; Prisca lays down her life to save the great apostle. And the culminating point is the female diaconate with Phoebe to head it, her service to Paul in Greece and her journey to Rome in the interest of the Corinthian and Cenchrean churches shining with a luster hitherto unknown among her sisters. Woman's service has finally risen to the dignity of office in the new dispensation. The fetters have fallen at the Savior's touch. The gospel frees woman's hands, fires woman's heart, and raises woman's entire being with a power hitherto unknown. No wonder Rome was astounded at the women Christianity showed the heathen world. Such gracious, loving, and exalted service was utterly new.

And yet all that New Testament women and their later sisters have been constrained to lay with loving hands upon the altar of their Master, though new to those who beheld it, at the time was not new in the purpose and mind of God. "It is not good that the man should be alone; I will make a *help meet* for him," we read in Gen. 2. This one word defines at once the position and the true service and work

of woman in this world — a *help meet*. By this one word the field of her service is both shown wide open in all its vast expanse, and at the same time carefully bounded and limited according to the purpose of God. The Old Testament shows us woman as man's help meet. "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands: even as Sarah obeyed Abraham, calling him lord: whose daughters ye are as long as ye do well and are not afraid with any amazement." 1 Pet. 3, 5. 6. But all the beautiful possibilities that lay in woman's position as man's help meet were not discovered nor exhausted in the Old Testament. Peter tells the women of his day that they are true daughters of Sarah not merely by devoting themselves to humble service as their husbands' obedient wives, but, as he puts it, using a wider term, "as long as ye *do well*", and to this he adds a caution which is an encouragement to wider, freer service: "as long as ye are not afraid with amazement." Man's help meet in the Old Testament, with but few exceptions, man's obedient and helpful wife. Man's help meet in the New Testament includes far more. It still embraces all the sweet and all the burdensome duties of domestic life; but beginning with this, it reaches out beyond the immediate home circle, into the "wider circles of the kingdom of God, of the entire moral world" (Luthardt). Peter asks of woman to live the word, to preach it by her life, in tones so clear, captivating, that if some husband obey not the word, he may thus be won by beholding the life of his wife. Can it be more plainly stated that woman is to be also man's spiritual help meet? Paul writes of Priscilla and her husband, naming her before him, and declares that not he alone but also all the churches of the Gentiles give thanks to her; and this not merely for the reason that she helped teach Apollos, or that she together with her husband laid

down her neck at Ephesus for Paul's life; the gratitude of the apostle and of all the churches is based much more on the constant influence and the untiring labor going out in manifold directions from this one woman and her husband, now at Corinth, now at Ephesus, now at Rome, and again at Ephesus, the centers of Gentile Christendom. What a wide circle for one woman's name and influence to fill. And it is even wider than just stated, it includes in various measures "all the churches of the Gentiles"; and the apostle's word is not hyperbolic. The idea of woman as man's help meet was realized in Priscilla more than in any one Old Testament woman. And she stands not alone, as appears from the many names of women in Paul's letter to the Romans. Even a woman bore the most precious epistle of the New Testament to its designated place; and she stands second to Priscilla, having been "a succorer of many and of myself also", in the words of Paul. And many more unnamed must be added to them in every city where the gospel took root; as in Philippi, so everywhere we find "women which labored with me in the gospel", (Phil. 4, 3) and Paul, with whom they labored, ever ready to use their efforts and to praise their devotion and to offer his gratitude.

Here is much to learn for the Church of to-day. Do our women fill the place which was filled by women in the New Testament times? How many Priscillas have we? How many Tryphenas and Tryphosas "who labor in the Lord"? And where are those like Persis and the women of Philippi, who "labored much in the Lord", who have succored many, who have won the gratitude of churches? Some few there are indeed, but there should be many more. And one reason why there are fewer of these women than there should be among us, is, perhaps, this that the idea of woman's service prevalent in many circles is not altogether that of the New Testament in its teaching and in its examples.

As far as woman's domestic service goes we are not behind; but how in regard to her spiritual labor "in the Lord," "in the gospel"? It will not hurt us to re-examine and re-test our ideals in what is of such prime importance for the entire Church of God. Let us not hinder her whose loving service followed Christ to the grave, and whose devotion in the New Testament stands second only to that of the apostles.

Through all the praise bestowed in the New Testament directly or indirectly upon woman for her service and devotion in the tasks imposed upon her by the Lord, there still runs a very sober line of limitation, a humble boundary beyond which her zeal and enthusiasm must not go, lest the wholesome order of God be transgressed and woman's blessings vitiated. This limit is already indicated in the word help meet as used in Genesis of woman. And Solomon has told us at great length what all is included by the term. Woman is to be for man a help meet, not a mere slave or domestic; a help meet, not a weak and helpless dependent; a help meet, not a foolish, ignorant, vain companion; a help meet, not a capricious piece of luxury, not a fair idler with listless hands and empty head and heart; a help meet, not a seductive snare, not a net to destroy his soul; a help meet, not a domestic tyrant, not a secret torturer. The New Testament puts it all, time and again, into one little word, "obedient"; but only a loving, rational, devoted obedience is meant. Woman is man's helper, not his master; his hand, not his head; his crown, not his king. Something is wrong when this order of God is reversed; either man has fallen from his place by his own folly and incapacity, or woman has usurped his place by her foolish pride and vain ambition. The New Testament shows us women whose praise will ring through the Church for all time, yet not one among them who usurped man's place or controverted God's order. They all submit to Paul's demand: "Let your women keep

silence in the churches . . . for it is a shame for women to speak in the Church" (1 Cor. 14, 34 etc.). They all bow before the divine principle: "The husband is the head of the wife." Their aspiration is not to be man's rival or competitor; they strive for excellence in their own sphere, where man cannot enter, and where rivalry and competition is out of the question. And who that reads the New Testament with an open eye will not rejoice in that peculiar excellence, so naturally and so fittingly her own, which she did attain. No woman apostle, no woman evangelist, no woman preacher meets us in the sacred pages. There is something better than this for woman to do, something from which she must not turn aside, lest it remain undone forever, while the preaching and public proclamation of the gospel will never lack for her humbly leaving it to other hands.

"There is a movement among women of the present day to enter public activities. Among western nations this is stronger than among ourselves" (in Germany); "yet it is found also in our midst, and the movement seems to have a future before it. Indeed our need compels us, but also an inward impulse. And surely, it cannot be a maiden's call to dream her days away in idleness, or impoverish them by occupying herself with useless tasks. Every human life must have a purpose. Yet, in considering these efforts among women, we cannot suppress our anxiety, for it seems as if the aims that are had in view will be achieved only at the cost of the noblest and tenderest excellencies wherewith God has adorned woman's nature. And why should we enter such an unequal contest in spheres where in the nature of the case woman must always be inferior to man; whilst she has before her such a wide and beautiful field for her gifts and activities, in which she possesses a mastery beyond anything man will ever attain? This mastery of hers lies in the sphere of loving service—this most beautiful and

most blessed activity of a Christian woman, beginning at the home, and extending thence also into the wider circles of public life, as they link themselves to the closer duties of the home." (Luthardt, *Der Dienst der Frauen am Reiche Gottes*, p. 20 etc.) These words, though written in 1868, are still full of truth and wisdom for our day. Alas for the Church at large, women preachers are multiplying. In many places woman's feet are overstepping God's order. Her proper duties must ever languish while she does this, her best praise be lost. The spirit abroad in the world among women threatens to drive women in the Church beyond their bounds. The result must always be lamentable. But the Spirit of God is counteracting these false and unruly tendencies by His Word. Let us submit to Him and learn more fully what true New Testament women have been of old and should be to-day.

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## A SHORT HISTORY OF PIETISM.

BY REV. P. A. PETER.

### CHAPTER VIII.

#### CONTROVERSIES ON SOME PECULIARITIES OF PIETISM.

In his essay, "Pia desiderias," Spener had given expression to the hope of a better and brighter future for the Church on earth. He affirmed that this hope was founded upon the Word of God. He expected a general conversion of Israel to Christianity, and the final downfall of the Antichristian Papacy. The Pietists generally held the same views on these matters that Spener did. In connection with Spener's views of a better condition of the Church in future times, the Pietists also taught the doctrine of the Millennium, whilst the

orthodox party vigorously opposed all millennarian ideas. The opposition of the Orthodox to Chiliasm greatly increased, and became more violent, when they saw that Petersen, the Mystic, who had been removed from his office, and many more fanatical sectarians zealously promulgated and defended chiliastic teachings.

In 1693 Spener advocated the idea of a better and brighter future of the Church, in a tract, treating on this matter. He believed that this idea, properly taught and explained, to be of great importance to believers. It is true, he said, that some fanatics had grossly misrepresented and shamefully perverted the glorious doctrine of the hope of a better condition of the Church in future, but Spener had himself derived so much comfort and consolation from this cheering hope, that he could not give it up. Neither the perversions and errors of fanatics, nor the prejudices of the Orthodox, could deter him from comforting himself and others with the blessed hope of a brighter future for the Church. He said that the fall of Antichristian Rome, and the conversion of Israel, would be the two great events to usher in this glorious time. He expressed himself very cautiously and with considerable reserve concerning the millennian period, spoken of in the twentieth chapter of the Revelation of St. John. But he held it to be certain, that a kingdom of Christ on earth is meant in the chapter mentioned and that a future glorious condition of the Church, the kingdom of grace, is described in that chapter. This happy condition begins with the final and complete fall of Antichrist, and terminates with the casting of the devil into the lake of fire and brimstone. The Millennium was to Spener's mind simply a better and happier condition of the Church in future. He did not attempt to fully describe the glories of this better condition, but held that they would not be earthly or material, because the kingdom of Christ is not



of this world. He believed it to be necessary for true believers to hold to the hope of a better future of the Church on earth, because they are thereby greatly comforted and strengthened in their trials and sorrows, and become more ready and willing to labor for the Lord.

The essay of Spener on the hope of a coming better future for the Church, gave rise to considerable controversy. Among others, Professor Neumann of Wittenberg, and Superintendent Pfeiffer of Luebeck, wrote against Spener. The chief objection raised against his views, was, that his idea was opposed to the analogy of faith, as well as to the symbolical books of the Lutheran Church. Neumann affirmed, that according to the three ancient ecumenical symbols there will be but one future coming of Christ, and that will be to judgment at the last day; that this last event of the Lord is immediately connected with the general resurrection of the dead, and that eternal life and eternal death will follow at once after the general judgment, so that there cannot be a period for an intermediate kingdom of 1,000 years. It was furthermore said that the Augsburg Confession and the Apology expressly condemns, not only Jewish and Anabaptistic Chiliasm, but also refined or subtle Chiliasm. Neumann also asserted that Spener's views of a better condition of the Church in the future contradicted the Scriptural doctrines concerning sin and grace, and wiped out every distinction between the *ecclesia militans* and the *ecclesia triumphans*, and that according to Spener's views the righteous would enjoy on earth and in time, all the joys of heaven already in the expected millennial kingdom.

Spener declared that his doctrine of the better future of the Church, was not contrary to the symbols of the Church. The coming of Christ to judge the world will be a coming in His glorified body. His advent in the Millennium will be a spiritual coming. In agreement with the symbols, Spener

also confessed a general resurrection of all the dead at the last day. But he said that the doctrine of the general resurrection does not militate against the prior resurrection of the first-born in Christ's kingdom. The bodies of some of the saints arose from the dead at Christ's crucifixion. He said that his teaching was not contrary to the Augsburg Confession, which condemned only a certain form of Chiliasm, according to which the millennial kingdom is earthly and temporal and occupied solely by the holy and pious, whilst all the wicked will be exterminated. Spener repudiated the idea of an earthly millennial kingdom, similar to the kingdoms of this world. The true millennial kingdom will not cease to be a kingdom of grace. The Church will reach a higher state of perfection, and yet remain the *ecclesia militans*, bearing the cross.

Spener's opponents were not satisfied with his explanations, but continued to raise the objection, that his whole theory of the Millennium was false, having no foundation in the Word of God, and contrary to the analogy of faith and the symbolical books of the Lutheran Church. They suspected Spener of standing in intimate relations to the millenarian fanatics of that day. They condemned every form of Chiliasm, subtle as well as gross, and made this condemnation a sign or mark of Lutheran orthodoxy. It is true that Spener did not attempt to show the difference between his views and those of the fanatical millenarians. His ideas concerning the Millennium were indeed essentially different: in some points from the chiliastic ideas of Petersen, but he laid no great stress on these differences; neither did he seem to take any great offence at Petersen's gross conceptions of the millennial glory. Spener did not consider it prudent to treat of the Millennium before mixed congregations of well-informed and poorly-informed persons, well knowing that it is necessary above all things else to preach repentance and

faith. He considered it hazardous, yea, dangerous to treat of the Millennium in connection with the idea of the final restoration of all things.

Another subject of religious controversy between the Pietists and their antagonists was concerning confession of sin. Spener himself took but little part in this discussion. Casper Schade was principally concerned in this tedious controversy. Schade, concerning whom mention has already been made in the relation of the theological controversies at Leipzig, had been called as minister to Berlin in the same year with Spener, and had before this time written some devotional publications and delivered two sermons at Berlin, whilst on a journey through Germany. He accepted a unanimous call as Deacon of the St. Nicholas Church. The peculiarities of Pietism could plainly be observed in the life and conduct of this man. He was so zealous and conscientious in the discharge of his pastoral duties that he would not enter into the matrimonial state. He denounced all manner of sins in the most vehement language. He laid greater stress on sanctification than justification, and considered repentance as more important than faith. Notwithstanding the general evangelical tone of his sermons, they were of a legalistic character. Seeing that but little success attended his ministrations, he became melancholy. His disposition was naturally gloomy, and his temper so irritable, that he was soon at variance with his brethren in the ministry. Spener alone possessed his confidence to a certain degree.

The subject of confession of sin gave Schade great trouble. Private confession and absolution were still practiced as a rule, but the examination of the penitent, and of his spiritual condition, character, religious knowledge, life and conduct, was very superficial. There was but little pastoral care of souls, and confession had degenerated into

an empty form. As communion was held at set times and the number of communicants was very considerable, it was impossible for Schade to hold regular and thorough examination before communion and this troubled him so much that he could not sleep Saturday nights and hence was obliged to go to his labors on Sunday quite unrefreshed.

He continued to labor on under many trials and vexations, until he finally came to the conclusion, no longer to hold private confession. He called all persons wishing to confess into the sacristy, admonished them to repent, prayed for forgiveness, pronounced the formula of confession, and absolved all present. This arbitrary procedure on the part of Schade, caused considerable indignation among the citizens, who thought that he was trying to please the Reformed Church by setting aside Lutheran customs. Spener was officially obliged to censure Schade, and to prohibit him from pursuing this new course; but the latter became indignant and formally abolished private confession. The citizens now proceeded to bring serious charges to the government against Schade, and demanded that he should either return to the old practice of confession or resign. The excitement became intense and Schade was threatened with personal violence. The king referred the matter to a commission, consisting of nine Lutheran consistorial councillors, members of the Ministerium, and the city council. A long and tedious discussion was held before this commission. Some of the members considered private confession as an adiapharon, but were in favor of retaining it as a useful institution, commended in the Augsburg Confession, whilst others were for discontinuing it altogether, although admitting that under certain conditions it might prove useful. These diverse opinions pretty equally divided the members of the commission, and the government hesitated a long time before forming a decision. Spener was inclined to

temporize. He thought it best to remove the abuses that had crept in under the prevalent system of private confession. The indignation of the citizens against Schade became greater, whilst his adherents denounced the institution of confession in unmeasured terms. Spener was obliged to rebuke these fanatics. In the midst of this controversy, Casper Schade died (July 24, 1698). He had become so stubborn that even Spener could not conciliate him. The controversy continued for some time after Schade's death until the government at length issued a decision to the effect, that private confession should be retained in the Church for those who wished to avail themselves of it, and that a sermon on repentance should precede the public confession of sin. It was also determined that persons, who could not be convicted of leading scandalous and offensive lives, but who did not wish to avail themselves of private confession should announce themselves a week previous to communion, for public confession. Thus this controversy was amicably adjusted to the satisfaction of both parties.

During this long dispute Spener expressed his views in two or three sermons on the use of the confessional. He held that although confession of sin before communion is not a Divine institution, it is nevertheless a very useful and salutary churchly order. The penitent person confessing his sin is assured of forgiveness by the words of absolution, spoken by the pastor or confessor. Spener censured Schade that he attempted to abolish this good and wholesome order, and was indignant when the imputation was made against him that he agreed with Schade in this matter. It appears, however, that Spener had but little confidence in the manner in which confession was conducted in his time. His great object in this controversy was to restore peace, and with a view to this end, he advised the government to give the decision mentioned above. Even long before this time there

had been considerable dissatisfaction with respect to private confession and many Christian persons wished its discontinuance. Spener was conservative and wished to retain an institution, which properly used would prove a benefit to the Church. He deeply deplored the careless manner in which confession of sin was often conducted in the churches, and sometimes even said that amid the prevailing indifference of pastors and people, it might perhaps be better to discontinue this practice altogether. He especially deplored the sad fact that the pastors were so situated that they could not thoroughly examine the spiritual condition of the persons coming to confession and absolution.

It is evident that Spener held similar views and entertained similar conscientious scruples with Schade on private confession, as held in those days. Spener desired a different, a better arrangement, by which the pastor might be enabled to enter into a thorough examination of the confessing person's condition of mind and heart. He often felt greatly depressed, when persons, concerning whom he was in doubt as to their spiritual condition, came for confession and absolution. He favored the co-operation of the congregational elders with the pastor in exercising the care of souls and church-discipline, especially at the confession of sin, because the office of the keys had been given to the whole Church, hence to every congregation.

Spener's views on confession of sin did not satisfy the orthodox party. A number of treatises against Spener and Schade appeared in print and the controversy was continued on both sides. The opposition of the Pietists to the institution of confession as it then existed increased, whilst orthodox ministers defended it with great earnestness.

About this time a controversy arose concerning things indifferent (*adiaphora*). One of the chief objects of Pietism was to urge Christians to manifest their faith by living pious

and godly lives, and to abstain from the sinful pleasures of this wicked world. It therefore became necessary to consider the question, whether a Christian could take part in worldly amusements and diversions. The Pietists decided this question in the negative. This led to another question, to-wit: Whether there were certain actions and enjoyments which in themselves could not be considered as either good or bad? It was asked: How should Christians regard theatrical plays and operas? The Pietists said that such amusements were in themselves evil. The controversy concerning theatres, which at that time were not common, first sprung up in Hamburg in 1677. A company of wealthy citizens built a theatre in that year. The Ministerium had previously been requested to deliver an opinion on the matter, and after considerable deliberation, gave the answer that theatrical representations and operas, properly conducted and giving no occasion to offence or scandal, belonged to things in themselves indifferent, called *adiaphora*, and under proper restrictions could be permitted by the Senate. A theatre was opened. In 1681, Anton Reiser, Pastor of St. James church, published a tract against theatrical exhibitions, and brought many citations from the Church Fathers against theatres, together with descriptions of the plays of the heathens from the ancient classics, and the views of Petrarca and Petrus Faber in opposition to theatrical spectacles. A play-actor, Rauch, of Hamburg, wrote a defence of theatres and Reiser published a vigorous reply.

In 1686 Johann Winckler, pastor in Hamburg, who has been mentioned as a friend of Spener, began to preach against theatres and operas, and was successful in having them closed for a time. The friends and patrons of theatres, seeing that the Pietists were hostile to worldly amusements, determined to go to the opponents of Pietism for aid and counsel. Pastor Mayer of Hamburg and the theological and

judicial faculties of Wittenberg and Rostock were requested to give their opinions on theatres and operas, and the patrons of the play received favorable opinions and judgements from Mayer and the two universities. A majority of the members of the Ministerium coincided in these opinions, and the opera-houses were opened again. A violent quarrel now broke out in the ministerium. Pastor Winckler and three other pastors earnestly and vigorously protested against the action of the majority of the Ministerium. The Senate of Hamburg then ordered the Ministerium to express itself with regard to Winckler's protest and Pastor Mayer was appointed by the ecclesiastical corporation to refute Winckler's protest, in a written declaration. After much debate, three pastors and six deacons peremptorily refused to sign this declaration. So the controversy was continued for some time.

It has been said that the plays and operas of that day were by no means objectionable from a moral point of view. The subjects of dramatical representation were often of a Biblical character. The managers of the theatres and opera-houses said that their purpose simply was to provide unobjectionable and pure amusement for people of culture and wealth, and to foster the arts of vocal and instrumental music. The actors were required to lead modest and decent lives. Dramatic writers were willing to lay their productions before the Ministerium for judgement. The question was, whether a theatrical play considered simply in itself, was sinful. Pastor Winckler affirmed that it was; that all dramatic representations were in direct antagonism to the Christian religion; that operas were gotten up for the gratification of the lust of the eyes; that even when theatrical plays represented scenes taken from the Bible, they destroyed every feeling of Christian devotion; that Christian



truthfulness and sincerity were necessarily offended at the hollow shams and vain unrealities of the stage, and that much precious time and valuable money were wasted in attending theatres. On the other hand, Pastor Mayer became enthusiastic in praising the good uses of plays and operas, calling them harmless diversions.

The Pietists not only held theatrical plays and operas, but also other common amusements, such as card playing, dancing, jesting and other worldly diversions as sinful in themselves, and would by no means admit that these things were indifferent. A number of ministers in Gotha declared all these amusements as abominations in the sight of God, and expressed themselves to this effect in a written confession, drawn up in 1692.

The main attack against the theory of *adiaphora* was made by the Rector of the Gymnasium of Gotha, Gottfried Vockerodt, a man who was highly esteemed by Spener and Francke. He published from 1697 to 1700, six essays on the subject of worldly amusements and diversions. In these essays the pleasures of this world were absolutely condemned as positively sinful, the distinction between the right use and the abuse of the *adiaphora* was declared to be inadmissible, and it was denied that any action is in itself indifferent. Vockerodt declared that such a distinction is based on Pelagian and scholastic errors and that it cannot be admitted. He affirmed that the theologians of that day were corrupted by a false and scholastic philosophy, and said that because so many of them had no true conceptions of regeneration, and considered all human actions only from a purely human, philosophical standpoint, never having experienced conversion themselves, it was but natural that they fell into Pelagian errors, did not consider carnal lusts and inclinations as sin, and held the effects of lust as something indifferent. They did not know that all inclinations and desires that do

not lead to God must be crucified. According to the prevailing Aristotelian philosophy, it was believed to be sufficient, if one pursued what was termed the golden mean and to beware of indulging in gross excesses. It was generally held that all human desires and affections are in themselves indifferent, and that they only become sinful when they overstep the bounds of moderation and lead men into shame and disgrace. Instead of teaching the people to let the Word of God dwell within them richly, they were taught by their ministers a great deal concerning, what were called, allowable or permissible things, such as jesting, pleasantries, amusements and the like, and by this course of teaching the hearers were shown how they could give vent to their sinful wantonness in an honorable (?) manner, in a merry company. Instead of teaching Christians, how to renounce the world and to deny themselves, they were shown that they might indulge in the pleasures of this world, provided they did not go too far and fall into manifest shame and disgrace. According to the Aristotelian philosophy, virtue consists in doing those things expressly condemned by the doctrine of Christ.

It is evident that Rector Vockerodt would have absolutely prohibited all amusements. Many other persons fully agreed with his extreme views. There were ministers who refused to administer the Lord's Supper to all who would not promise to abstain from dancing. Yet it cannot be said that all Pietists were in favor of demanding total abstinence from all amusements, and Vockerodt's assertion, that there is nothing indifferent in itself was not admitted by all. Spener himself was temperate in expressing his views on these matters, and it was clear that many of his followers went far beyond him in this controversy. He held dancing as it was commonly practiced to be sinful on account of the prevailing pride, wantonness and voluptuousness invariably

connected with it, and also on account of the great offence it gave to earnest Christians. But he thought that if young people were so carefully trained in the Christian religion, as to have no desire for the vain and empty pleasures of the world, and really had an aversion of them, it would not be detrimental to their Christian character, to learn to dance so far as it would serve to make them more active and agile in their bodily movements. He held that dancing, merely considered as a graceful movement of the body, according to rhythmical measures, was not forbidden in the Scriptures, but that there was much connected with it that was sinful, because dances commonly give occasion to all manner of frivolous and wanton conduct, and that for this reason Christians should not indulge in such vain and questionable amusements. He admitted however, that he could not presume to bind his scruples concerning dances on the consciences of those, who could see no wrong in such an amusement. He thought that abstaining from dancing whilst indulging in other frivolities, would not advance any one in a Christian life. There were but few persons, he said, who could see the impropriety of dancing because it was not expressly prohibited in the Scriptures, and who would willingly abandon this amusement without being fully convinced in their mind that it is sinful. He feared that if such weak and inexperienced Christians were suddenly and peremptorily required to abstain from dancing, they would only the more stubbornly refuse to comply with such a requirement and become hardened in their opposition to good, wholesome instruction and admonition. He therefore thought it best to admonish all hearers of the Word, to faithfully conform to the duties of the Christian religion, and to show them how a regenerated person should demean himself in his walk and conduct. The mere external abstinence from certain things cannot

profit one very much where the right disposition of the heart to do good is wanting.

Spener expressed himself in a similar manner with reference to drinking and attending theatres. Having been asked, whether a Christian could drink to one's health with a good conscience, he answered that he would not make that circumstance a matter of conscience to himself. He furthermore said that if he were to affirm the contrary (i. e. that drinking to one's health is a matter of conscience), he would thereby assume authority not belonging to him. He would not declare that to be sinful which is not declared as sinful in the Word of God.

Concerning the theatre, he confessed that he could not determine this matter to his own satisfaction, but thought that as theatres were generally conducted, they had a decided tendency to further the sinful vanities of this world, just as dances and the like. Attending the theatre, he said, is not only a waste of time, but it also gives occasion to many hurtful habits and practices. He earnestly admonished Christians to abstain from all such vain and idle amusements, but also counselled pastors not to go too far in their zeal in denouncing such questionable diversions as going to the theatre. He said that it was a mistake to affirm that plays are lies and deceptions, because theatrical representations are not to be considered as actual events.

Upon the whole, it may be said that Spener's opinions and utterances on amusements were sound and judicious. His rules on the conduct of Christians with respect to amusements and diversions were eminently wise and prudent. A Christian, he said, should not do anything that does not proceed from faith or that militates against it; should do nothing that could not be done in God's name, and to His glory. The Christian should make good use of his precious time, so that he may be able to render a good account to his God,

and carefully shun every appearance of evil. He said that if a Christian would constantly keep these good rules in view, he would take no pleasure in the vanities of this world. It is evident that Spener took no part in the very extreme measures of some of his followers against amusements, and that they were not justified in always claiming his authority for their immoderate and injudicious expressions. Upon the other hand it may be said, that Spener did not always oppose their extravagancies with earnestness and check their wild course by warning them in due time.

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## NEGATIVE RELIGIOUS TENDENCIES.

BY REV. E. GERFEN, UNION CITY, IND.

There are positive and negative religious tendencies. By positive tendencies we mean the unqualified acceptance of the truth as it is revealed in the recorded Word of God. By negative tendencies we understand certain doctrines and philosophical principles of a religious character, promulgated either by professing Christians or by repudiators of the inspired Word of God. The former accepts and upholds the truth; the latter implies a negation of the same, hence the relation between these two tendencies is necessarily of an exclusive character. Each of these tendencies has its own specific origin; therefore the one can not be the product of the other. God is the source of positive truth, which has its eternal existence in Him. The negation of truth has its origin in satan and dates back to that fatal day when in the form of the serpent he whispered into Eve's heart the words: *Eritis sicut deus.*

God, being the very source of truth, can not produce His direct counterpart i. e. falsehood. Satan, being the

source and father of falsehood and lies, can not but deny the truth.

From the moment satan induced man to refuse obedience to his Maker by his deceptive *eritis sicut deus*, the dark and dangerous shadows of negative tendencies have followed the bright sun of positive truth, at times to such an extent as to threaten a total eclipse. It is not our object to trace the lines of contentions between these two tendencies from their origin through all the centuries, interesting and profitable as that would be, but only to point out some of the leading negative doctrines and philosophical principles that aim to destroy the revealed Word and to undermine all personal faith and confidence in the Holy Trinity.

Far be it to cast any reproach on philosophy as a scientific method of searching and seeking the truth. But if philosophy claims independently to possess the truth, as some of our modern scientists really do claim, then we must enter our solemn protest. True philosophy seeks the truth and finds it only in true Biblical theology, because this revealed theology is the truth. John 17, 17; 2 Cor. 6, 7.

Satan has clearly and unmistakably announced the fundamental principle upon which he attempts to build up his kingdom, viz.: *eritis sicut deus*. Boldly has he inscribed these words upon his banner, and most consistently is he carrying on his warfare against the truth along these lines. One of his greatest victories which he accomplished during the Christian era was the establishing of his principle in the Church of Rome. Like the old Romans, who deified their Caesars, the Church of Rome deifies men by exalting and worshiping them as saints. The adoration and worship of the Virgin Mary, and the Roman papacy is the unquestionable result of satan's *eritis sicut deus*. Indeed, the Church of Rome is thoroughly penetrated by the serpent's breath.

In the absence of all Scriptural proof it is somewhat

surprising how Rome defends her cult of deifying men. Cardinal Gibbons states the case in his "Faith of our Fathers" thus:

"As three characters appear on the scene of our fall, Adam, Eve and the rebellious angel, so three corresponding personages figure in our redemption: Jesus Christ, who is the second Adam, Mary, who is the second Eve, and the Archangel Gabriel. The second Adam was immeasurably superior to the first, Gabriel was superior to the fallen angel, and hence we are warranted by analogy to conclude that Mary was superior to Eve. But if she had been created in original sin, instead of being superior, she would be inferior to Eve, who was certainly created immaculate."

Certainly a most excellent conclusion by analogy of faith in the serpent's principle. The Scriptures from Moses to Revelation make the sweeping statement that all men since the fall are born in sin, Christ being the only exception. Gen. 8, 21; Ps. 143, 2; Is. 64, 6; Job 14, 4; Ps. 51, 5; Phil. 3, 12; John 1, 8.

The immaculate conception of Mary is of such vast importance, that if it be a fact and the Holy Spirit neglected or omitted its revelation in the Scriptures, these could no longer serve as an infallible guide of faith.

Who for a moment can doubt the fact that the Roman Pontiff is the true representative of the *eritis sicut deus* if he reads 2 Thess. 2, 3. 4. "Popery, like Judas, not only deserted, but betrayed Christ and his cause — not only for thirty pieces of silver, but tempted by the immense wealth which accrues from purgatory and pardons, and masses for the dead, as well as from the Church's secular usurpation." The serpent's negative principle was so thoroughly incorporated in Roman prelates in the Middle Ages that, according to Savonarola, they unblushingly conversed with each other thus: What do you think of our Christian faith? Answer:

You are a fool, faith is but a dream, a thing only for sentimental women and monks. Again: The fable of Christ has been a rich source of revenue.—Corruption reached such depths in the Church of Rome that the Lateran Council, A. D. 1513, deemed it necessary to declare anew its faith in the immortality of the soul.

Turning from Rome's negative tendency we meet the same spirit in the system of Socinianism. The Italian Faustus Socinus left a lucrative position in Florence 1574, went to Germany and from thence to Poland, where he promulgated his pernicious negative doctrines, viz.: 1. Subjective thinking, i. e. reason, is the touchstone of revelation. 2. Christ has no divine nature. 3. The death of Christ is no reconciliation between God and man. 4. The essence of Christianity is the doctrine of immortality. The Socinian Wollzogen said: "It is easier for a human being to turn into an ass than for God to become man." There are but few elements of a supernatural character in Socinianism, and the object is to combine such elements with rationalistic thinking.

The next step of negative religious tendencies resulted in Deism, promulgated especially in England in the 17. century. Deism is an effort to substitute so-called natural religion for positive Christianity. Lord Herbert is the father of this tendency, followed by Toland, Tindal, Woolston and Bolingbroke. Christianity is reduced to mere general moral principles. Its five principles are: 1. God exists. 2. It is our duty to honor Him. 3. True worship consists in being pious and virtuous. 4. Sin must be regretted. 5. There is retribution here and hereafter. The Word of God is, of course, rejected as being an invention of priestcraft. Deism, says Tindal, is as old as the world. There is actually no room in Deism for Christ, the Lamb of God that taketh away the sins of the world. Deism found ready and very



congenial soil in France, where Voltaire, Rousseau and others sowed its germs broadcast throughout the land. Of course, in due time it produced its fruit; the bloody revolution. *Ecrasez l'infame* was the oft repeated word of Voltaire; but Christ and Christianity still live, and Voltaire is no more. There is but one God, and but one Voltaire said Frederick the Great, but the fact is, that Deism produced but one Voltaire and but one such horrible revolution.

It could hardly be expected that Germany, the home of philosophy, should not have been affected by these pernicious negative tendencies, inasmuch as her philosophical schools in the 17. century were zealously laboring to exclude all mysteries from the Christian religion. Lessing, Reimarus, Wolf and Mendelsohn had prepared with all the depth of learning the foundation for a theological system, which declared human reason at par with divine revelation. However, the philosopher Kant of Koenigsberg soon made a vigorous attack upon this *at-par-system* in his Criticism of Pure Reason. According to Kant there is no objective truth or certainty. All our thinking and judging is of a subjective nature. Even the existence of God can not be demonstrated by objective facts. God exists, immortality and retribution are facts that we know, but we know these things only subjectively. We know them because they are the absolute demands — *postulates* of conscience. The inborn moral law he calls the *categorical imperative*, hence the commandment: Thou shalt honor and serve the Lord thy God. Revealed religion is of value to man only if it harmonizes and serves the inborn moral law. Not the historic Christ, but the ideal Christ is the object of religious life.

These principles are the epitome of Kant's philosophy which Schiller very properly styled: A morality of slaves, but not of the free children of the house.

All these negative tendencies gave birth to modern

rationalism which elevates man far above his Maker. Satan seemed to be satisfied if man considered himself God's equal, but modern rationalism demands even more. True, rationalism permits the existence of God, but this God is entirely divorced and excluded from the universe. He exists apart and outside of the world; He is a mere distant and passive observer. He created the world, but permits it to run its own course without the least interference. He wound up the great clock of the universe, threw away the key and left it to its own fate and destiny.

There are no revelations and no miracles. Christ was but a wise and virtuous human being. This pernicious negative system was even more than Goethe could understand when he asks:

*Was wär ein Gott, der nur von auszen stiesze,  
Im Kreis das All am Finger laufen liesze?*

Rationalism of necessity produced modern pantheism which holds that God is the sum and substance of all cosmical life. God and the universe are identical terms, two sides of the same object, the inside and the outside. There is no personal relation between God and man, because God has no personal existence. A certain religious feeling may exist in man, but no faith, no love and no hope. Prayer is a slight touch of insanity. Man believes to be free, but there is no freedom; everything occurs from absolute necessity.

*“Man glaubt zu schieben, und man wird geschoben.”*

There is no moral responsibility, no retribution hereafter. Death is but the disappearing of the individual into the great ocean of general life. Spinoza formed these pantheistic principles into a system, but later it was somewhat modified by Hegel and his followers, and David Strauss the author of the famous, or rather infamous “Life of Christ”

has carried them to their final logical conclusion over against revealed religion and theology namely: The idea of the hereafter is indeed the last and only foe for every one which speculative criticism must oppose and conquer. Strauss never saw the day of victory; he is no more, but positive Christianity still lives.

We now come to the last poisonous plant produced by all these negative tendencies, viz.: materialism in its modern garb. Feuerbach fathered this child of perdition thus: "God was my first, reason my second and man my third and last thought." The reader must make the comparison from God upwards in order to understand him. God is his lowest, reason his second highest and man his highest and greatest thought. Anthropology says he, is theology. All religion is deception; the idea in man is God. If man thinks God he really thinks himself. Man created God in his image. There is no spirit, no soul, no immortality, everything is produced by the action of matter and matter is eternal. Man is but matter, and his thinking and determinations are but modifications of the brains.

Such are the walls built up by negative religious tendencies to obstruct the course of positive truth. We can not pass them by in silence. All civilized nations have more or less been affected by them, and the close observer is fully aware of the fact that these tendencies are shaping the thoughts of the masses to an alarming degree. It is evident that these tendencies are aiming to destroy two fundamental pillars of Christianity, viz.: The infallible inspiration of the Scriptures and the divinity of Christ. Satan said to man, *eritis sicut deus*, and infidelity responds: *Homo homini deus est*. But the gates of hell shall not prevail against the truth. If the Church of Christ rejects every compromise with negative tendencies, if she firmly holds and wields the sword of the spirit of truth, if she inscribes upon her banner the funda-

mental principle of the Reformation: Justification by faith in Christ Jesus, then and only then will positive truth be victorious.

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## SPRINKLING AND BAPTISMAL REGENERATION.

BY REV. G. DILLMANN, A. M., FOSTORIA, O.

Ezek. 36, 25-27: Then will I *sprinkle* clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

The Hebrew verb, *זָרַק*, means to *sprinkle*. It is used twice to denote the sprinkling of ashes toward heaven; once to denote the sprinkling of dust upon the head; thrice to denote the sprinkling of water upon the unclean; and twenty-two times to denote the sprinkling of sacrificial blood. See Young's Analytical Concordance, *Sprinkling*.

We say then that the verb, which in the above text is rendered *sprinkle*, means to sprinkle, and nothing else. And we say this with more truth than when Baptists assert that the Greek word baptizo means to immerse, and nothing else. "Then will I *sprinkle* clean water upon you, and ye shall be clean."

The Lord God speaks of future times, when he will cleanse His people from their filthiness and idolatry. He evidently speaks of gospel times. And the clean water which He will sprinkle upon them to cleanse them is *baptismal water*; because to baptismal water just such cleansing

effects are ascribed, as we shall show later on. What we wish to notice now is that the mode of applying the cleansing water is *by sprinkling*. We claim that this is a very strong proof that baptism by sprinkling is right and scriptural. We deny that Baptists have anything stronger to prove immersion. They assert indeed that *baptizo* means to immerse. So it does; but it means not only to immerse, it means also to sprinkle. The word in our text means to sprinkle, and does not mean in any single case to immerse, though occurring nearly thirty times.

4 The cleansing effects spoken of in our text are ascribed to baptismal water, that is, to "the Word of God which is in and with the water," as Luther puts it. We have no baptism which is "simply water." It is water and the Word of God, water and the Spirit. Such water cleanses and sanctifies the soul. "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. The washing of water by the Word is Christian baptism. "And now why tarriest thou? arise, and be baptized, *and wash away thy sins*, calling on the name of the Lord," Acts 22, 16. Spurgeon, in a sermon on Baptismal Regeneration, says: "I do find some very remarkable passages in which baptism is spoken of very strongly. I find this: 'Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.' I find as much as this elsewhere. I know that believer's baptism itself does not wash away sin, yet it is so the outward sign and emblem of it to the believer, that the thing visible may be described as the thing signified. Just as our Savior said, 'This is my body,' when it was not his body, but bread; yet, inasmuch as it represented His body, it was fair and right according to the

usage of language to say, 'Take, eat, this is my body.' And so, inasmuch as baptism to the believer representeth the washing of sin — it may be called the washing of sin; not that it is so, but that it is to saved souls the outward symbol and representation of what is done by the power of the Holy Spirit in the man who believes in Christ." Alas! by means of such Calvinistic exegesis we can also prove that Jesus Christ is not the Son of God; is not the Way, and the Truth, and the Life; is not the Door, but only a representation or symbol of them. "Some very remarkable passages," indeed, "in which baptism is spoken of very strongly." We take them just as they read, without any jugglery to turn yes into no. "Arise, and be baptized, *and wash away thy sins*, calling on the name of the Lord." "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*. For the promise is unto you, and to your children, and to all that are afar off, as many as the Lord our God shall call." Pretty strong on *baptismal grace*, the grace of remission and the grace of the Holy Spirit. Strong foundation also of infant baptism. The promise is equally to our children.

In Christian baptism we have the merit and power of Christ's cleansing blood; otherwise it could not be said, "be baptized for the remission of sins;" "be baptized, and wash away thy sins." "Therefore," says Luther, "St. John the Evangelist loves to speak thus of baptism, that it is a water sprinkled with the blood of Christ. As John 19, when Christ was crucified and dead, and one of the soldiers with a spear pierced his side, forthwith came there out (says he) blood and water. And he confirms this with the great words, saying, And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. Likewise in his epistle, in the last chapter, he says of Christ: 'This is He that came by water and blood, Jesus Christ; not

by water only, but by water and blood. Thus he would always mingle the blood with baptism, that therein might appear the red, innocent blood of Christ. To human eyes there appears nothing but white water only, that is true; but St. John would open our internal and spiritual eyes of faith, that we might see not water only, but also the blood of our Lord Jesus Christ. And why? Because this holy baptism is acquired for us through the same blood which He shed for us, and paid for sin. The blood, and its merit and power, he has put into baptism, that therein one might obtain it. For he who receives in faith is the same as if he were visibly washed with the blood of Christ, and cleansed from sin. For remission of sins we do not obtain through our work, but through the death and blood-shedding of the Son of God. This remission however is contained in baptism."

Baptism is also "the washing of regeneration and renewing of the Holy Ghost." In connection with the sprinkling of clean water the Lord God promises: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Such an one is born again, is a new creature. And such grace is offered and bestowed in holy baptism. That some afterwards lose this grace and are damned, proves nothing at all against baptism being a means of grace and the laver of regeneration. Many of those who are said to be converted and regenerated during revivals, also fall away and are lost. Look at some of your revival converts after ten or twenty years. You can find them in the gutter, or in the penitentiary. You can say no worse of some who were regenerated in holy baptism.

But the Word of God is plain. "*Born of water and the Spirit,*" Jno. 3, 5, does not say, as Calvinists try to make it

say, born, not of water, but of the Spirit. It does say that water and the Spirit effect the new birth. "Not by works of righteousness which we have done, but according to His mercy *He saved us by the washing of regeneration and renewing of the Holy Ghost*; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life." "*Baptism doth also now save us,*"—1 Pet. 3, 21.

We believe that we have presented "very remarkable passages in which" *sprinkling and baptismal regeneration* are "spoken of very strongly." If only all followers of the Lord Jesus Christ would always take Him at His Word, instead of trying sometimes to make Him say no where He positively says yes. "The faintest whisper of Jehovah's voice should fill us with a solemn awe, and command the deepest obedience of our souls."

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## MIRROR OF PASTORS.

TRANSLATED FROM THE GERMAN OF H. GUTH BY REV. W. E. TRESSEL.

### § 17. *The Study of Systematic Theology.*

In the higher circles there threatens to become prevalent a looseness in religious views which has an aversion not merely to unfruitful, stiff dogmatism, but in general to every fixed form of doctrine, even to fundamental truths. Men believe that doctrines can be dispensed with entirely. But whoever still regards the Bible as God's Word cannot deny that God has given His revelation not only in the form of history, but has also expounded that history through doc-



trine. When we read in the Scripture the words: "I am the almighty God;" "Be ye holy, for I am holy;" "All have sinned;" "Being justified freely by His grace through the redemption that is in Christ Jesus;" "Therefore we conclude that a man is justified by faith without the deeds of the law"—do not all these passages contain doctrines? The Church has never been without doctrines and never will be. It has been said that dogmas are nothing more than the skeleton of our spiritual life. But is not the skeleton necessary? The teachings of the Bible are not of an unfruitful, metaphysical nature, serviceable only for satisfying the curiosity of the understanding; they are rather of an ethical nature, and are to serve for satisfying the hearts longing after salvation. And they stand in close connection with each other, so that to acknowledge one leads to the acknowledgment of a number of others; they form a comprehensive system, no part of which can be broken without causing mutilation to the whole. In our time even David Strauss has admitted with praiseworthy candor the consistency of Bible doctrines when (in his *Glaubenslehre*) he says that one must either wholly accept or wholly reject the *Symbolum Apostolicum* from "God the Father" to "everlasting life." And Spinoza has said that he could accept the whole of Christianity if he could believe the resurrection of Christ. The acknowledgment of the consistency of the Biblical system—and this system is surely not less consistent than that of Spinoza—is not a slight confirmation of faith. If it is necessary for every cultured Christian to search in his own interest for the why of his faith, of whose reality he has become inwardly certain: then is it the duty of the theologian to do this for the sake of others who desire a reason for the hope that lives in them (1 Pet. 3, 15).

§ 18. *Study of the History of Preaching.*

Every specialist should know the history of that branch to which he particularly devotes himself. And so the preacher ought to know the history of the sermon. But this very history of preaching is perhaps to the large number of preachers a *terra incognita*. In reviewing the history of the development of the Christian sermon Nesselmann says: "The ignorance in this field of knowledge is pretty general; yet much could be learned here — and gathered for immediate use, for the work on Sunday. We owe to our congregations the duty of interweaving with the sermon in new form the many good things that are to be found in the older homilists, whether with respect to the stores of deep scriptural knowledge which are there communicated or the prompt and happy manner of presenting the truth to the individual soul. Let no one object that his own originality will be endangered through enlargement of knowledge and study of the sermons of others; on the contrary, an indispensable stimulus and increased fruitfulness in every direction will be the result. Vinet says: "An original mind does not lose through knowledge, but it gains in originality. Intercommunion of spirit, of thought with thought, is not hurtful to the individual and peculiar character; in this sphere also it is not good for man to be alone. A thorough insight into the changes which the manner of preaching has undergone from the beginning until now, guards most securely the preacher against the invention of arbitrary methods, against the effort to do away instantly with everything that has been transacted in the development of preaching, and against introducing new forms. If men had attentively followed the hard battles and labors which, for 1800 years, our predecessors have gone through in order to give the divine truths a worthy outward form, it would have been impossible in these latter times to conceive the idea of

ignoring all this toil and beginning anew with the homily of an Origen, as if nothing since that time had happened." It is not intended, in urging the preacher to make himself acquainted with the history of preaching, that he should study with equal care each particular period and all the individual preachers of that period—their number is legion. But he should learn to know the most prominent representatives in the provinces of Greek, Latin and German homiletics. Let him study, for instance, the homilies of Origen, from whose mouth, as Vincent of Lerius says, flowed not only words, but at the same time honey; those of Ephraem Syrus whom his age called "the harp of the Holy Ghost;" those of the contemplative mystic Macarius, which breathe a Johannean spirit; the sermons of the earnest, vigorous Ambrosius, those of the profound Augustine, those of the *doctor mellifluus* Bernhard of Clairvaux, the sermons of the pious Master Eckhardt, those of John Tauler of Strassburg, in whom "dwelt God's Spirit like a sweet stringed instrument" and of whose sermons Luther declared that they had led him into the Spirit.

The preacher will spend more time in the study of the sermons of the reformation and post-reformation period than in studying those of pre-reformation times. Above all must he acquaint himself with the sermons of Luther, the most powerful preacher of the Evangelical Church. But also the sermons of a Valerius Herberger, John Heermann, John Gerhard, Luetkemann, Heinrich Mueller, Scriver, Saurin (one of the greatest preachers of the whole Christian Church), Oetinger, George K. Rieger, and others, are streams containing much gold, and are well worthy attention on the part of the pastor.

On the shelf of the pastor there stand as a rule only sermons of recent times. For the most part these are read partly for personal edification, partly for occasional pastoral

need. They are seldom made an object of study. The sermons of Schleiermacher, Claus Harms, Menken, Theremin, Tholuck, Nitzsch, Krummacher, Harless, Kliefoth, Hofacker, Bomhard, Thomasius, Mallet, Ebrard, Oosterzee, Brueckner, Ahlfeld, Luthardt, Rueling, G. and W. Baur, Palmer, Koegel, Beyschlag, Gerok and others — what rich material these sermons offer for comparative homiletics, which is of the utmost benefit for improvement and cultivation and yields an incomparably greater gain than the reading of any single model preacher, since in the latter instance the danger of false and servile imitation, which easily leads to caricature, is imminent.

The study of the history of preaching without doubt makes no smaller return than does the study of homiletics.

### § 19. *Study of the History of Church-song.*

It is demanded of an educated man that he know what is most important in German national literature. With the same right it must be required of the practical theologian that he be familiar with the Church's treasury of song, which Herder called the versified Bible. The preacher, catechist, pastor would be neglecting his calling if he did not make the pearls of church-song his possession. Karl von Raumer gave to those studying theology the advice to commit to memory each day one verse of a hymn. What a blessing would accrue to the pastor for his office and for his own heart if he followed this counsel. Goethe says in his *Farbenlehre* (Theory of Colours): "The song of praise never ceases, and we ourselves experience a divine pleasure when we listen to the harmonious strains distributed through all times and in all places, now in single voices, or in single choirs, now in the manner of the fugue, now in the grand chorus." One can appreciate the truth of this statement just by studying the history of Church-song.

With the study of sacred song should be combined the history of the blessings which the principal hymns' of the Church have carried with them. No pastor should remain unacquainted with Koch's history of Church-hymns.

#### B. GENERAL SCIENTIFIC STUDY.

##### § 20. *The Study of Literature.*

The citations from Aratus, Menander and Epimenides, used by St. Paul, teach us that to profane literature also the words may be applied: "All is yours!" The great profit to be derived from studying ancient classical literature was early recognized by the teachers of the Church. A Chrysostom kept Aristophanes under his pillow. Luther's conversancy with the old classics had a real influence on his linguistic culture. How highly he valued them is apparent from his own words: "How it grieves me that I have not reads the poets and historians more!" Melancthon, in his *enconium eloquentiae*, cannot recommend too highly the reading of the ancient poets, historians and orators.

Val. Herberger not infrequently used quotations from the classics: John Heermann, Lassenius and Scriver did the same. Saurin, in a pentecostal sermon on Acts 2, 37. makes excellent use of the legend concerning King Ordipus: by the *terrores conscientiae* which seized upon the unhappy king who unwittingly committed the crime of patricide and then that of gross incest by having sexual intercourse with his mother, he illustrates in a striking and incisive manner the *terrores conscientiae* of the Jews when they heard from the mouth of Peter that the Jesus whom they crucified, God had made both Lord and Christ. In city congregations at least one should not neglect to introduce into the sermon the Greek and Roman witnesses for the true and the good.

In our age Shakespeare, Goethe, Schiller, Heine,

Kinkel are to many higher authorities than the apostles. If the pastor does not want to be despised as an idiot, he must acquaint himself with these authors. He must be prepared to hold up before the people who slight the Bible and apotheosize Lessing, Goethe, Schiller, Shakespeare, Walter Scott, Lord Byron, the appreciative opinions which these deified lords have expressed respecting the Bible.

How much could be learned from unbelieving lyric poetry and turned to good account. From a Lenan we hear the lament:

Lieblos und ohne Gott! Der Weg ist schaurig,  
Der Zugwind in den Gassen kalt! und Du?  
Die ganze Welt ist zum Verzweifeln traurig.  
Das Christuskreuz, vor dem in schönen Tagen  
Ein Kind ich, selig betend, oft gekniet,  
Es hängt hinab vom Strande nun, zerschlagen,  
Darüber hin die Todeswelle zieht.  
Geh hin, du Armer, frag nach Troste  
Bei Kunst und Weisheit überall,  
Trink Wein, geh in den Wald und koste  
Die Rose und die Nachtigall:  
Sie haben nichts für deine Klagen,  
Kein Strahl versöhnt die schwarze Kluft,  
Sie haben nichts für dein Verzagen,  
Und schauernd sinkst du in die Gruft!

A Lord Byron confesses:

Ich ernte Stacheln, ernte sie vom Baum,  
Den ich gepflanzt, und bin zerfleischt vom Dorn;  
Stets harre solcher Frucht, wer sä't solch' Samenkorn.

Heine confesses that terror has often seized upon him, for only fools fear nothing.

Sie zu verscheuchen, hab' ich dann gepfiffen  
Die frechen Reime eines Spottgedichts!

At last he employs the most horrible irony against himself:

Alles riecht nach ranz'gem Oele,  
 Die letzte Lampe ächzt und zischt  
 Verzweiflungsvoll und sie erlischt:  
 Das arme Licht war meine Seele.

Kinkel sighs, when he beholds a house where they have received the Lord Jesus Christ:

Sel'ger Friede! Weltverbittert  
 Flüchtet sich das Herz dir zu:  
 Durch den wunden Busen zittert  
 Leis die Ahnung ew'ger Ruh.  
 Ja, mein Herz, du könntest tragen  
 Diese Weltverlassenheit,  
 Und du würdest stiller schlagen,  
 Wär' dir solch ein Loos bereit!

And so from literature many beautiful proofs could be offered to show that all Promethean natures, which emancipate themselves from God, must also endure Promethean torments. He who would learn to know aright the mind of his time dare not ignore the beautiful literature of the day.

### § 21. *The Study of Philosophy.*

Philosophical speculation, which seeks to learn the being, the laws and the last cause of things, is necessary to the human mind and a testimony for his nobleness. Men have often misused speculation for the purposes of sophistry and have made of it a kind of acid that dissolves religious and moral truths. But the abuse does not nullify the use. This is forgotten by those who declare speculation in itself to be objectionable.

If we regard the history of philosophy prior to the period of Christianity, we must come to the conviction that it possessed a providential meaning. Especially has Greek philosophy made contributions towards purifying the idea of deity. That it has not fully succeeded in this is of course apparent. The need of a divine revelation was felt most

deeply by the noblest spirits among them. A Socrates permits his pupil Simmias, a seeker after the truth, to utter the mournful words: "If God would but give one word from heaven, I would joyfully float through life upon this one word of God as upon a secure vessel." Socrates and Plato were "the great prophets of the human consciousness in the midst of heathenism." At their call conscience is awakened. "But the conscience which they had awakened could only be satisfied by a Greater than they; forthwith systems had to be rejected, which could not realize the ideal, the presentation of which they had again brought to life." The Socratic "know thyself" (*γνῶθι σεαυτόν*), when securely followed, awakens a longing after the Savior.

The mission of Greek, particularly of Platonic philosophy, which awakened the deepest needs of the human heart and the longing after some better condition, and which is the "most powerful protest of the spirit against the flesh in the ancient world," was this, to be the John the Baptist in the heathen world to prepare the way for Christ, for the perfect religion. Clement of Alexandria expressed this in the words: "Philosophy was a discipline of Greece, as was the law for the Hebrews unto Christ." Philosophy is shown by history to be a "true gift of God." It is a good pearl, although not the pearl of great price. But what applies to pre-Christian philosophy, should not that apply to philosophy in general? Bacon's saying remains true: "Philosophy superficially touched leads away from Scripture, deeply reflected upon, leads back to Scripture;" and: "To taste lightly of philosophy may lead to atheism, but deep draughts will carry us back to religion."

In these days the study of philosophy is slighted. This is a condition highly deplorable. It points to a lack of striving after the ideal, of earnest seeking and struggling after the truth. He who is philosophically inclined, should



not bury the talent committed to him by God, but should employ it profitably to the glory of his Lord. The hydra of infidelity cannot be overcome without the assistance of philosophy. For this object Origen applied himself with such great zeal to its study. In the study of philosophy he saw a good preparation for his theological activity. He himself relates: "When I had given myself wholly to the Word of God and the fame of my knowledge had spread, many heretics and many men acquainted with the Greek sciences and especially with philosophy came to hear me. Then I considered it my duty thoroughly to examine into the doctrines of the heretics and all the assertions of philosophy." To study Greek philosophy was in his case robbing the Egyptians of their treasures in order to prepare the sacred vessels for the altar.

It would be highly desirable if very many among the pastors could be seen wearing the philosopher's cloak (*τρίβων*, pallium), as the apologists Aristides, Justin Martyr, Origen and others wore it, so that the word of Tertullian might be applied to them: "Now that a better philosophy has ennobled thee, rejoice exceedingly in the pallium in which thou hast now begun to clothe a Christian!"

### § 22. *Study in the Book of Nature.*

Nature also is a book of God which the preacher should study. How many psalms would lead us to read in the book of nature the glory of God! And the Lord Himself in the Sermon on the Mount and in the parables has pointed to this book of nature. Clement of Alexandria calls nature "a large book in which the knowledge of God is inscribed, not with dead, but with living letters; its leaves are three: sky, earth and sea." Basil the Great calls the creatures of God "letters, in which we read the greatest and most faithful wisdom and care of the Creator for His own." Luther

says: "I hold that they err greatly who think that the knowledge of nature is of no use to theology." He would have natural philosophy employed to confirm the knowledge of the several attributes of God and to preserve the comfort flowing therefrom. "Such things are described and should also be learned and recognized for this reason, that we may learn to admire the power of the divine majesty and to build up and strengthen our faith by these wonderful works. He who believes and beholds and considers more diligently, must wonder, and his wonder will add strength to his faith." John Gerhard writes concerning the eternal book of nature: "As many letters are combined to form a book, so from all these many creatures there arises, as it were, one book. For every creature is nothing else than a letter written with the finger of God. We can read in this book and by means of this reading recognize God." Scriver writes in the preface to "Gotthold's Gottgefällige Andachten": "Nature's book has many thousands of leaves upon which the finger of God has recorded His love." "The great book of nature is everywhere strewn with good admonitions, if we only had eyes to profit by them and hearts to contemplate them."

But the encouragement of these men to look diligently into the book of nature, did not always fall upon willing ears. It is true what an unprejudiced theologian of our day says: "It cannot be denied that the older theology of our Church, as also the pietistic school and party, directed their attention too exclusively to the kingdom of grace, whilst to the kingdom of nature, to the kingdom of the first creation, which certainly is a kind of preparation for the kingdom of grace, their eyes were almost wholly closed. To such a degree were they absorbed in the doctrine of redemption and of the Savior, that the doctrine of God the Father, the Almighty, the Creator of heaven and of earth, did not receive the development and application which it deserved."

As study in general, so that of natural philosophy in particular has an immediate, practical importance. How much would sermons gain in freshness and energy, if the truths of the Bible-book were illustrated by corresponding citations from Nature's book! Would not statements, for example, concerning the circumstances which conduce to make Egypt fertile, notwithstanding that it does not rain there, or concerning Greenland, which, though producing no trees, is nevertheless supplied with wood — would not such statements leave behind them the very deepest impressions of the wisdom and providential love of God? Were the story told of the discovery made in our century (by a pastor of the Palatinate and Dean Mueller) of a little animal which, though it has no mouth, still receives nourishment from other small animals belonging to the industrious family of the hymenoptera, among which it lives, and which pour a moisture into the pores of its back, would not this prove a heart-moving sermon of the wisdom and love of God, who has pity upon all His creatures, and would it not be at the same time an impressive admonition for those members of the congregation blessed with health and temporal goods to assist the poor and needy, to become eyes to the blind and feet to the lame, and to be mindful of the apostolic injunction: "As every man hath received the gift, even so minister the same one to another?" (1 Pet. 4, 10).

The province of natural science has to-day a gigantic scope. It dare not be fairly required of a practical minister that he have the learning of a specialist in this branch; the freedom must remain his of choosing that which attracts him.

If the professor of theology R. Rothe has said with affecting modesty that he can play only one instrument, and one cannot learn the whole of theology from him — how much more then ought the practical minister, especially

when only a moderate measure of gifts has been granted him, guard against scattering his power. The half is better than the whole. Even the most highly gifted must observe the advice: "We must be acquainted with all things, but at home in one." "He who would accomplish something excellent — let him gather quietly and unceasingly the highest power in the smallest point!" As already indicated, the office dare not be sacrificed to study. "To devote more time to study than to one's office is to neglect the end on account of the means. The least official duty must appear more important to us than the most attractive reading and must tear us away from the latter."

The blessing of conscientious, diligent study will, first of all be helpful in the preaching of the Word.

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### THE AGRAPHA.

The existence of extra-cononical sayings of Christ has been acknowledged all along. The difficulty existed and still exists in their identification. Our gospels are only chrestomathies of the words of wisdom spoken by the prophet of Nazareth, and it goes without saying that by far the greatest mass of his utterances have been left unrecorded and only a small selection or portion have become *engrapha*, i. e. fixed in our written gospel. The literature of the early Church, especially the pseudo-gospel books which at one time were currently accepted in larger or smaller sections of the Church, as also patristic writings have again and again been ransacked for remnants and remains of Christ's sayings which may have been retained in these sources, but have not been received in the canonical gospels. Such sayings are these:

1. The fact of the existence of such sayings is demonstrated by the Scriptures themselves. In Acts 20, 35 the words "It is more blessed to give than to receive" are by Paul himself claimed to be a citation from the life of the Lord. Yet in our written gospels there is no record of such a Lord's saying, and it is the only *agraphon* contained in the New Testament as far as we know. How many may be incorporated in other portions of the New Testament Scriptures without being formally mentioned as such, we have no means of judging. The possibility of the existence of such *agrapha* elsewhere in the New Covenant writings can readily be understood, as doubtless there was an abundance of Christ's sayings current in the early traditions of the Church and were recognized by the Church as such, and from this source of living tradition our gospel chrestomathies have been selected. It is easily possible that we have in the Pauline and other writings a number of Christ's sayings which we no longer recognize as such, but which the original readers of the New Testament books at once recognize as such.

2. "Be good money changers. Prove all things; hold fast that which is good, abstain from every form of evil." This is the best attested of *agrapha* in early Patristic literature. The latter portion of the saying is at once recognized as found in 1 Thess. 5, 21-22, where Paul however does not state that it is a citation from Christ himself. Origen however, in his commentary on Matth. 17, 31 expressly states that it is saying of the Lord. It is claimed that Paul here, as he does at many other places, makes use of a citation from the current sayings of Christ without indicating the source. The meaning of the first words and their connection with the second part is simply that as money changers must be able closely to distinguish between good and

spurious coin, so must the Christian be able to distinguish between that which is good and that which is bad.

3. "He who is near unto me is near unto a fire; he who is far from me is far from the kingdom." This saying is expressly ascribed to Christ by Origen in his sermon on Jeremiah 30, 3, and is also given as such by Didymus of Alexandria, although possibly as a citation from Origen, from whom he frequently draws his materials. The saying is found only in these two places. Origen himself does not seem to be absolutely certain as to the source of this saying, as he introduces it with the words: "I have somewhere read this Word of the Lord." The sentiment of the first part of the saying is in harmony with Luke 12, 49 and Matth. 10, 34. The second part presents no difficulty as far as its meaning is concerned.

4. "For the sake of the weak I become weak; for the sake of the hungry I have hungered; for the sake of the thirsty, I have suffered thirst." These words Origen expressly, in his explanation of Matth. Book 8, chap. 2, claims as a saying of Christ. The sentiment is akin to that of Paul in 1 Cor. 9, 22, and the Master's words must be interpreted in the sense of the apostle's elucidation.

5. "Let not the Sun go down over your wrath." These words are indeed found in Eph. 4, 24, but not as a dictum of the Lord. In Adamantius, Dialogue concerning the true Christian faith, first Dispensation, they are ascribed to Christ, and this claim is reiterated by other early Christian writers. The agreement with the sentiments of the Lord as expressed Matth. 5, 24-25 is apparent at a glance. G. H. S.

—The General Assembly of the liberal wing of the French Protestant Church, lately in session at Nimes, has made overtures to the Official Synod of the Reformed (orthodox) Church, with a view to union. The liberals are very much fewer than the orthodox, but they are active, and include many distinguished scholars. The old Huguenot Church of France has of late years suffered two divisions—one on political grounds and one on dogmatic. The Free Church differs from its parent, the Reformed, only in declining to receive the government subsidy, the Reformed being one of the five Established Churches of France. Both are Presbyterian in form, and conservatively Calvinistic in doctrine. The liberal wing of the Reformed Church, on the contrary, is still a part of that Church in the eye of the law, receiving the government subsidy; but though Presbyterian, and in the main Calvinistic, it is “advanced” in many matters of thought. It is this body that now makes overtures of union to the other two.

—The city of Berlin, with a population larger than New York, has only 64 Protestant congregations, several of them numbering tens of thousands of members. Of these, six are so-called “Personal” congregations; i. e. its membership is based on personal connection and not on residence in any particular quarter of the metropolis; 37 are parochial congregations, composed of members in certain localities, and 18 are congregations in connection with some institution. During the past 12 months 35,675 children were baptized in Berlin, a decrease of 1,500 in one year; 9,344 couples were married by the church authorities, an increase of 200; of 26,697 who died, 10,625 were buried by the church. The confirmed numbered 22,801; 213,358 persons partook of the Lord’s Supper, of whom 131,834 were women and 81,524 men. These data are representative figures of the status and influence of the Protestant churches in the large cities of the German Empire.

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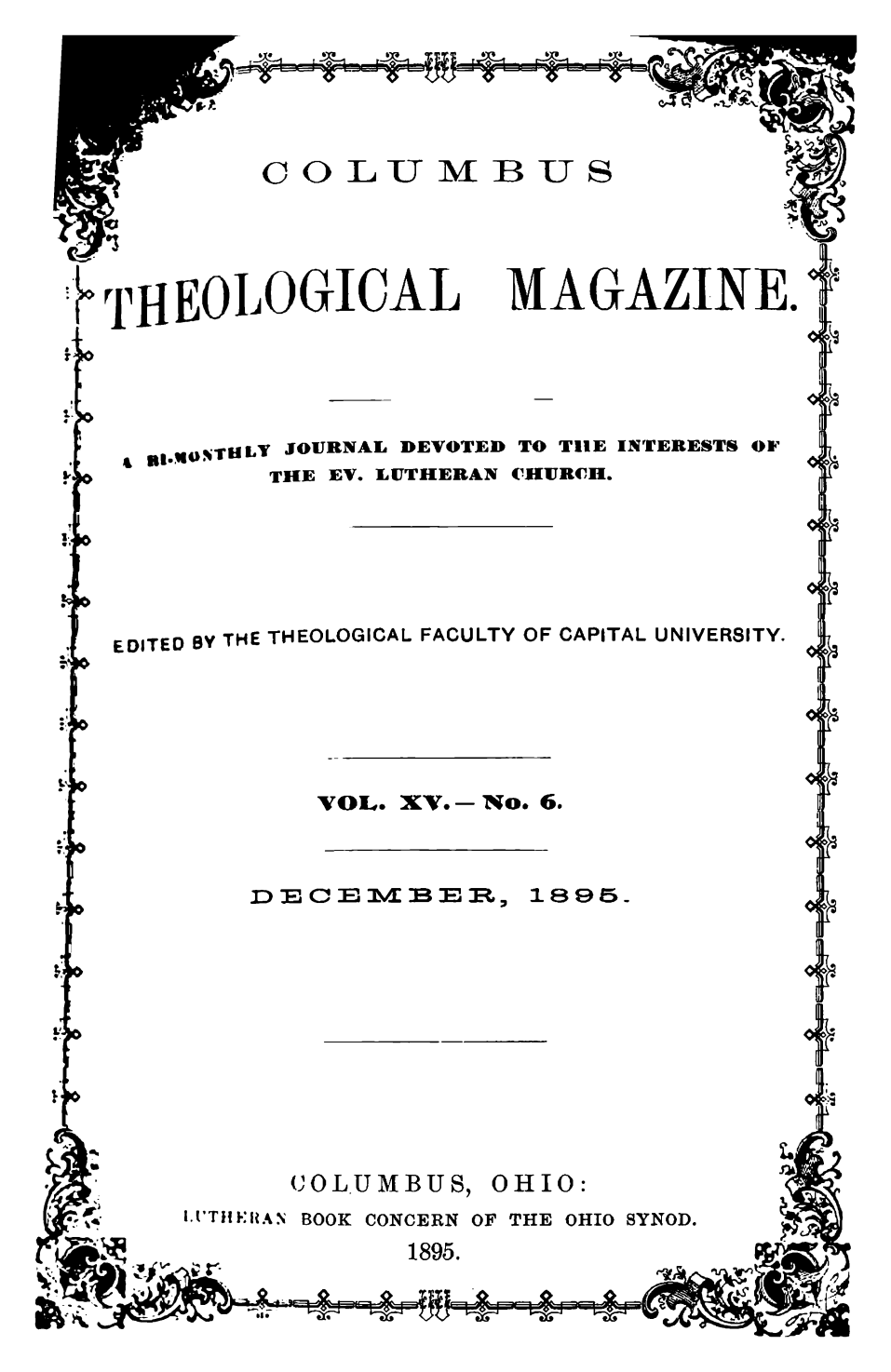
## CONTENTS OF No. VI.

	PAGE.
ISRAEL AND THE GOSPEL. By Prof. George H. Schodde, Ph. D. . . . .	321
A SHORT HISTORY OF PIETISM, by Rev. P. A. Peter . . . . .	338
CATECHETICAL INSTRUCTIONS. By Rev. J. H. Schneider, A. M. . . . .	351
SPIRITUALISM IN THE LIGHT OF INSPIRATION AND INVESTIGATION. By Rev. S. J. Long, A. M. . . . .	360
MIRROR OF PASTORS, By Rev. W. E. Tressel . . . . .	369
SKETCHES FOR FUNERAL SERMONS. By Rev. C. H. Rohe . . . . .	377

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# COLUMBUS THEOLOGICAL MAGAZINE.

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VOL. XV.

DECEMBER, 1895.

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## ISRAEL AND THE GOSPEL.

BY PROF. GEORGE H. SCHODDE, PH. D., COLUMBUS, OHIO.

It is the most natural thing in the world that the interest taken in the Jews and their history knows no abatement. Their mission has been of such a unique kind that they constitute a *sui generis* factor and force in the development of history, offering an attractive problem, not only to the theologian and Bible student, but to the historian in general. If the teaching of the philosophy of history is correct, that a people is entitled to the rank of an historic nation in so far as they have contributed permanent elements to the culture and civilization of the world, then the Jews can claim a position in the front rank of the favored few. Beyond doubt or debate, the most potent factor in the ups and downs of the thought and activity of both individuals and nations is the religious. It is superior in influence to the ties of language, nationality, and even of kinship and blood. The mighty ideas and ideals which have contributed most to the development of Christian civilization, and to the present day yet continue in the world of faith and morals, in all the ramifications of individual and social life, to rule the hearts and minds of countless millions, are substantially rooted in Jewish soil, and have assumed their historic and present proportions

Vol. XV—21.

in the Newer Covenant, supplementing and complementing the Older. The best civilization of this and preceding centuries is practically the further development of elements drawn from chiefly three ancient peoples—the Greeks, the Romans, and the Israelites. The first have contributed more than all others to the intellectual and æsthetical departments of modern culture, and their permanent influence is felt in the methods and manners of thought, in the ideals of the arts, in the systems of philosophy, and kindred lines. The Romans have supplied later generations with the forms of government, with the legal systems controlling states and society, property and rights. In Israel, however, were first planted those all-powerful principles of religious faith and worship and life which, as developed later by Christianity, have become the master influences in the development of everything that really can be called good and an advance in the history of mankind. In other spheres of activity and thought Israel was greatly the inferior of both Greeks and Romans, as also of some other nations which have left little or no abiding impress on the destinies and fate of mankind. Not in the sciences or arts, not in architecture or sculpture, not even in literature purely as such, can Israel claim equality, much less superiority, over some other peoples. Political power and supremacy to any notable degree was never hers. Among the powerful nations of antiquity, both the Assyrians, the Babylonians, and the Persians in the East, as also the Egyptians, the Greeks, and the Romans in the West,—who all aimed at the realization of the one great ideal of ancient statesmanship, namely, the establishment of a world's empire, Israel played only a minor role. It is not at all accidental that in the monuments and inscriptions of Egypt not even the name of the Hebrews occurs, and that in the vast mass of the cuneiform literature which has been unearthed in the valleys of the Euphrates and Tigris, and which, according to the testimony of so able a specialist as

Friedrich Delitzsch, "exceeds in compass the whole of the Old Testament Scriptures," and which promises to be practically inexhaustible, and which in variety represents literature in all its ramifications and kinds, Israel and Israel's doings are mentioned only incidentally when they come into contact with the kings of the East. Israel had no Apelles and no Phidias, no schools of philosophy or prominent representatives of statescraft. Yet, of all the nations of antiquity, this small and seemingly insignificant people have made the most lasting contribution to the make-up of the historic forces that have been guiding the destinies of mankind ever since. The literature and culture of even such nations as the Egyptians, Babylonians, and Assyrians are for the student of Christian civilization of little or no practical value, and may pass as interesting curiosities of history; but without Israel and the Old Testament the philosophy of history would be helpless.

Naturally the Christian feels even a deeper interest in the chosen people than any suggested by scientific history. Between the Old Testament and the New there is only a difference of degree, but none of kind. Christianity and its principles are the legitimate development and fruits of the germs in the Old Covenant dispensation. As St. Augustine says: "In Veteri Testamento Novum latet, in Novo Vetus patet." Christ according to the flesh was an Israelite, and the Christian Church is in possession of the spiritual inheritance which the chosen people, by a singular rejection of their historical antecedents, discarded. With the same great church father, the Christian says, "Amo omnes Judæos propter unum Judæum." It goes without saying, that the permanent interest which the Israel of to-day can claim must also rest upon his religious status, trend, and thought. An examination of the condition of the Peculiar People in these respects, and, on the basis of this, of their relation to the gospel, is a thankful task, and anything but a work of

supererogation. In modern Christian missions, both as theory and as practice, no problem presents more unique perplexities than does gospel work among the lost sheep of the house of Israel.

That a dispersion among all the nations and climes of the earth, such as is indicated by statistics, and the contact with so great a diversity of thought and life, should among the Jews in different parts of the globe produce a diversity of ideas and ideals, is not as surprising as the fact that, notwithstanding their having been strangers in strange lands for nearly two thousand years, they still retain the consciousness of being one peculiar people with an historic mission and work. That total amalgamation and absorption has not resulted from their being a people without a country for so many centuries is one of the most remarkable phenomena of history. Yet here it is again the religious factor that has proved to be such a bond of close and lasting union, and has resisted the process of national disintegration. Whatever may be thought of the intrinsic value of Israel's claim of being still the chosen people of God, designed and destined to communicate to the world the highest development of religion in its metaphysical monotheism and its ethics, certain it is, that it is this conviction in all sections and branches of Israel, and in all the schools and types of thought represented, which has united them, and enabled them to resist historic forces which, in the case of other nations, would have inevitably led to national extinction. The most potent factor in the spiritual and religious make-up of the Jews is the conviction of being the congregation of the Lord. This, and not the feeling of nationality, is the leading trait of their character. And this is the case, not only among the orthodox sections, who still adhere to the hopes of a Messiah and of an earthly millennium under his rule with headquarters in Jerusalem, but also among the most radical of moderns, who have completely broken with the past, but claim to find

in the idealized monotheistic teachings of Judaism the only religious system that can satisfy the highest demands of the heart and mind, even if these teachings are little more or nothing more than the vagaries of modern materialistic and uaturalistic science. Yet the existence of this consciousness, and the conviction of modern Judaism of representing a higher type of religious and ethical thought than that of other systems, notably Christianity, is one of the most important factors with which Christian workers must operate in their dealings with the lost sheep of the house of Israel. The Jews do not regard Christianity as a higher development of religion than their own, nor do they see in the New Covenant principles a development from the germs in the Old; but rather do they claim that Christianity is an erratic outgrowth of Jewish religious thought, and at most recognize in the New Testament writings a collection of writings essentially of the same character and kind as those found in the Mishna and other post-biblical Jewish literature. That a standpoint like this must materially affect the attitude of Israel, over against the claims of the gospel, goes without saying. That it makes the evangelization of the Jews one of the most difficult tasks in the whole field of Christian mission enterprise requires no demonstration.

Yet neither this all-powerful force, nor the fact that, as a Semitic and an Oriental people, Israel belongs to a family of nations one of the leading characteristics of which is an intense conservatism that recognizes no higher law than the *semper idem*, has made the chosen people absolutely armor-proof to influences from without, even in the sphere of religious thought and life. There are examples in history of other Semitic peoples having radically changed, through foreign influences, their religious beliefs and culture. It is practically settled among scholars that the civilization and religion that find their expression in the cuneiform inscriptions of the Tigris and Euphrates valleys are not Assyrian



or Babylonian in origin, but largely taken from an older Turanian or Accadian people. Again, early in the Christian era the Semitic Ethiopians so fully gave themselves up to the influences of Greek Christianity and Greek Christian culture, that the effects are strongly noted in even the language of the people. The Jewish mind, too, has from the beginning been anything but hermetically sealed to influences of this character. On the contrary, there existed from the very outset of their national existence a strong faction that was willing to compromise with other nations in this regard, and practised a pronounced syncretism. Idolatry was the besetting sin in the Old Covenant, and in antagonizing it the prophets found their hardest task. Even after the exile, when Israel ought to have become wise by experience, and when, to use an expression of the Jewish scholar Emaunel Dentsch, in his "Literary Remains," they returned "a pilgrim band," this propensity was abroad in the land. When Greek culture and literature followed in the wake of Alexander the Great, and revolutionized the thought of the East, strong factions of the Israelites too yielded to this power, and "Hellenism" found able and many representatives among them also. The tendencies of thought and life that become embodied in the Sadducee sect, and found their expression in such literary lights as Philo, of Alexandria, show best to what a degree this new departure had affected the thought and mind of Israel. The various trends and tendencies and schools that prevailed in the religious life of Israel in the New Testament era were by no means the normal development of premises found in their sacred records or in their history, but, many of them, were exotic, and adopted as a consequence of contact with civilizations that had developed on a soil other than that from which Israel had sprung.

These lessons from history will aid materially in understanding the Israelites of our own day and date, particularly

in their relations to the gospel. In discussing the trend and tendency of the religious thought of modern Judaism, a sharp distinction must be made between the Jews of the East and those of the West. The latter have, in this century of emancipation, for the first time in history been placed on an equal footing with their Aryan neighbors in the great struggle for existence. Legal and social restrictions that confined the activity of the Jews to certain sharply defined spheres have been entirely removed in Western Europe, the last bars falling during the revolution of 1848. Since that, avenues and callings and professions have been opened to them which formerly were not, although even to the present day prejudice and customs have erected but firm walls where these no longer exist in the eyes of the law. The result of the opening of these opportunities has been that the thought and life of the Western Jew have compromised with the thought and life as exemplified in modern culture and civilization. It was at once recognized, that the religious sentiments and ethical ideas traditionally developed from the historic foundations of post-biblical Judaism, could not be brought into harmony with the basal principles of a civilization that had grown out of diametrically different national and religious antecedents. If the Israelites were with any prospects of success to enter upon a competition in modern civilization, it would be possible only on the condition that they sacrifice some of the landmarks of their faith and system of beliefs, and in that way adapt themselves to the surroundings of which they were now permitted to constitute an integral part. It was this conviction that actuated the teachings of the philosopher Moses Mendelssohn (1729-1786), who correctly and properly is regarded as the father of modern reformed Jewish thought. Unfortunately for the Jews, they, for reasons that from an historical and psychological standpoint can easily be understood, did not recognize the fact that the most powerful and intrinsically the best and noblest factor in mod-

ern civilizations were the principles of Christianity. Modern civilization in so far as it is really a power for the betterment of the human race, is in all respects, and throughout Christian in character. This is the salt of the culture of our generation, and, whatever disintegrating factors may be at work, they are, one and all, of an antichristian, or at best unchristian, origin. This fundamental truth modern Judaism would not, and possibly could not, recognize. As a result, they made a compromise,—such as they have made more than once before in history, e. g. in the era of Alexandrian philosophy,—namely, gave up the best elements in their traditional faith, their worship of Jehovah as He is revealed in the Old Testament, and accepted the teachings of a Christless modern system of thought, thus receiving less than they gave up. As a consequence, the modern Judaism of the West, as a whole, is, at best, rationalizing, and often thoroughly rationalistic, and radically neological of the best elements in modern society and civilization; and between the various sections of Western Judaism there is, in this regard, a difference of degree, but scarcely of kind: while urging indeed their leading tenet of the absolute unity of God as the basis of every true religion, this tenet has really only a philosophical but not an ethical or spiritual significance in the complex of their teachings. As a vital or spiritual force, this great truth has virtually lost its power. In this regard modern Judaism has, if anything, emphasized the undercurrent idea characteristic of all the post-biblical teachings of the peculiar people, namely, centring their system in instruction and tenets, thus developing a formalism and stereotyped forms of dogmas that stand in little connection with the development and regeneration of heart and mind. It is not accidental that a traditional name for the synagogue is *Beth-ha-Midrash*, “teaching-house.” In the nature of the case, modern Jewish thought can be nothing but superficial, and cannot possess the intrinsic power of convincing and converting. The

Jews, indeed, sometimes claim that they voluntarily abstain from making propaganda for their religious system; but, in reality, the absence of positive elements in their present views is the reason why Judaism has ceased to be a missionary religion. It was not such in former generations, not even in the New Testament era, when proselytes were many and eagerly sought. Modern Judaism as represented in the West, suffers as a religious system from innate weakness, and therefore has been compelled to give up one of its historic prerogatives, that of attracting to it great and truth-seeking minds. The claim frequently urged, that the teachings of the Judaism of the day, which finds a kindred system in vapid Unitarianism and Universalism, represent the highest possible type of religion, in the acceptance of which modern religious thought must find its ideal and only satisfactory conclusion, is a singular illustration of empty-minded self-sufficiency and self-deception.

This attitude of modern Judaism in reference to modern culture has antiquated the old historical division, current especially since the Middle Ages, into Sephardim, or Spanish Jews; Ashkenazim, or German Jews; and Mograbim, or North African Jews. These names are, however, yet retained. Sephardic congregations, numbering in all some three hundred thousand souls, are found in Italy, Greece, Turkey, Asia Minor, Palestine, North Africa, and to a less extent in France, Holland, Germany, and England. The Ashkenazim number more than six millions, and are found chiefly in Germany, Austria, Russia, and Poland, but are found also in the Orient, France, Italy, Holland, Scandinavia, England, and North America. The Mograbim number about one hundred and sixty thousand souls, and are found in North Africa and Palestine. The modern division into liberal and conservative Jews naturally does not run parallel with these old divisions just as little as the divisions between liberals and conservatives in the Protestant churches run

parallel with the historic division into denominational camps. Nor have the modernized Jews all to the same degree or extent assimilated elements from the world of thought of non-Jewish nations. This section is divided into Orthodox and Reformed Jews. According to Lic. Dr. Gustav Dalman, of Leipzig, the editor of the eleventh edition of Delitzsch's Hebrew New Testament (upon whose shoulders have fallen most worthily the mantle of the veteran prince of Old Testament commentators both in regard to post-biblical Jewish literature and in regard to the questions and problems of gospel work in Israel), in the *Nathanael*, the bimonthly Jewish mission edited by Professor Strack, of Berlin, 1891, p. 5, the orthodox Jews adhere to the rabbinic tenets, but in a purified and modernized form, freed from the objectionable features as adhered to by the old orthodox Jews in the form in which it is codified, particularly in the famous legal code compiled by Joseph Caro (died 1575), called "Shulchan Aruch." The orthodox among the Western Jews also retain the Hebrew in their liturgical services, but ordinarily use the language of the country in their sermons. They still, to a greater or less extent, hope for the fulfillment of prophetic prediction in the shape of a carnal Messianic kingdom, with headquarters at Jerusalem, and extending to the corners of the earth. It is chiefly among this class that the nationalistic movement, which has become quite prominent in certain Jewish circles of late, looking to a re-establishment of the people as a nation in the land of their fathers, has found the warmest advocates. The Reformed Jews have practically broken with the laws of Moses, and especially with the Talmud and the entire post-biblical phases of Judaism; they employ the language of the country in their services, and consider themselves thoroughly modernized citizens. As a rule they have given up their faith in supernatural revelation, and are thoroughly saturated with the idea of Israel's ability, by a natural development of its native abilities, to produce

the highest type of religious and moral truths. "Not a few," says Dalman, "have lost all faith in religion and are exponents of the purest materialism, and are characterized by religious indifferentism and an hostility to all positive Christian ideas and civilization." Just what the numerical proportions of these two branches are in Europe it would be hard to say. The latter is, without any doubt, rapidly extending its conquests among the Jews, one of the results of which was the formation, by the less radical, of an organization, with headquarters at Frankfort-on-the-Main, for the purpose of maintaining the more conservative synagogues. For practical purposes the Radicals, or Reformed Jews, are the only ones that come into consideration in discussing the bearing of the modern Jewish elements in the peoples of Western Europe. Having broken completely with the past, and feeling himself an integral part of the people in the midst of whom he lives, the Reformed Jew is really the only active agent of his people in the thought and life of the times. The other more conservative elements live largely in and for the future; he lives intensely in the present, and seeks to make his influence felt in every possible way. Modesty is not his forte. In discussing the Jewish problems of the day, for practical purposes he alone must be taken into consideration.

What prospects has the Christian gospel worker in tilling spiritual soil like this? Experience has shown that he has little in dealing with the advanced Reformed Jew. The occasional convert from these quarters is only too often prompted by impure motives, notably the gain of social, political, or other preferment. The example of the gifted but godless poet Heinrich Heine is a sad commentary on this sad fact. Yet among the most conservative elements, also, of Western Judaism, there have been many Nathanael and Nicodemus souls who have been won for the gospel truth. Dalman, a very conservative scholar, thinks that since the beginning of the present century nearly one hundred and thirty thousand

Jews have been baptized, although he is convinced that there has been a good deal of chaff in this wheat. Pastor J. F. A. de le Roi, a leading authority, and the author of the standard work on this subject, entitled "Die Evangelische Christenheit und die Juden," estimates the number during the period at more than one hundred thousand. It is true that in most Jewish circles it is regarded as an axiom that a Jewish convert to Christianity is, *eo ipso*, a hypocrite, and can have been influenced only by hopes of profit or preferment. Facts show this claim to be the product of the blindest prejudice. Not a few of the brightest minds in the Christian world of scholarship and work were children of Abraham according to the flesh. We need recall only such cases as that of Neander, the father of modern church history; of Philippi, the leading conservative Lutheran dogmatician of this generation; of Caspari, the brightest among modern scholars in theological Norway; of Edersheim, the Hershells, and Saphir in England; of the Pick family in Austria. De le Roi, in the second volume of his work, already mentioned has given a long list of names of prominent converts among the theologians, scholars, jurists, physicians, writers, artists, etc., in Germany and other countries of the Continent; and in the third volume gives those of England. Facts like these testify aloud, that among the lost sheep of the house of Israel, also, the gospel of Jesus Christ is still a power unto salvation.

In recent years, however, the attention of mission workers in this field has been turned, more and more, to the Eastern Jew. Here we find a man of an altogether different type from his Western coreligionist. The Jew of the Orient is a traditionalist to the core. The Talmud is the sum and substance of all wisdom, human and divine. Education from the *Cheder*, or elementary school, up to the rabbinical seminaries has but the one aim of determining the details of duties and prohibitions according to rabbinical law and statute. The Eastern Israelite not only sees in the advanced ideas of

his Western coreligionist an heretical departure from the historical standards of his faith, but his mind and heart are hermetically sealed to influences from non-Jewish sources. He has not to any perceptible degree been affected by the historical developments of the last dozen and more centuries. He is in every respect the modern representative of the Pharisaism of the New Testament era. These do not, indeed, in all particulars represent one solid phalanx of adherents of petrified religious formalism, but their common substratum of faith in all the sections—in the Chasidim, or pious party, the adherents of the Jewish Pope of Sodagara; in the Karaites, or Protestant Jews, who refuse to accept the Talmudic superstructure of the Old Testament—is an intense religious conservatism. Dalman states that formerly the Old Orthodox Jews of the East were divided into two groups; the Perushim, or Milhnagedim, and the Chasidim. The former are the Talmudists of the most rigid kind; the latter lay chief stress on the latter forms of traditional teachings as contained in the Kabbala, or the mysticism and theosophy of Judaism. This does not mean that the one party antagonizes the tenets of the other, but only that they emphasize different phases of the one common teaching and custom and ceremonies. They represent different phases of the one type of religious thought. In conformity with this traditionalism, they have also retained the sacred language of the Old Testament, using the so-called "Jargon," i. e. a composite of Middle High German with other, chiefly Slavonic, elements, in conversation and intercourse and to a certain degree in their literature, but employing for the latter purposes chiefly a fairly classical Hebrew. Indeed it is not only through the medium of the sacred tongue that they are open at all to outside influences of new thought. The most successful agent in the regeneration of thought that is going on at present in certain circles of Eastern Judaism has been the Hebrew translation of the New Testament, prepared by Professor Delitzsch, of



which fully seventy thousand have been used to a good purpose in South-eastern Russia and other Jewish centres.

For the gospel cause these Eastern Jews still present the most encouraging field. For them, at any rate, religion is yet a positive factor and force: it is the main constituent element in the intellectual and spiritual make-up. They still fear Jehovah, and hope longingly for the redemption of his promises and for the establishment of the Messianic kingdom. If it can be shown them that these promises have already been redeemed, and that the Messiah has come, they are won for the gospel truth. That this truth is beginning to dawn upon at least some sections of this benighted people is apparent from the Christward movements which have arisen spontaneously in their midst, and which are all based upon the central truth that Jesus of Nazareth is really the Messiah promised to their fathers, and that the rejection of him by the Jews is the capital mistake of their history. In the by the Jews is the capital mistake of their history. In the whole world of modern religious activity there is probably none that in uniqueness and interest surpasses these agitations among the Eastern Israelites. They are the most remarkable phenomenon in this the greatest missionary century since the apostolic era.

The oldest among these is that which is headed by the pious lawyer, Joseph Rabinowitz, of Kishneff, in Bessarabia, Southern Russia, whose participation in the World's Congress of Religions at Chicago drew special attention to this work. It was in the spring of 1884 that the enthusiastic friend of Abraham's children, the lamented Professor Delitzsch, surprised the religious world with the publication of a small pamphlet in Hebrew and German, entitled "Documente der national-jüdischen Christlichen Bewegung in Südrussland." It brought the first intelligence of a band of Israelites who had accepted the New Testament revelation as the completion and fulfillment of the Old, and of Jesus

Christ as the Messiah promised and predicted by the seers of old. The movement aimed, and aims, at the organization of a national Jewish church, in which, with a full acceptance of the doctrines of Christianity, the Jews can nevertheless retain their national peculiarities, such as circumcision, the observance of the seventh day, and the like. The new Jewish Christians aim to be both Jews and Christians, the former in national traits, the latter in religious convictions. They do therefore not propose to unite themselves with any of the existing church bodies, but to organize a Christian church among the Israelites. Rabinowitz himself was baptized in Berlin by Professor Mead, of Andover, Mass., and is on all fundamental points a pronounced evangelical Christian, marked by a strong piety. These convictions of the truth of Christianity he attained solely by the study of the New Testament, while in no way or manner influenced by the activity of Christian gospel workers. The conviction flashed upon him as he sat on the Mount of Olives, overlooking Jerusalem, with the New Testament which he had taken with him as a guide-book to the Holy Land, open before him. To characterize the movement, it will suffice to quote from the theses which Rabinowitz issued when he first began to proclaim the gospel. Among them are the following:—

Thesis 8: “In order to attain such a regeneration [of Israel], we need a helper, a physician, whose person and medicines have been found reliable.”

Thesis 9: “In order to find such a person, we must look among the descendants of Jacob for a man who loves Israel, and who has given his life for the sanctification of God’s holy name, and for the sanctification of God’s holy law and the prophets; a man who is known to all the inhabitants of the earth, on account of the purity of his soul, and his love for his people; a man who lived at a time when Israel had already taken upon itself the traditional law, and had already been scattered among the different nations of the

earth; a man, who, on the one hand, understood the proud hearts of his Jewish brethren, their pride at being the descendants of Abraham, Isaac, and Jacob, who were blessed of the eternal God, and who understood their pride at having received from Mt. Sinai the law, but, who, on the other hand also, could see through their great stubbornness and their propensity, in days of prosperity, to throw aside the living God, and choose for themselves false gods, namely, the love of money, and the control of their brethren through science and mammon."

Thesis 10: "The man who unites in himself all these characteristics we have, after a thorough examination of all the books of history of our people, the children of Israel, found in the one Jesus of Nazareth, who was slain at Jerusalem before the destruction of the last temple."

"Jesus, our brother," became the watchword and war cry of the new congregation, which in its "Articles of Faith of the National Jewish-Christian Jewish Congregation of the New Testament" and elsewhere has clearly shown that it accepts the fundamentals of Christian doctrine. Thesis 9 of this latter document closes with these words:—

"He [i. e., Christ] it is who rules over the house of Jacob eternally, and His kingdom has no end. He has suffered, and has been crucified, and has been buried for our salvation; He has arisen again from the dead, and lives, and, behold, He sits at the right hand of our Father in heaven."

The literature of this movement is quite large, and is published mostly in German.\*

Two other movements of the same kind have been started elsewhere in Oriental Judaist circles, both of them independently of each other and also independently of the Kishneff movement. One was reported from Tomsk, Siberia, inaugurated by a Jewish exile merchant, Jacob Zebi Scheinmann, of which Delitzsch gave an account in his

journal *Saat auf Hoffnung*, April, 1887. Unfortunately this reformer has not remained true to his mission.

A third movement of this kind is that of the venerable Rabbi Lichtenstein, in Tapio-Szele, Hungary. While at first his publications did not show that decided adherence to Christianity so marked in the words and works of Rabinowitz, Lichtenstein has in recent months come out more boldly for Christ and his cause, but has not yet been baptized. He has, however, not yet consented to be baptized.

What the outcome of these movements will be, only a prophet and a prophet's son can foretell. Statistical reports are either not to be had or are not altogether reliable. Their chief interest for the present lies in their character, in the quality rather than the quantity of the agitation. It really seems that they indicate the first rays of the rising of the Sun of righteousness on Oriental Judaism also.

Mission enterprise in this department feels correspondingly encouraged. According to the latest and best reports, those furnished by Dalman, there are 55 societies engaged in the mission work among the Jews, having in their employ 399 missionaries, at 127 stations, and an income of 1,935,325 marks during the year 1891. England leads all the rest in this work, although many men in the employ of the English societies are Germans. The British Isles have 16 such societies, engaging 334 men, at 84 stations, with an income of 1,602,100 marks. The other societies are found in Germany, Switzerland, Netherlands, France, Scandinavia, Russia, America, Palestine, and Australia. The greatest interest in the theory and problems of Jewish mission work is shown in Germany, especially in Leipzig, where the seminary for Jewish mission workers is found, established by Delitzsch, and revived by his able young assistant, Pastor Faber, formerly a Jewish missionary in Southeastern Russia. Professor Strack's work in Berlin among the students has

also had excellent fruit. At no fewer than nine German and Scandanavian Universities, there are *Instituta Judaica*, organizations among the students established for the purpose of arousing an interest in this work and of studying post-biblical Jewish literature. Both at Leipzig and Berlin these *Instituta*, which are a revival of a movement of this kind established a century ago at Halle during the pietistic era by Callenberg, have publication interests, and have issued quite a lot of good literature in this line, both for the theoretical and practical study of the intricacies of the problem. And of these there are many.

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## A SHORT HISTORY OF PIETISM.

BY REV. P. A. PETER, WEST BALTIMORE, O.

### CHAPTER IX.

**A. H. Francke in Halle. Spener in Berlin. Baron Canstein. Relations Between Halle and Berlin. Degeneration of Pietism. Controversy Between Francke and Mayer.**

Spener's career as leader of the Pietists was beginning to come to a close and August Hermann Francke was becoming prominent in the new religious movement. We will take a view of the scenes of Francke's activity, Halle and the University. He began his labors under very auspicious circumstances. At Halle he met his old friend and former associate, Breithaupt, also Baier, who although belonging to the orthodox party, was a man of irenic disposition, and put no great obstacles in the way of the Pietists. Breithaupt in 1695 became involved in a controversy with the erudite but eccentric Prof. Thomasius and left the University. Paul Anton succeeded him. When Francke in 1698 became Professor, all the members of the theological faculty belonged to the pietistical party. There were professors in the other

faculties, who although not Pietistic themselves, were favorably disposed toward the new movement and opposed to the old ways in Church and State.

In 1697 Francke delivered a discourse on the False Prophets. The ministers of Halle thought that this sermon was aimed at them and brought complaint against Francke for defamation of the ministry before the Consistory. Francke answered that in his sermon he had expressed himself in general terms and had refrained from all personal allusions. However he said in his public vindication, that the ministers of Halle did not preach to the edification of their hearers and mentioned instances showing that they treated of matters in their pulpits that should not be mentioned there. An investigation was ordered by the Elector and a committee appointed to adjust the dispute. The committee brought about an agreement favorable to Francke. The ministers admitted that the doctrine taught by the Professors was in harmony with the Word of God and the Confessions of the Lutheran Church and Francke expressed his regret at the offence taken by the members of the Ministerium on account of certain expressions of his, which, he said, it was his duty to make. In a writing to the Magistracy of Magdeburg, of September, 1700, ratifying the agreement mentioned above, the Elector declared it to be his conviction that the theological faculty of Halle was pure in doctrine and zealous in promoting Christian knowledge and pious conduct among the students. He earnestly prohibited the pastors at Halle calling the Pietists "Perfectionists," "New Saints" and the like in the presence of their assembled congregations.

From that time on Francke and his associates were in possession of the field and there was no longer any opposition to Pietism in Halle. The great aim of Francke as theological professor was to train up his students in true piety. He said that without piety of the heart theology is degraded into a mere philosophical system of sacred things.

He led the students into a more thorough understanding of the Holy Scriptures by a close study of the old languages and constantly lectured on the books of the Old and New Testaments. His method of instruction was eminently practical, instructive and edifying. He encouraged meetings of the students for the reading of the Bible in the original tongues. Even his literary labors at the University were made to serve a correct understanding of the Bible and the promotion of true piety. Breithaupt and Anton labored in perfect agreement with Francke in training the young men committed to their care in the spirit of Pietism.

By a marvellous dispensation of Divine Providence, Prof. Francke obtained great influence over the rising generation by the establishment of his Orphan Asylum and other institutions at Halle. The founding of these noble institutions was a glorious episode in the history of Pietism. Francke had abundant occasion to observe that the intellectual and religious training of the children of the poor had been hitherto sadly neglected. In order to bring about a reform in this respect, he put up a collection-box in his house to gather money for the education of the poor. At the end of three months he found four dollars and 16 groschen in his box. "That," said he, "is a good honest capital. I must commence something great with this sum,—I will begin a school for poor children with it." He opened a school-room in his own house, bought the necessary books and appointed a poor student to teach the children two hours daily. Some of the citizens of Halle sent their children to this school and paid for their tuition. In a short time the school-room was too small and Francke rented two more rooms. When he saw that the poor orphans were thrown into bad associations after school hours, he determined to establish an Orphan Asylum. Not long after forming this good resolution, a friend gave him 500 dollars, for the poor, with which amount he began the Orphans' Home. Shortly after, having re-

ceived some free-will offerings from friends abroad, he purchased a suitable building and permanently established an Orphans Asylum and Charity School. In 1698 he laid the foundation of the main building of his noble institutions. Shortly after Francke's death in 1727 these institutions consisted of 1) the Normal School with 82 pupils; 2) the Latin School with 400 pupils; 3) the German city schools with 1725 boys and girls; 4) the Orphan Asylum with 100 boys and 34 girls; 5) the dining-rooms for 251 students and 3600 charity pupils; 6) Francke's residence, drug store and book store with 53 persons; 7) Female Institute with 23 ladies. The Encyclopedia Britannica (Vol XI., p. 395) says of the present condition of these institutions: "The *Franck'sche Stiftungen*—founded in 1691 by August Hermann Francke, a bronze statue of whom by Rauch was erected in 1829 in the inner court of the building—embrace an orphanage, a laboratory where medicines are prepared and distributed, a Bible press from which Bibles are issued at a cheap rate, and a number of schools of various grades, viz., a Latin school, a higher real-school, a citizen school, a higher female school, and a free school, attended in all by over 3000 pupils."

Francke's system of education not only embraced the elementary branches, but all those branches necessary to prepare pupils for entering the University. His Normal or pedagogical school was not only attended by young people of Halle, but also by young noblemen from abroad. His plans for improving the education of the rising generation extended far beyond the confines of Halle, for he sought to better the schools everywhere and to bring the youth of Germany under the influence of sound and pure Christian knowledge and piety. In order to execute his plans for reforming education, he carried on an extensive correspondence with prominent educators in Germany and Holland. He even contemplated the founding of a National Normal School for Germany.



Another great object of Francke's activity was the cause of Missions. The pious Frederick IV. of Denmark had determined to send missionaries into his East Indian possessions and requested his court-preacher Lützens to ask Francke to propose suitable men for missionaries. The first men thus recommended by Francke were Heinrich Plütschau and Bartholmäus Ziegenbalg, who accepted the call as missionaries. They arrived at the coast of Malabar, July 9, 1706. Thus a new sphere of activity was opened for Francke, who collected money for the mission, carried on an extensive correspondence with the missionaries, established a printing office in Halle for publishing books and tracts in the Tamil language, and published in 1710 the reports of the missionaries. He was very grateful to God for this extension of his usefulness and sometimes related to his friends that he often prayed whilst walking out in the open air, "Lord, give me children, born as the dew from the womb of the morning, and numerous as the grains of sand on the seashore and as the stars of heaven that cannot be counted." Thus the work of Foreign Missions was controlled by the powerful influence of Pietism.

Francke was also very active in bringing the Bible to all classes of people. A printing office for publishing Bibles was established by the Baron von Canstein in Halle, about 1710 at the Orphans Asylum. The pious Baron had been awakened religiously some time before, chiefly through Spener's influence and now belonged to the inner circle of the Pietists. He was very active in circulating the Word of God among the poor. By his liberality to the *Collegium Orientale*, John H. Michaeli's edition of the Bible in Hebrew was published at Halle. He even gave more for publishing a cheap edition of the Holy Scriptures in German for the poor. He proposed stereotyping, so that the Bible could be printed with far less expense than in the ordinary way and suggested that a fund should be raised by voluntary gifts.

and donations for printing and other expenses. The plan succeeded and in 1712 the first edition of 5000 copies of the New Testament appeared and shortly thereafter the whole Bible. A third edition was printed in 1713 and the price was put so low that the Bible was within the reach of the poorest person. The work was done at the Orphans Asylum and Baron Canstein committed the right of publication to that institution by a special act or charter. Thus the Word of God became a chief factor in the Christian training of the youth of Germany and Canstein's Bible House stood in organic connection with Francke's institutions at Halle.

When we consider the great activity of Francke and compare it with that of Spener, it appears to us that the former labored more than the latter. But the conditions under which each labored were different. Spener had inaugurated the new movement and at the beginning had bravely met all opposition to it. Hence it was that he was so prolific a writer of controversial articles. Meanwhile a province of Germany had been won for the cause of Pietism and a place found which was destined to become the nursery of the new movement. This place was Halle. Here was the scene of Francke's restless activity and here it was that he trained the young men committed to his care, who in the future were the instruments in disseminating Pietism throughout Germany. It was thus that Francke's activity became greater than that of his spiritual father, Spener. The latter, without the least trace of envy freely admitted this, and availed himself of every opportunity to augment the influence of Francke and to aid him in his labors. From that time on Spener was the fearless apologist of Pietism, whilst Francke was the real leader of the movement. They were closely connected in their efforts and labors in behalf of the purposes and objects of the cause which lay so near to their hearts, as their correspondence shows. It is worthy of observation to note, that Spener always manifested himself

as a safe and conservative leader, who was able to hold the restless spirits in check, and who saw to it that cautiousness and circumspection were employed in furthering and advancing the cause of Pietism. Thus for instance he once wrote to Francke in great agitation that he had been informed that he (Francke), and Freylinghausen had introduced the custom of breaking the bread and holding Communion in private houses and that these new customs gave occasion to the opponents of Pietism to charge the Pietists with creating disorder. This scrupulous conscientiousness on the part of Spener distinguished him essentially from his friend Francke. Spener had not the courage to attempt changes in some matters pertaining to the order of the Church, because he was afraid of the consequences. Francke was of a different cast of mind, bold and aggressive and cared but little for consequences. Spener often considered it his duty to curb Francke's fiery zeal and the latter did not always receive Spener's warnings with due patience and meekness. On one occasion Francke went so far as to call Spener's carefulness a weakness. He became restive under Spener's warnings although he greatly honored him, and said that his admonitions to be careful had a depressive influence on the Pietists.

Notwithstanding Francke's zeal, aggressiveness and utter disregard for consequences Spener was always ready and willing to aid him with his influence over the Elector, the members of the nobility, and the officers of the electoral government. It appears however that Spener did not at any time enter into very intimate relations with the Elector himself, although the latter was by no means hostile to the cause of Pietism. The reasons for this were that the Reformed electoral court considered the new movement a protest against the positive and uncompromising type of Lutheranism prevalent in many German countries. Danckelmann, the electoral Prime Minister, was favorably disposed toward

Spener. The latter also stood in friendly relations to the privy Counsellors Von Fuchs and Von Schweinitz. Spener was also an intimate friend of the two Barons Von Canitz and Von Besser, as well as Baron Carl Hildebrand von Canstein, who was so intimately connected with the progress of Pietism and one of its most zealous propagators and defenders.

The Pietists were not averse to accepting the aid and protection of distinguished members of the nobility. In fact they have been reproached with unduly trying to gain the favor and influence of such prominent noblemen as Baron Canstein and many others of equal standing and character. It was commonly said that the Pietists formed a *coterie* and were always trying to get protectors of high rank and great distinction. There is some truth in this declaration, but it would be wrong to reproach the Pietists on this account. They believed it to be their duty in advancing their cause, which they considered as the cause of true piety, to gain over to them great and influential persons and thereby the masses of the people. Looking at the matter from this standpoint, Francke held it to be his duty to inform his friend Spener of all that took place at Halle and to ask his advice, and Spener not only asked such information from Francke because he felt a warm personal interest in the cause, but also because he desired to advance it among the higher circles of society. It is evident from the correspondence of these two leaders of the Pietistic movement that Spener always made it a point to represent the cause in its most favorable aspects to the court and the officers of the government. Therefore he often held in check the aggressiveness of Francke and other leaders. But he was ready at any time to encourage the Pietists and to aid them with his counsel through his connections with the nobility. Baron Canstein always stood at his side to aid the cause by his influence, his counsel and his money, which he freely gave for Francke's institutions at Halle.

At the close of the reign of King Frederick I., a great agitation was inaugurated against Pietism. Two Prime Ministers, favorable to the movement, had been deposed and severe edicts were issued in 1711 against the holding of conventicles. In March 1712 Canstein had a lengthy interview with the Crownprince and warmly defended Spener. Shortly before the King's death the Queen had become sad and melancholy and Francke and Pastor Porst were accused of having brought about the distressing condition of the noble lady. It was even reported that Porst would be arrested and imprisoned at Spandan. But after the death of the King the dangers which threatened Pietism were quickly dispelled. It required considerable tact to keep up a favorable opinion among the people for the Pietists. Spener himself was accused even by such fairminded and moderate men as Leibnitz of partisanship and an undue attachment to the pietistic *coterie*. Several princes and princesses had become protectors of the Pietists and a considerable number of nobles not only filled the vacant pastorates with pietistic preachers, but also promoted them to higher offices. Spener, Francke and Canstein kept up a continual correspondence with the most prominent leaders of the movement in Germany. Thus Pietism became a power and its opponents were well aware of this fact and feared it. They looked upon Pietism as a movement dangerous to the Church and opposed it vigorously.

Having become such an important factor in the life of the Church, the peculiarities of Pietism manifested themselves in the manner in which pietistic pastors conducted their office and in the management of the congregations. Unfortunately, the majority of the preachers were not as prudent, judicious and conservative as Spener. They looked upon the Church of that day as a spiritual Babylon and gave the ecclesiastical authorities much trouble. They constantly complained that they could not exercise proper discipline in

the confessional and would not tolerate thing commonly considered indifferent, such as dancing, attending theatres, playing cards and the like. Many persons would no longer attend public worship or commune in congregations in which, as they supposed, unworthy members and communicants attended services, or because the pastors of such congregations were not in their estimation converted persons. So there were perpetual conflicts between the Pietists and the church-authorities and the latter did not always exercise proper judgement and discretion in the matter. The natural consequence was that many Pietists drifted away into Sectarianism and Separatism, so that Spener deplored the lamentable fact that overzealous and extreme followers of the cause did it infinitely more harm than its open and avowed opposers. Some fanatical, pietistic preachers gave cause for grave complaints. Thus for instance, a minister named Mercker, of Essen, publicly declared that every good and faithful Christian had the right to teach and preach as well as a called minister, that any believer had the right to administer the sacraments, that the ministry had no right to announce the forgiveness of sins and that members of the Reformed and the Mennonite churches should be admitted to the communion of the Lutheran Church. It is true, that the Faculty of Halle declared itself opposed to Mercker's principles and measures; but as he had formerly stood in friendly relations to the Pietists, his errors were charged to them. Another pietistic minister, named Römeling, pastor at Harburg, who had formerly been a fanatical opposer of Pietism, adopted their views about 1705, and became a zealous advocate of their cause. He taught that an unconverted preacher could not rightly preach the Word of God, that ministers could not forgive sins by virtue of their office, that baptism does not effect regeneration and is merely its sign, to be administered only to those who are already in a state of repentance and faith. Not all

of these errors sprang from Pietism, but Römeling had formerly been connected with the Pietists, and his example was cited to show that this new movement made a person susceptible of adopting all errors.

Römeling left Hanover, attaching himself first to the Separatists at Altona and then to the fanatical sect of the "Angelic Brethren."

In all these sectarian and fanatical manifestations, the opposers of Pietism had reason to continue their opposition to it and the more so when both Spener and Francke failed to earnestly warn their followers against such fatal errors as taught by Separatists and other fanatics. The principal attacks of the antagonists of Pietism were still directed against Spener, who was always prepared to reply, whilst Francke did not greatly concern himself about such controversies. Once only, when he attempted to show, that in a few passages of Luther's translation of the Bible, an improvement could be made, did he become involved in a controversy carried on by means of the pen. A certain Magister Knoblach of Wittenberg and the well-known enemy of Pietism, Pastor Mayer, then Professor at Greifswalde attacked Francke very violently in writing. But Francke, although not troubled in the least by these attacks, was not slow in answering his opponents.

Spener died February 5th, 1705. He had already been seized by a violent sickness in the month of June, 1704, and feeling that his end on earth was fast approaching, he called his friends in the ministry around him, bade them all an affectionate farewell, assuring them that he sincerely held to the Confessions of the Lutheran Church and to the hope of a general conversion of Israel, a brighter and better future of the Church of Christ on earth and to his firm belief in the Millenium. In order to outwardly manifest his hope and belief he ordered that his lifeless body should be clothed in pure white and laid in a white coffin. He said that he did not

wish to take a single black thread with him into his grave, that he had mourned long enough on earth on account of the pitiable condition of the Church not only by wearing black clothing, but also in his heart and now as he was about to enter the Church triumphant, it was his will that his joyful death should be appropriately expressed externally by his white robe. And so this good and faithful servant of Christ departed for his rest above, in the glad hope that the Church militant would yet see a brighter and more glorious future.

After Spener's death the attacks against Pietism were chiefly directed against Francke. In 1706 Mayer published "*De nova abominanda pietistarum trinitate*," in which he did not hesitate to charge all the horrible teachings and practices of the notorious Buttlerite sect to the Pietists. Francke did not fail to answer to these utter falsehoods and to repel these miserable calumnies with righteous indignation. A second attack against Pietism was made about this time in a writing said to have been drawn up by a Swedish theologian, but probably inspired by Mayer. At any rate Mayer had this writing printed and circulated after having been informed that Francke's "*Guide to Christianity*" had been largely circulated and was diligently read by the Swedish troops that had marched into Saxony under the command of King Charles X. of Sweden. In this tract against the Pietists, all that was odious and abominable to Christians was charged to the account of Pietism in the most reckless and unjustifiable manner, without distinction or discrimination. This remarkable publication was arranged in questions and answers. In answer to the first question: "Who are the Pietists?" it is said, "They are fanatics, who under the form of godliness persecute the true Lutheran Church,—who overthrow the holy foundation of the Church and all true doctrines, as well as all salutary and necessary ordinances in harmony with God's Word,—who open the door of the Church to heretics of every kind and receive and



defend them, giving to each one liberty to believe what he pleases,—who by their hypocrisy bewitch poor souls, that they do not perceive their manifest lies and deceptions, like the idols of the heathens having eyes and seeing not, having ears and hearing not, following closely in the footsteps of their deceivers, with whom they hasten to eternal damnation.”

Mayer also charged the Pietists with saying that the Bible was not the Word of God, which indeed had been asserted by the notorious fanatic, Conrad Dippel, but not by the Pietists. A great many charges of a similar character, but all unfounded, were made by Mayer against the Pietists. All the vagaries and errors of the sectarians and fanatics of that day were charged to the Pietists.

The theological faculty of Halle answered the charges of Mayer against the Pietists with so much thoroughness and force that the latter in his reply answered in a more moderate spirit, and finally brought but one charge against the Pietists, namely that they had been far too lenient in denouncing the errors that had sprung up during the pietistic controversies of that day. It must be said that there was considerable truth in this charge. Mayer continued to antagonize Pietism, directing his attacks chiefly against Francke. He charged Francke with circulating mystical books and the charge was well substantiated. The Pietists of Halle put in circulation books that were manifestly unsound in doctrine as for instance the “Way of the Cross,” by Catharine of Genoa (born 1448, died 1510 and canonized by Pope Clement XIII in 1737).

## CATECHETICAL INSTRUCTIONS.

BY REV. J. H. SCHNEIDER, A. M., COLUMBUS, OHIO.

To instruct by questions and answers is by no means a modern system nor is it limited to the imparting of religious knowledge. Heathen philosophers, Hebrew sages, as well as Christian teachers employ this method. It is true that among us the term "catechumen" designates one who is receiving instruction in the elements of Christianity, it is true also that the catechism is found more frequently in the hands of the Lutheran pastor and teacher than of any others. This, however, does not conflict with the above statements. Long before there was a Christian church, and again long before Luther was born, this mode of teaching religion was employed.

## ITS HISTORY.

When Moses bids the Israelites to talk to their children about the mighty deeds of God, when Israel set their altars and their heaps of stone, so that these might cause coming generations to *ask* what these monuments meant, he was laying the foundation for catechetical instructions. When Jesus was sitting in the temple in the midst of the doctors both hearing them and asking them questions, He was engaged in catechetical instructions. Luke 1, 4, the Evangelist tells his most excellent Theophilus that he wrote his gospel so that the latter might know the certainty of those things, wherein he had been instructed.—"Catechized" in the original text.—Of the eloquent and mighty Apollos we are told that he was instructed—"catechized"—in the way of the Lord. Acts XVIII, 24, 25. The same is said by St. Paul of the Jews, Rom. II, 17, 18. From this it appears that catechetical instructions were in vogue among the people of God in the Old Testament times.

The New Testament era brought no change in this direction. We find repeated expressions which show that catechising was the usual mode of instruction. Paul says, I. Cor. XIV. 19: "yet in the Church I had rather speak five words with my understanding, that by my voice I might teach—"catechize" in the original—others also, than ten thousand words in an unknown tongue." Galatians VI, 6, the same apostle writes: "Let him that is taught—"catechize" in the original—in the word communicate unto him that teacheth—"catechize", in the original—in all good things." The apostles and their co-laborers were so fully engaged in teaching in this wise, both in public and from house to house, that Chrysostomus calls them "Catechists."—In the years immediately following the apostles, catechizing was carried on with zeal and with skill. At Alexandria Pantæmos and, after him, his illustrious pupil, Clemens of Alexandria, conducted a school for catechetical instructions. In the congregation at Carthage, Optatus Milevitanus gained renown as a catechist, while Cyrillus did the same in Jerusalem. The great Augustine did not deem it too trivial an employment to serve as catechist. The deacons and elders, as well as godly and qualified women, for example Macrina, were entrusted with catechizing those who were being prepared for baptism.

The matter which was taught embraced the fundamental doctrines of Christianity. The length of time devoted to catechizing varied, according to the aptness and previous knowledge of the catechumen, from forty days to three years. The desire was not to make the term as short but as long as possible. Cyrillus says, for instance: "Remain constant in the catechetical examinations, even though it be long, so that your heart may not grow negligent."

In the seventh century a sad change crept over the church in this respect as in many others. On the one hand, the zeal for executing the Lord's missionary command had

disappeared. As a result there were not many adults who needed catechizing, preparatory to baptism. On the other hand, then already the Bible was taken from the hands of the laity and very naturally the catechism went with it. When the pope had assumed full shape and form, catechizing became an almost altogether lost art. It is true, now and then some brave man would attempt to bring back what had been discarded. Thus, for example, the chancellor of the University of Paris, John Gerson, wrote what may be called a catechism. It was not, however, until the dawn of the Reformation had broken fully in upon papal darkness, that any thing of a marked and permanent character was done in the realm of catechetics. In 1529 the two catechisms of Luther were published and put into the hands of pastors, teachers and fathers. With such a history, it is not surprising that Lutherans are loth to give up catechetical instructions.

#### ITS ADVANTAGES.

The advantages which catechetical instruction offers are neither small nor few. By this method the teacher can "sound" his pupils. This enables him to ascertain where he must give further instructions. He will thus, on the one hand, not pass on when he may suppose a subject thoroughly understood which, however, is still dark to the learner, while, on the other hand, he will not spend time on topics which are clear to the catechumens.

As a steward over the mysteries of God, the pastor as a catechist has an opportunity to learn whether his catechumens are prepared to examine themselves before they appear at the Lord's table. The pastor who rightly realizes the responsibility of his office in this direction will readily see a great advantage in this.

While catechizing the pastor is brought into close con-

tact with the catechumen: He learns to know his weakness and his strength, his peculiarities and his preferences. This opens the way for a proper treatment of this person not only during his catechumenate but for after-life. The child is known to the pastor and therefore also the man and the woman are. The child which has answered the pastor's catechetical questions will gain such a degree of courage that it will go to him with the questions which perplex it in later days.

The catechumen is led by the questions propounded to him to think on the subject before him, and, since he must formulate an answer, he must think until the matter is clear to him. This obviates the general, vague and therefore mere temporary impressions readily produced by the purely narrative method of teaching.

Moreover, the catechumen is led to confess with his mouth what he believes with his heart. While it is not required that a Christian stand at the street corners and market places and there declare what he believes, it is certainly required that we confess our faith. Others are to receive me as their fellow-believer, I am to urge others to believe. How can this be done if I hide my faith and refuse to confess it? It is true, where real faith is found there will also be found a way to confess it. But is it not true also that many a Christian when attacked must with humiliation confess: "I know what I believe, but I can't express it." By proper catechising such persons would have learned to give the reason for the hope that is in them.

In order to obtain these advantages

#### SOME PREREQUISITES

must be found both in the catechist and in the catechumens. On the part of the catechist there must be a thorough mastery over the matter which is to be taught. How can a person

catechize, for example, on the Ten Commandments, while he is ignorant as to the use of the law in general and as to the contents of each precept in particular? Besides having in general the ability to catechize, the catechist must prepare for each catechization. If it requires research, reading and writing to preach to those of maturer minds and of a wider range of knowledge, should it be sufficient for a man who expects to feed the Lord's lambs to run into a church or class-room possibly ten minutes late and then for the first time think of the lesson or it may he ask the catechumens what part has been assigned them? It must not be surprising, if such "preparation" is followed by a process of torturing equalled only by the Inquisition. I fear that many a catechist has sinned in this particular. Just as every pastor's library should contain exegetical and homiletical helps so should it be supplied with catechetical literature. A little inquiry will show that there is a great abundance available. Every catechization, as well as every sermon, should be worked out. Some may do this mentally, I prefer much to have it done with the aid of pen and ink, not as though the questions and answers should be "cut-and-dried," but so that a certain aim is kept in view and every question leads a step nearer to this goal.

Besides thorough preparation in the seminary and in his study, the catechist needs a heart filled with faith and love, to the Redeemer and love to the redeemed. Just as little as he that is born blind can portray the beauties of color so little can the unregenerate, the spiritually blind, speak of the beauties of heaven, of the redemption, of forgiveness of sins, of faith. If there is no gratitude for the love poured upon us by the Lord, there will also be no real love towards our fellow-men and consequently no disposition to undergo all that thorough catechization requires. Show me a man whose spiritual life is low and you will at the same time show me a man whose catechization is dead, who is satisfied with

mere machine work. No wonder that his catechizations are a burden to himself and to his pupils. No wonder that he tries to get through as quickly as possible.

On the part of the catechumens there should be a readiness and an ability to learn. They should come with the intention of paying attention. They should be given sufficient time to learn what is before them. How can a child which has possibly never seen a catechism be benefitted by a catechization covering a half dozen or more pages of the catechism? How can such a child do its part, if it is at the same time over-crowded at school with secular studies and at home with music or "chores?" How can a class be rushed through the catechism in six or eight months, the meetings occurring but once a week? Catechumens who receive such treatment have not had a chance to learn. Besides giving the children ample time while attending instructions preparatory to confirmation, they should come with some knowledge of Bible-history. That they may have this, there should be *good* congregational schools among us. Since, however, there are many places where there are none, it behooves the pastor to see to it that the children be instructed in Bible-history before beginning the instructions for confirmation. This may cause extra work, but surely pastors should not curtail their work here. It will pay to spend the whole morning of every Saturday with the little ones, teaching them Bible-history and helping them to commit the text of the catechism.

These prerequisites being found, we are ready to look at

#### THE PROPER MANNER OF CONDUCTING A CATECHISATION.

It is evident that no catechetical lesson should be begun without prayer. Can a pastor attempt so important a work without thinking of the words: "Ask, and it shall be given unto you?" Singing from the church-hymnal should also be a part of the opening and closing services, where at all

possible. This is the case more frequently than some suppose. If only a few hymns are taken up, the children will soon help along and will feel all the more interested.

After the proper opening services, a short review of the previous lesson is in place. This is necessary in order to show how the different parts of the catechism fit and belong together. Now all is ready for the catechization proper. This should not consist of much "preaching." Where any lengthy explanations are needed, these should have been given when the lesson was assigned. The questions should be put in simple language. They should prompt to reflection and should require answers other than "yes" and "no" or those printed in the catechism. The catechist who simply reads the questions found in the catechism is not deserving of the name. Any child can hear the other recite what it has committed to memory. Of course, there is a time and place in the catechization to hear the text of the catechism together with the proof passages, but that does by no means constitute the catechization. While thoroughness should be the aim, it will not do to imagine that the catechumens are a class of theological students. The catechism dealing with the *chief* doctrines, it is not desirable to follow up every thought which may be suggested, lest while running out the limbs one forgets where the trunk is. This is true, for example, when the doctrines of erring churches are minutely considered instead of being mentioned incidentally. Care is also necessary lest some questions be put to children which belong to the sermon or better yet to the pastoral visit. This may be referred especially to the sixth commandment. It is true that pastors and preachers must cry out and not spare, but it is equally true that we dare not assume that all the children have fallen into gross sins of uncleanness. We may instead of putting a child on its guard suggest what it never thought of before. Where there is reason to suspect that a catechumen is guilty of sin against the sixth commandment,



a private conversation is fraught with much more good than a public catechization.

In catechizing the facts and illustrations furnished by the Bible-history should be utilized. It will give a concrete form to a truth and will thus enable a learner to grasp it much more readily.

Additional proof-passages should be called for. These should be looked up by the class. They will in this wise be made familiar with the Bible and will at the same time learn to see that the catechism and the Bible teach one and the same truth.

The catechization over, the lesson for the next hour should be assigned. This is by no means properly done by saying: "Study so many questions for next time." Here is the time for explaining. There may be words or expressions which the children do not understand. The proof-passages may need to be applied, so that the learner may see their force. The Bible histories which shall serve as illustrations should be briefly indicated. With this in advance, the catechumen has material and also directions for studying.

The closing should be with a short prayer, the benediction and doxology.

*What should be taken up* in catechetical instructions preparatory to confirmation depends upon circumstances. In most cases, no doubt, the catechism proper, that is, as the "Ohio Synod Edition," or some other, presents the matter in a somewhat amplified form, is all that can be properly handled. In exceptional cases time may be found to take up the Augsburg Confession.

*How long catechumens should attend instructions.* Where they have not attended a good congregational school, they should attend at least two years, coming the first year once a week and the second year from two to four times a week. Where this is not practicable, the course should cover more years. It is a sad mistake whenever the children

are confirmed before they have been thoroughly instructed. It is like building a house of sun-dried bricks.

*At what age* a child may start to catechetical instruction is easily answered. Let it go as soon as it can derive any benefit from the instructions. Keep it there until it has reached the age of at least fourteen years. It were better to have a child sixteen years of age than twelve and thirteen when confirmed.

#### AFTER CONFIRMATION.

Catechetical instructions should be continued in every congregation. In charges where there is only one congregation, Sunday afternoon or evening, just before evening services would be a suitable time. In charges composed of more than one congregation, the winter season in which the Sunday-school is discontinued in many places, furnishes an opportunity for catechizing the whole congregation.

In the same degree that we return to and abide by this time-tried mode of instruction, and use all earnestness to get our people interested in it, can we expect to lay firm foundations for the faith of our people and thus for the welfare of our congregations. Only in this way can we build bulwarks against the attacks of infidelity on the one hand and Rome on the other. As in the time of the Reformation and in the days of dead orthodoxy, so will proper catechetical instructions prove a blessing in our day. May God hasten the day when every Lutheran whether layman or clergyman will see this and act accordingly.

## SPIRITUALISM IN THE LIGHT OF INSPIRATION AND INVESTIGATION.

BY REV. S. P. LONG, M. M., COLUMBUS, OHIO.

One of the brightest jewels in the dark setting of this sinful world is Truth; and it is this jewel that the soul should seek and wear. It is claimed by the Spiritualists that the souls of the living can converse with the souls of the dead and that it has been discovered that "man enters the next world just where he leaves this, surrounded by the conditions that he has made for himself by his words and acts in this world and then in the other world goes on making his own misery or happiness by his conduct." Cf. *The Contrast*, p. 30.

If this be the truth or not the truth, the world should know it. When Christians want the truth they go to the Word of God; when man looks for fraud he investigates. Between these two lights we shall now look at Spiritualism.

Every church has a creed, printed or preached, and by that creed it must be judged; thus, spiritualism must be judged by the writings of its leading advocates, such as Karder, Sargent, Conant and Hull.

"What is the truth?" It is the truth that the Bible condemns modern spiritualism. Christ said: "He that believeth not shall be damned." Spiritualism says: "It matters not what we believe." Cf. *Flashes of Light*, p. 254. The Bible says over one hundred times that there is a devil; Spiritualism says: "The devil does not exist." Hull in 'All about Devils', p. 59. The Bible says: "Behold, I was shapen in iniquity and in sin did my mother conceive me;" again: "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" and again: "Except a man be born of water and of Spirit, he cannot enter into the kingdom of God. That which is

born of the flesh is flesh;" but Spiritualism "denies the old Church [Bible] doctrine of original sin." Hull, the Contrast, p. 16. Jesus says: "I am the Way, the Truth, and the Life, and no man cometh to the Father, but by Me;" Spiritualism says: "No Spirit will find a Savior to take his sins. All must meet their own record and be purged accordingly. No Spirit, and you will be one some day, ever will hear of a great white throne. There is none such that the oldest Spirits have ever heard of and some of them have been in the spirit world for millions of years." *Light of Truth* Feb. 24th, 1894. No, they never heard of a great white throne, and the liars never will. Spiritualists are in the habit of holding slates under a table in a dark room to receive written messages from the spirits. Here is one of their messages: "Question—Was Jesus any other than a brother of our humanity—a gifted and distinguished medium? Answer—No—none other—absolutely none other. He was the child of our great Father, God, and our brother, gifted as all God's children are gifted, according to their own capacities of reception. Whoever can receive largely, becomes largely gifted, and is able to give much unto those by whom they are surrounded. Jesus could receive largely from the fountain of wisdom and truth, and he becomes thus a shining light, not only to the age in which he lived, but that light that continued to shine down the ages, until to-day it is as radiant as ever to us." *Flashes of Light*, p. 48.

We shall have something to say about these slates hereafter; now we will consult a few spirits—not millions of years old. Let us see what Paul has to say: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. 1 Tim. 4, 1. Come, John, Apostle of love, tell us what thou thinkest of the Spiritualists who deny the Divinity of Christ. "Who is a liar but he that denieth that Jesus is the Christ. He is antichrist that denieth the Father and the

Son. Whosoever denieth the Son, the same hath not the Father." 1 John 2, 22. 23.

The Bible teaches that there is but one God—the Father, Son, and Holy Ghost; Spiritualism says: "These three imaginary beings are gods, or they are not; if they are gods, then they are three gods and not one." *The Contrast*, p. 218. The Bible says that Jesus laid down His life for us that we might live; Spiritualism says "No use for an atonement" *Contrast*, p. 17.

The Bible tells us that God has given His Church the means of grace—the Word and the Holy Sacraments; Spiritualism denies the "whole system of formal or ceremonial worship"—"the baptisms, the encharists, and other church ordinances." *Contrast* p. 25. The Bible says: "He that believeth and is baptized shall be saved" and promises us forgiveness of sins, the resurrection of the body, and a judgment day; Spiritualism denies "the possibility of the pardon of sin," "a future day of Judgment;" and says: "No Jesus nor any other person, ever raised an absolutely dead person to life." See Hull in *Contrast*, p. 40, 233, 234.

Light and darkness, fire and water, heaven and hell, God and Satan, are as much in harmony with each other as Christianity and Spiritualism. Infidelity is stamped on every principle of Spiritualism. Of course infidelity leads to idolatry. God hates idolatry. See first commandment; Isaiah 42, 8; Matt. 4, 10. He says: "Cursed be the man that trusteth in man; and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17, 5. Spiritualism makes a god out of man. Edmunds says: "The soul is a God of itself." At a national convention of Spiritualists in Chicago Mr. Pope said: "When we know that we are gods and that we have the power, we shall advance to that position in which we shall become judges." In a debate with a Lutheran pastor in Columbus, Hull said: "God has no attribute with which man is not endowed." But his attribute of omniscience

failed to tell how many dollars were in the pastor's pocket. One of the greatest spiritualistic writers, J. Davis, says: "God then, is man and man is God." Six thousand years ago Satan said: "Ye shall be as gods," and to-day Spiritualists tell the same old lie. From the quotations cited it is evident that well-informed Spiritualists will take the side of the devil every time. "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 uncorrupted God into an image like the corruptible man \* \* \* who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen." Rom. 1, 21-25.

The idolatry of Spiritualism is recognized at once, if we keep in mind that Spiritualists think they can commune with the departed. The idolatry of calling upon the dead through an old tin trumpet is enough to make an African heathen blush!

They not only pray to the departed, but praise them. Mattie E. Hull has composed a hymn book for Spiritualists. In her preface she says: "For years I have been tired of singing and of hearing Spiritualists sing the old, and sometimes meaningless Church songs." Here is her idolatrous doxology:

"O, blessed ones from upper spheres,  
Now as we separate, draw near.  
Guide us while in earth's paths we rove,  
And bind our souls in perfect love."

This so refreshes her after having become tired of singing:

"Praise God from whom all blessings flow;  
Praise Him all creatures here below;  
Praise Him above, ye heavenly host,  
Praise Father, Son and Holy Ghost."

I wonder whether Mattie E. Hull was tired of this grand, Christian Doxology when she heard thousands sing it recently in the Board of Trade in condemnation of Spiritualism and the praise and glory of God? There is an *insanity* about Spiritualism which the Bible also condemns. My space will not allow me to say much on this subject. Agnosticism is bold infidelity; Spiritualism is infidelity insane. One rule at all insane asylums is that lunatics must be truthfully told that they are crazy. Much as we dislike to hurt any one's feelings truth demands that we speak honestly. It is a well known fact that the returning spirits often peep and mutter and croak and jabber like Indians. When you examine a Spiritualist carefully you will find that he has a restless, Christless, unsatisfied, soul. Isaiah describes them thus: "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to the dead?" Chap. 8, 19. See also Rev. 16, 13, 14.

God condemns Spiritualism. See Lev. 19, 31; 20, 6, 27; Deut. 18, 9-12. Could there be anything more insane than for weak man to fight the Omnipotent God!

What insanity to show such disrespect for the dead! Spiritualists boast of the sublimity of their philosophy. What sublimity to see kings and emperors come back and jabber like Indians! What sublimity to hear Daniel Webster, the great orator, peep and mutter like frogs and scratch on the table legs like a pup! What is it but a mark of insanity to rake up the graves of our dead and expect to meet their souls in dark rooms in the company of fraudulent mediums!

But, says some one, are you not going too far? I am not. Hull says that ninety-nine percent of the mediums are frauds. He came within one of telling the truth.

Let us now turn the light of *investigation* unto Spiritualism. Modern Spiritualism dates back only a half a century. It was in December 1847 in the village of Hyder-

ville, New York, that the knockings began in the Fox family. Four months afterward appeared a pamphlet of 40 pages containing 21 certificates given chiefly by the neighbors, testifying that the spirits of the dead returned and little Margaret and Kate Fox were the mediums. We cannot here follow the history through these past fifty years, but suffice it to say that on the 21st of October 1888, the Fox sisters acknowledged that the raps of the spirits were made by the joints of their big toes. If Henry Seybert had known this, he would not have needed to give the University of Pennsylvania \$60,000 in 1883 to investigate Spiritualism. But the Commissioners did investigate it. They visited mediums and saw the "spirits" do things hard to explain. They also saw Kellar, the legderdemain, do any thing the spirits could do. The writer was in Philadelphia in 1885, when Kellar was doing whatever the spirits could do in Egyptian Hall. The spirits wrote on slates tied together with cords. Kellar washed two slates tied them together and let another man hold them. When they were untied the following message was written inside: "Ich bin ein Geist und ich liebe mein Lagerbier—Hans Schneider."

I sat in the circle. Each received a drinking vessel and had his choice of beverage. Kellar poured about ten drinks—some intoxicating and some not—some cold and some warm—out of the same jug, after which he set it down on the floor, broke it with a hammer and took out a live pig. Of course, it was deception, but no more so than the Pennsylvania Commissioners found practiced by all Spiritualistic mediums. That some people can do things that others cannot explain is evident, but no spirit of the dead ever appeared except by the power of God.

How about Samuel? Did not the woman of Endor bring Samuel back to Saul? I answer, no! Read 1 Sam. chap. 28 carefully, and notice the following facts:



1. The woman had a familiar spirit. The familiar spirit was a liar from the beginning—a medium.

2. Saul, God-forsaken, went to her to call up Samuel.

3. The woman did not see Samuel, for she said: "I saw *gods* ascending out of the earth."

4. Saul did not see Samuel, for he said: "What sawest thou?" "What form is he of?"

5. Because Saul went to see Samuel, when he heard the medium lie like all familiar spirits, he perceived from her deception that it was Samuel. Mark well, God does not say that Samuel appeared and the Bible does not say that the woman or Saul in reality saw him.

6. What a person seeks he is apt to find and every fraud seeks to hide behind the truth. Spiritualism denies the resurrection of the body, and Samuel's spirit would not look like an "old man" and wear "a mantle."

But it is claimed that there are frauds in all organizations, that the church has hypocrites also. True, and far be it from us to judge the many by the pen. Let it be noted that we do not accuse all Spiritualists of being dishonest, but we do say that all mediums are frauds and they know it. Our first impression of spiritualism was that it was the devil's way of performing miracles; nor do we wish to exclude him yet, for any deception is devilish; but we are thoroughly convinced now that it is all deception. Not long ago the Spiritualists of Columbus, O., circulated a pamphlet which began with these words—

"Columbus has four local Spiritual mediums. Mrs. Clemens residing with her husband at 144 West Eight Avenue. Mrs. Aeris resides with her family, 31½ West Town Street. Benjamin Foster is living with his wife and baby at 305 South High Street. Ernest Stephens is living with his family at 559 Oak Street. These mediums are well known for their honesty."

I love honest people. I went to see Mrs Aeris; but,

not knowing who I was, I was requested to wait three weeks—till the spirits could find out a little more about me. Her husband with an oath regretted that so many were slow to be converted to Spiritualism. I went to see Foster at the house of a friend on Second Avenue. Foster did not know that I was coming, but as soon as I arrived his control, "Harry," told him who I was. Wonderful! Foster heard the debate with Hull and, I suppose, told "Harry" where I was. But the company insisted that I should remain in spite of the fact that "Harry" told Foster that he could do nothing as long as I was there. At last consent was given. Up stairs we went. Across the corner hangs a black curtain with a hole in it large enough for Foster to expose his head. Behind the curtain is a chair with bells, paper, and pencils. We sit down in a semi-circle facing the cabinet. Foster takes his chair, ties two cords around his legs just above the knees and then slips two handkerchiefs under the cords and asks us to tie his hands tight to his knees. A Lutheran pastor ties one of his hands—very tight. A woman sews the ends of the ties to his pants so that he cannot untie himself. The mantle now covers Foster—all but his exposed head. The light is turned down. The spirits are to draw pictures, ring bells, materialize hands. Foster sits, sighs, sweats, but no spirits. "Harry" demands now that the Lutheran preacher go down stairs. He goes. Bells ring; human hands appear over Foster's head, pictures fly. Of course those are spirit hands, for Foster's are tied. The company did not know that a preacher had slipped up stairs again on his hands and feet and saw that the spirit's hands were Foster's. How could it be? Honest Foster had so doubled his handkerchief between his wrist and knee that by pressing down he held it tightly around his wrist and the moment he was under the black mantle and raised his hands the loop enlarged enough to let them out and be spirit's hands. Foster knew that one knew his trick when he was being tied, and from that moment on

"Harry" was in trouble. Mr. K. in whose house Foster was, can now do all that the spirits could and is no spiritualist.

Dr. Blesch is the president of the Spiritualists of this city. If ever there was an honest spiritualist, Dr. B. was one of them. He believed, too, that Foster was an honest medium. A seance was held in the Dr's office June 28th. At this seance Julius Zirkle was to be converted to Spiritualism and the Dr's hostler, D. Taylor was to prove it a fraud. Again, Foster is tied, but he did not know that Taylor would blacken his hands. For two hours Foster sat and sighed and sweat, but the spirits would not come. Foster was beat by a hostler; the Dr's eyes began to open and Zirkle was not converted.

Honest Stephens had a seance on Sixth Avenue a few weeks ago. As the Lutheran pastor has been excluded from the communion of spirits he sent a lady delegate and her husband. This time there was to be trumpet speaking. Mr. and Mrs L. were in the circle. The light was turned down. The Lord's Prayer was repeated. If that will not make Stephens honest, what will? The trumpet comes up to Mrs. L. and sighs: "Anna," Mrs. L. was not Anna, but she replied: "Do you mean me?" A whispered answer said: "Yes!" It was the spirit of one of her departed friends. Mrs. L.—"How is Uncle D.?" Spirit: "He is well." Mrs. L. — "Have you seen Cousin A. lately in the Spirit-land?" Spirit—"Yes, he is so happy and wants to know why you do not come often and commune with him." Now Mrs. L. was disgusted. Her departed friends were still among the living and she is done paying Stephens 25 cents for lying on the floor and talking through that trumpet.

If these are the honest mediums, where are the frauds? Suffice it to say, that some of these "honest" mediums have found so little to do in this city lately that they have moved

away. They cannot remain near the light of inspiration and investigation. "Heaven and earth shall pass away, but my Word shall not pass away."

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## MIRROR OF PASTORS.

TRANSLATED FROM THE GERMAN OF H. GUTHE BY REV. W. E. TRESSEL, BALTIMORE, MD.

### THE ACTIVITY OF THE PREACHER.

#### § 23. *The Importance of the Sermon.*

The Apostle Paul assigns the sermon a high place in the words: "So then faith cometh by hearing" (Rom. 10, 17). Through the Reformation the sermon, which for centuries had occupied a position subordinate to the mass, was restored to its proper dignity. Luther calls it (in his work: *Die deutsche Messe und die Ordnung des Gottesdienstes*) "the highest and principal part of the service." And Melancthon says (in the Apology of the Augsburg Confession): "The very greatest, holiest, most needful, highest service—is to preach God's Word" and: "There is nothing that keeps the people in the Church more than good preaching."

#### § 24. *The Truth of the Sermon.*

The same Apostle Paul, who says: "So then faith cometh by hearing", adds: "and hearing by the Word of God." And Peter exhorted (1, 4, 11): "If any man speak, let him speak as the oracles of God." The preacher must seek his glory in this, to be a bari, a spokesman of the Lord, one who declares, a mediator of divine communications, an organ, through which the Lord Himself speaks. A good sermon must also flow out of the Scripture, it must be an exposition of Scripture in the power of the Spirit. Melancthon says:

“God wants our minds to be bound to His Word, and when any departure is taken from that Word, they follow numberless fancies and spectres. Luther’s opinion is: I have often said, and still say, that nothing else should be preached in Christendom than the pure Word of God. “The apostles do not lead their hearers on voyages of discovery, in order that they may first seek for the truth, but they have that truth entire and incarnate in the person of their Savior Jesus Christ. They are not so liberal, not so tolerant, as to let everyone be saved after his own fashion, they do not open up many ways to the kingdom of heaven, they know but one.” In the truth of God’s Word with its inherent divine power there is given us the ground whereon we stand whence we lift the world out of its drowning condition and bring it unto God.

Every sermon, on the other hand, which throws aside God’s Word, is profane babbling (1 Tim. 6, 20). It can combine dialectic skill, Platonic charm, Demosthenic elegance, and prepare an agreeable banquet for the ears, but if any one has sought medicine for a sick soul, he goes thence empty. Of such a sermon, which offers man’s words only and not divine power, we can say with Shakespeare:

Doch Wort bleibt Wort und nie noch kam mir’s vor,  
Dass ein zerrissenes Herz gesundet durch das Ohr.

If the Word is thrown out of the church, says Luther, and mere babblers are left to do the preaching, who show off their dexterity, the multitude will become like their preachers.

Therefore nothing except Scripture! “Scripture, Scripture should be marrow, sap and substance of all sermons!”

§ 25. *The Truthfulness of the Sermon.*

The sermon must be in agreement with the Holy Scriptures. Meanwhile it can be objectively true and yet subjectively untrue. The latter is the case when the preacher

has received the truth only outwardly, when he has not by assimilation made it his personal property, or also when it is no longer his personal property, but only a dead reminiscence of former events, a dried-up flower in the herbarium of his memory.

Every evangelical preacher should aspire to the commendation that whatever he preaches is true not only in itself, but also in himself. This tribute was paid to the forerunner of Christ in the sentence: "All things that John spake of this man were true" (John 10, 41). Mortensen preached on these words a stirring sermon from which the following is excerpted: "Is that, then, speaking the truth, when some, whose eyes have just been opened to see the glory of God in the face of our Lord Jesus Christ, who have just begun to walk with the Lord as His disciples, suddenly soar aloft to the extreme heights of Christian experience, suddenly speak as if they already belonged to the spiritually perfect, and tell of that which they have not in themselves experienced as if they personally had lived through it all, whilst they judge everybody, and themselves will be judged of no one? and the result usually is that they entangle themselves in imperfect, dubious language, instead of considering that it befits everyone to speak according to the measure of faith and spirit bestowed upon him. How much untruthfulness is sometimes discoverable even where the confession of faith, the doctrine is true and correct."

The faithful evangelical preacher Doddridge was accustomed to preach his sermons over to himself first, that he might not be classed among those who preach to others but are themselves cast away. So should we do. Whatever thou art about to say, before thou tellest it to others, tell it to thyself (*Quidquid dicturus es, antequam aliis, dicito tibi!*)! Before we come publicly into the presence of the congregation, we should examine ourselves in private, whether that which we wish to deliver has already entered into our own heart,

whether our proclamation, like that of the Apostle John (I, 1, 1) rests upon our own experiences in communion with the Lord, whether we really speak as witnesses of Christ, whether that which we preach is something learned externally, or something inwardly felt and learned.

A. H. Francke tells us that on one occasion he intended to preach in St. John's church at Lüneburg on John 20, 31, on living faith, and how in working out his sermon he had to pass through the most terrible struggles and experiences. In the course of his preparation it was revealed to his soul that he himself was lacking in faith. This knowledge carried him to the verge of doubt in the faith of the truth of God's Word. He no longer believed in a God in heaven: But God did not cease testifying of Himself to his conscience. His "whole life, and everything he had done, spoken, or thought, appeared to him as sin and gross abomination before God." He had to weep bitterly over this. Full of gloom he would start up, and again would fall on his knees and pray to Him whom he did not know. In vain did Superintendent Sandhagen, to whom he opened his soul's condition, seek to lift him up. He had almost made up his mind to decline to preach, when, falling on his knees once more, he prayed to God, whom he did not yet believe, if there were a God, that He might deliver him from his miserable condition. And God granted this earnest prayer. "Instantly all sorrow and unrest of heart were taken away, and he was suddenly overwhelmed as with a stream of joy, so that he praised and glorified God out of a full heart, for the great mercy which He had shown." Who can measure the blessing which resulted from the self-examination of Francke as to whether he had the faith which he would preach to others? God prospers the upright! He who enters upon the preparation of his sermon with such an earnest purpose as that exhibited by Francke, will certainly not be unblessed by the Lord, and he whom He blesses, will also be a blessing to others. How

often may the want of truthfulness on the part of the preacher be the reason why the sermon falls to the ground and bears no fruit.

Nothing is more beautiful than the truth! says Boileau. Many a preacher tries to conceal internal falsehood with a parade of words, with finely turned phrases. How many sermons are preached, to which a just criticism could give no other qualification than this: Words and noise, and nothing more! Jerome has censured the fastidious babbling of the phraseologists in the words: Garrulity has not faith! Such phraseologists, who, in the words of Pestalozzi, the enemy of all honeyed sentences, have "the show of faith without faith, the show of love without love, the show of wisdom without wisdom," and are wholly satisfied if their words are of a musical sort to ravish the ear,—such phrasemongers Iffland perhaps had in view when, in reply to the question of Provost Teller why the churches were so empty and the theatres so full, he said: Your preachers present the truth as if it were fiction, we actors present fiction as if it were truth.

What can shining phrases offer the soul seeking after truth and peace? Must not these disappointed people revive the lament of Augustine, when they listen to the blatant fools who would quench the thirst of the soul for God with words: But what does it help my thirst for the most handsome of servants to offer the most costly of goblets? High-flown phrases are a ruination to preacher and congregation. "The magic of figures and the jingling cling-clang of words lulls the congregation to sleep. The congregation is pleased with such flights, imagines it has been edified, consequently has a sort of joy in God's Word and, while its taste is being corrupted, is at the same time being deceived respecting its salvation."

The most fearful form of all false blandiloquence is ambiguity. "Yes and no is not good theology!" says Master



Shakespeare. "In religion let us flee from equivocation as from death and the devil!" cries Luther to the conscience of every preacher. Whoever cannot say: "I believe, therefore I speak" ought not ascend the pulpit.

According to Nitzsch the sermon is the proclamation of God's Word from faith to faith. The sermon must be positive respecting the faith. The pastor can move about admirably with the different pieces on the chess-board of Dogmatics, but that is no sign of fixedness in the faith. Just in this certainty are so many often lacking. How many pastors having nothing else than the slender underpinning of opinions. The complaint of Baxter holds good for our days: "It is the great, widespread distress of the church that she has so many unregenerate, inexperienced ministers, that so many become ministers before they become Christians, that they are consecrated as priests for the altar of God before they have been dedicated to Christ through surrender of the heart to Him, therefore they worship an unknown God and preach an unknown Christ and pray through an unknown Spirit and proclaim a state of sanctification and communion with Christ and glory and salvation, with which they are totally unacquainted and which will perhaps remain unknown to them to all eternity! He must indeed be a heartless preacher who does not carry in his own heart the Christ and the grace that he preaches."

Pico of Mirandola reproached the orators of his time with being heartless, they were all tongue. This accusation hits to-day many a loquacious preacher. What a radically different preacher was Valerius Herberger, to whom his hearers added the name "heart-preacher." But he only can be a "heart-preacher" whose heart is founded in the truth through grace. The language of the heart first of all impresses the hearers with the sincerity of the preacher. "I want not words," says Symmachus, "which trickle superficially from the lips; I desire such words as cannot dry up,

which spring forth from the innermost fountain of my heart." "It is the heart which makes men fluent," remarks Quintillian. The deeper from the heart, the deeper into others' hearts. Where, on the other hand, there is nought save the words of oratorical pomp, there one need not wonder when the heart remains closed.

Wenn ihr's nicht fühlt, ihr werdet's nicht erjagen,  
 Wenn es nicht aus der Seele dringt  
 Und mit urkräftigem Behagen  
 Die Herzen aller Hörer zwingt.

§ 26. *The Inspiration of the Sermon.*

Novalis says in one place: The true effect is that brought about through inspiration. If the sermon is to have the right effect, it must be inspired, it must be received from the Holy Ghost. A Paul preached "with words which the Holy Ghost teacheth" (1 Cor. 2, 13). Gregory the Great says: Except the Holy Spirit be within, the teacher's tongue will labor in vain. And the spiritually appointed Gossner remarks: A pentecostal shower should precede the sermon. Savonarola compares those preachers who present beautiful phrases, but who are not inspired from above, are not expanded with the Holy Ghost, to the singers and pipers in Jairus' house, who made a noise in order to awaken tears, but could not awaken the dead maiden to life: such preachers "not only do not animate the dead, they complete the death of those who still live." The learned layman, Nicholas of Basel, the leader of the Friends of God in the highlands, had to tell the Dominican monk Tauler who, as the "learned priest," had long preached in Strassburg and had received extraordinary applause, that his preaching was not of the right sort, since he had not yet tasted of the sweetness of the Holy Spirit. Upon hearing this kindly and timely advice of the pious layman, the learned theologian retired into the solitude and waged for two years a severe spiritual struggle,

until he was filled with the Holy Ghost, without whom the most gifted and learned preacher cannot preach with true blessing. If the preacher sees no fruit from his sermons, ought he not inquire whether it is not with him as bad as, or even worse than, it was with Tauler before the admonition of Nicholas? "A man can receive nothing except it be given him from heaven" (John 3, 27). If the preacher wants to work with blessing, what he should preach must be given to him. The godly Boos remarks: "The true sermon must be obtained more by prayer than by study. What a difference between the sermon that has only been studied and the sermon that has also been prayed for! The missionary Stephan Schulze heard the patriarch of the Copts preach several times. On one occasion his sermon was vigorous, fluent, hearty, impressive; at another time he hesitated frequently and the congregation remained impassive. The missionary asked the patriarch why this was? The honest man humbly confessed: "I had not prayed." If the preacher does not go to work on his sermon prayerfully, it will be a mere task done for school; it may be brilliant, but notwithstanding it remains unrefreshing like the dry wind which in autumn rustles through the withered leaves; its thoughts are then like the pansies, which are beautiful indeed, but have no fragrance.

If the sermon is not only studied, but at the same time prayed for and received from the Holy Ghost, it darts with electric shock into the depths of hearts and becomes a blessing to all susceptible souls. The pious H. Müller not only prepared himself for his sermons through thorough study, but also through diligent prayer. Many a sermon, as he himself testifies was written amid tears. H. v. Schubert relates of Doctor Spleiss of Schaffhausen: As sleep, like an armed man, overpowers others, so the spirit of prayer carried him away; sometimes there were found on his table traces of an attempt to write down the sermon, but these contained

usually only the words of customary address to the congregation; the spirit of prayer had seized upon him while he thought on the contents of the sermon, and this material became with him a prayer. In the sermon which has prayerfully been sought and received from the Holy Ghost is fulfilled the promise recorded in Is. 54, 10 and 11.

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## SKETCHES FOR FUNERAL SERMONS.

BY REV. C. H. ROCHE, COLUMBUS, OHIO.

### FUNERAL SERMONS.

#### I. LUKE 7, 12-15.

God, the Creator, Fountain and Preserver of all life, has decreed "once to die, but after this the judgment" (Heb. 9, 27)—Nobody will return to try again—and nobody knows the day of death.—Therefore prepare!—Amid all the vanity of this poor life there is one thing which will last forever, the Word of God, 1 Peter 1, 24-25.—This alone can be our consolation in the face of death—let it be yours also, who follow the bier to-day.—For this purpose let us look at the glorious story I read to you—Text: circumstances—the dead young man—the affliction of the sorrowing mother—the procession of death—the other procession that meets it at the gate—its center Jesus—He has preached the everlasting gospel in spirit and power—helped so many blind, lame etc.—here He is confronted with the awful havoc of death—what will He do? is He powerful enough—is His heart merciful enough.—He is a Savior from the jaws of death—the resurrection and the life—and proves it right here by word and deed.—"Weep not"—gives comfort to the heart that believes without first seeing—then follows: "Arise"—the actual demonstration that He is the Lord of life and death.—What a joy

to the weeping widow!—and what a comfort to you mourners also, if you receive the Lord Jesus as the Prince of life!—He will certainly not meet us bodily to-day—nor call out to the deceased's body: Arise—but He is near as at Nain—the same merciful and powerful Savior—He has called out to the deceased spiritually by baptism and gospel: arise—and shall call out to his body also on the last day: arise from the dust—His Word says to you also: arise unto faith—hope—courage—patience.—May His Word: Weep not! fill your souls with light and comfort!

## II. 1 JOHN 1, 7b.

Blessed are they in whose hearts this glorious Gospel truth shines as does the sun in the heavens!—They are joyfully ready to die—Why?—Because 1. *They have peace when they look back*—upon their sins—original and actual against God and man—for they look back also upon the everlasting mercy of God—upon the death and resurrection of Christ—upon their baptism and other means of grace they have enjoyed—with the assurance that all their guilt is washed away by the blood of the Lamb of God.—Therefore they know with exultation that no one, not their neighbor nor their conscience nor the devil, has a right to accuse them any more before the throne of the most high God, Rom. 5, 1. 2. 8, 1. 2. 32-39.

2. *They have joy when they look forward.*—Death certainly is an awful thing, it is the wages of sin—brings pains to the body—anxiety to the soul—everlasting destruction to the unrepentant and unbelieving.—But they who believe our text know, that their death has been conquered by Christ's death—that it has lost its sting, because Christ bore the curse of our sin—that the grave is shorn of its terrors, because the risen Christ is for us the resurrection and the life—that their vile bodies turned into dust, shall one day rise again in triumph and glory—that no condemnation awaits

them in the judgment of God, but eternal bliss with all our dear departed ones in the presence of God and the Lamb, Rev. 21, 1-5. If such was the belief of the departed one, blessed is he—if our text is the stay of your hearts, ye mourners, blessed are ye; for you have peace looking back, you have joy even in this hour of sorrow, when looking forward.

### III. PSALM 4, 8.

The lips of the deceased are closed to this world forever—they used to speak to the joy of the dear ones, to the instruction of the young, to the consolation of the sorrowing, to the honor of the Redeemer, to the praise of God.—Now they are sealed in death—only the ear of God can hear what they now say.—But let us listen to what they would say to us in this hour, if they could move and we could understand.

1. *I will both lay me down in peace, and sleep.*—A dying Christian will tell us: I am the handiwork of the Almighty, the wise and good God. He created body and soul and joined them together for a life of immortal joy.—But I was conceived and born in sin—and O! what a burden has life in this world turned out to be on account of sin!—labor and trouble—poverty and illness—defamation and persecution—anxiety and sorrow—death and grave.—But I lay me down in peace and sleep—by dying I go to rest from all this—and I shall awake again on that great day when Jesus shall reappear to judge the quick and the dead—to see God and my Savior and all my loved ones—in light and life and joy forever.—Do you ask the reason for the hope that is in me?—Here it is—

2. *Thou, Lord, only makest me dwell in safety.* If I sought refuge from my sin—and all the sad consequences of sin—in my own wisdom and work—or in the departed saints—I were indeed hopelessly lost.—But my trust is in God the merciful and all-powerful—for I trust in Jesus the Lamb of God, which taketh away the sin of the world—and has taken

away all my guilt also.—God is reconciled unto me, the rebel, and I am at peaces with Him.—His own glorious promises are the rock on which I build my hope—heaven and earth shall pass away, but not His promises.—Would not you mourners, would not we all wish to make use of such language in our dying hour?

#### IV. MARK 10, 13-16.

The text: Who Jesus was—trust of the mothers in wishing to bring their little ones to Him—folly of the disciples: don't bother Jesus.—Kindness and love of Jesus.—The kingdom of God.—As a little child: in faith, love, obedience.—He blessed them with the grace of God, with the Holy Spirit, with everlasting life.—We are gathered here to carry away the body of a little child whose spirit has gone to God.—You mourning parents have obeyed the call of Jesus: Suffer the little children to come unto me and forbid them not:—by bringing them to baptism—which is the washing of regeneration—the means instituted by this very Jesus Himself, by which we to the end of time may bring our little ones unto Him, that He may bless them.—Thus this child was laid in His arms and blessed by Him—O happy child!—And now He called unto you once more; Let this child come unto me:—by death, to heaven! O do not forbid your child—by murmuring against God and His ways!—But did you not say: Jesus destroyed the “works of the devil, sin and death, for this child also—why must it die, why suffer so much.”—Yes, Jesus did destroy—your child's sins are forgiven, washed away—it had to die bodily as we all must, according to the decree of God—but the sting of death is taken away, fear, terror, condemnation, pangs of conscience—instead of all this, peace with God, comfort of Spirit, hope of everlasting life cheer the heart of the child of God—and death is turned into a sweet sleep in Jesus, until He shall come again.—Your child is out of the world of sin, sorrow, darkness, death; gone

to heaven, to the angels, to the presence of God, to the bosom of Jesus forever.—Forbid it not—mourn not as those do, who have no hope—console your hearts—leave everything in childlike trust to Jesus.—He doeth all things well—and the end of all His ways is blessing unspeakable.

## V. JEREMIAH 31, 3.

My thoughts are not your thoughts etc. Isaiah 55, 8. 9.—The Lord of life and death has suddenly torn away a dear member of your family—like a flash from the clear skies, so did death appear in your midst making fearful havoc—as by a thunder clap all your hearts crushed to death.—The natural heart of man is according to God's own description (Jer. 17, 9), deceitful above all things and desperately wicked—and in circumstances like the present asks: Why this to me, o God—whilst this thief and that adulterer goes on enjoying this life to his heart's content unpunished?—But God answers: My thoughts are not etc.—He tells us what to cling to in order to find consolation, namely:—text—You sorrowing souls, listen to these words—they are words of Him who sent the dreadful messenger—and He tells what He means by it all: not wrath, but love.—In the first place He spoke these words to the departed one:—I created thee—redeemed thee—sanctified thee.—I have holden thee by my right hand, guided thee with my counsel, and now received thee to glory (Ps. 73, 23. 24.)—I tore thee away in terrible suffering it is true—but whom I did foreknow, I also did predestinate to be conformed to the image of my Son: in suffering as well as in glory.—In the second place God addresses these cheering words to you also.—He proved His love to you by giving His only begotten Son for you—why should He not with Him give you all that you need for this life—and the life to come—for this sad hour of sore affliction also.—When He made His covenant of everlasting peace with you in your baptism He gave you the promise



which shall never be broken, that He would be your Father—provide for you, teach you, guide you, protect you, comfort you, hear you, heal you, strengthen and uphold you and finally receive you into His heavenly house, as a father his children.

VI. 1 CORINTHIANS 1, 30.

Enter ye in etc. Math. 7, 13. 14.—For what is a man profited etc. Math. 16, 26.—There is but one great concern for us: about the eternal welfare of the soul—our great business: to gain God's favor, peace of conscience, hope in death, everlasting life—one great question: what must I do to be saved?—Such reflections are most deeply impressed on our hearts by occasions like the present, when we are called upon to accompany friends in the sad duty of carrying away the lifeless body of one who etc.—A Word of God sufficient to answer all the questions and needs of sorrowing, bleeding hearts in such hours as this is the text?—Christ Jesus, Son of God and of Mary, born in Bethlehem, raised in Nazareth, preached and healed in Judea, hated and cast away by His own people, crucified by a Roman governor—but risen again on the third day, ascended into heaven, sitteth at the right hand of God the Father Almighty—shall come at the last day visibly to judge etc.—To what purpose all this?—It was God's doings: He made Jesus Christ unto us.

1) *Wisdom*.—We are by nature in the dark.—Do you wish to know who God is, what His thoughts and intentions regarding you, in the present affliction also—who you are, whence you came, whither you are going, what your spiritual condition before His eyes—how you may be reconciled to Him—who Jesus Christ, what He did etc.—Let Christ himself teach you by his gospel; for by it He reveals God to you. 2) *Righteousness*.—Do you feel oppressed by the burden of your guilt; would you be relieved of the sins that load you down; be reconciled with God, gain peace for your immortal soul sick and weary in its misery; hope of ever-

lasting life at the grave of your dear ones, and in the hour of your own death etc.—Christ is your righteousness—for He suffered etc., for the very purpose of gaining forgiveness etc. for you—accept Him in true repentance and faith.

3) *Sanctification*.—Do you as a child of God hate wickedness, detest sin, shun, and grieve over, every wrong; would you wish to lead an upright, pious, godly life, flee the devil, keep aloof from all impurity, please God and serve your neighbor etc.—betake yourself unto Christ, lean on Him, pray to Him, let His Spirit reprove, enlighten, guide, strengthen, keep you etc.—and you will gain one victory after the other over darkness and all your enemies.—4) *Redemption*.—Do you long for the cheering hope of eternal life, comfort in the hour of death, glorious resurrection, bliss and joy without end in the many mansions of the Father above etc.—Christ is your redemption—and He promises: Lo, I am etc. Math 28, 20.—and prays for you: Father, I will etc. John 17, 24.—yea, He tells us: I am etc. John 11, 25, 26.—Jesus Christ, the crucified and risen One, is the only Savior of the world whom God Himself has sent—and therefore the only comforter for you in your present distress also.—Accept Him, and you shall find Him your wisdom, righteousness, sanctification, redemption.

#### VII. HEBREWS 9, 27, 28.

*The decisive importance of life on earth.*

1. It is the time when you may gain an everlasting salvation.

2. It is the time when you may lose your own soul.

#### VIII. MATTHEW 11, 28.

*A consolation that is a consolation even in the face of death.*

1. Who is He that speaks these words to you?

2. How may His words take effect in your sorrowing hearts?

IX. 1 CORINTHIANS 15, 55-58.

*The Christian's death no death.*

1. How can this be?
2. What ought it to lead you to?

X. 1 CORINTHIANS 15, 41-45.

*The glorious resurrection of the dead.*

1. How glorious?
2. Of which dead?

XI. REVELATIONS 14, 13.

*A voice from heaven to the mourners.*

1. To pronounce your departed one blessed.
2. It tells you what His bliss consists in.

XII. REVELATIONS 19, 6-9.

*The saved multitude in heaven.*

1. What they do.
2. Their reason for it.

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# CONTENTS FOR 1895.

## No. 1.

	PAGE
UNIVERSALISM VS. TRUTH, OR THE DOCTRINE OF AEONIAN PUNISHMENT. By Rev. C. B. Gohdes.....	1
A SHORT HISTORY OF PIETISM. By Rev. P. A. Peter.....	18
THE USE OF GOD'S WORD FOR CORRECTION. By Rev. Prof. M. Loy, D. D. ....	27
AIR CASTLES. By Prof. M. Loy, D. D.....	45
EDITORIAL. By Prof. M. Loy, D. D.....	54

## No. 2.

AEON AND AEONIUS. By Rev. C. B. Gohdes.....	65
A SHORT HISTORY OF PIETISM. By Rev. P. A. Peter....	75
THE FREE MAN. By Rev. J. Sheatsley.....	86
CURRENT THEOLOGICAL AND RELIGIOUS THOUGHT. By Prof. Geo. H. Schodde, Ph. D.....	103
EDITORIAL. By Prof. M. Loy, D. D.....	115

## No. 3.

THE WORK AND THE WORD. By Prof. M. Loy, D. D.....	129
THE FREE MAN. By Rev. J. Sheatsley..	153
A SHORT HISTORY OF PIETISM. By Rev. P. A. Peter.....	166
AEON AND AEONIUS IN THE OLD TESTAMENT. By Rev. C. B. Gohdes ...	175

## No. 4.

GREEK PHILOSOPHY AND ITS PROPÆDEUTIC OFFICE FOR CHRISTIANITY. By Rev. L. H. Schuh, A. M.....	193
JECHIEL LICHTENSTEIN AND HIS HEBREW COMMENTARY TO THE NEW TESTAMENT. By Rev. A. R. Kuldell..	202

	PAGE
A SHORT HISTORY OF PIETISM. By Rev. P. A. Peter. . . . .	209
CURRENT RELIGIOUS AND THEOLOGICAL THOUGHT. By Prof. G. H. Schodde, Ph. D. . . . .	229
NOTES. By Prof. G. H. Schodde, Ph. D. . . . .	248

### No. 5.

THE BIBLE AS A MEANS OF CULTURE. By Prof. A. Pflueger. . . . .	257
NEW TESTAMENT WOMEN . . . . .	270
A SHORT HISTORY OF PIETISM. By Rev. P. A. Peter. . . . .	280
NEGATIVE RELIGIOUS TENDENCIES. By Rev. G. Dillmann. . . . .	301
MIRROR OF PASTORS. By Rev. W. E. Tressel. . . . .	305
THE AGRAPHA. . . . .	317

### No. 6.

ISRAEL AND THE GOSPEL. By Prof. G. H. Schodde, Ph. D. . . . .	321
A SHORT HISTORY OF PIETISM. By Rev. P. A. Peter. . . . .	338
CATECHETICAL INSTRUCTIONS. By Rev. J. H. Schneider, A. M. . . . .	351
SPIRITUALISM IN THE LIGHT OF INSPIRATION AND INVESTI- GATION. By Rev. S. P. Long, A. M. . . . .	360
MIRROR OF PASTORS. By Rev. W. E. Tressel. . . . .	369
SKETCHES FOR FUNERAL SERMONS. By Rev. C. H. Rohe. . . . .	377

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