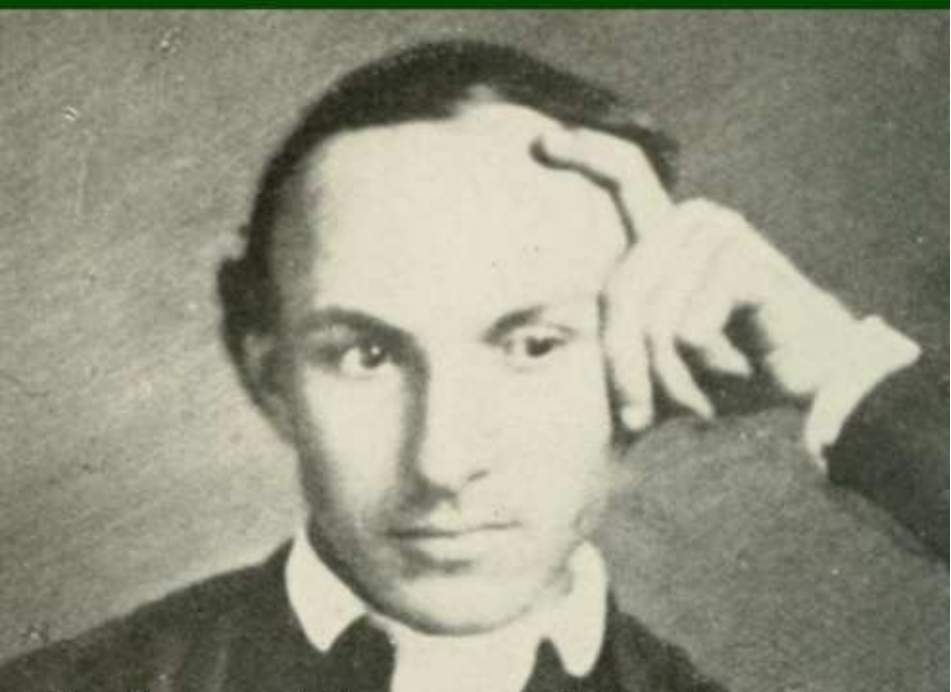


Matthias Loy, editor

**The Columbus Theological
Magazine, Volume 23**



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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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DEVOTED TO THE INTER-
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CAL LUTHERAN CHURCH

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CONTENTS

	PAGE
SOME SEEMING CONTRADICTIONS IN THE SCRIPTURES. By Prof. Geo. H. Schodde, Ph. D	1
THE CAPITAL UNIVERSITY. By President L. H. Schuh, Ph.D.	24
THE STRENGTH AND INFLUENCE OF THE LUTHERAN CHURCH. A HISTORICAL STUDY FOR OUR TIMES. By Prof. E. Pfeiffer, A. M.	40
THE IMPORTANCE OF THOROUGH PREPARATION FOR THE CAT- ECHETICAL CLASS. By Rev. F. W. Abicht, A. B	57

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No. 1.

SOME SEEMING CONTRADICTIONS IN THE SCRIPTURES.

BY PROF. GEO. H. SCHODDE, Ph. D., COLUMBUS, O.

III. THE HISTORICAL CHARACTER OF THE PENTATEUCH.

a) *The Problem Stated.* Not for decades only but actually for centuries the claim has been put forth that the contents of the first five books of the Bible cannot be and are not historical, that they are myth, fable, story and fiction. The ground upon which this claim has been urged has however changed with every generation of critics. Christian apologetics have always been ready to meet these charges; and when confused and confounded along one line of attack, neological criticism has adjusted its ranks and made another formation. Arguments that one hundred or even fifty years ago were regarded as absolutely irrefutable by the opponents of the historical character of the Pentateuch, have been silently dropped and their place is occupied by others. Nobody now would dream of reviving the arguments of the English deists or of the German rationalists. Even the Baur school of New Testament critics, when only one short-generation ago enjoyed the monopoly of being regarded as "scientific" in advanced circles and the teachings which were regarded just as "sure" results of critical investigation as are the views of the Wellhausen school at present, has disappeared and has not left a single representative at any of the German Universities. In fact it seems to be a fixed law of

church History that such negative schools, in both the Biblical and the dogmatical fields, live only about a generation and then give way to a radical tendency of another class. Already there is a rival in the field for the Wellhausen school in the new departure inaugurated by Professor Troeltsch, of the University of Heidelberg, who on the basis of the new science of "Comparative Religion," goes one step farther by depriving Christianity and the Biblical religion of its unique and *sui generis* character and making it at best *aprimus inter pares* as compared with the other religions, such as Moslemism, Brahmanism, Confucianism, etc.

In conformity with this general trend and tendency of neological criticism the attacks upon the historical character of the Pentateuch have been made to conform to the ideas and ideals of modern theology in general. They are largely based upon the comparative method of study. Israel's history has been set side by side with the history of other Oriental nations; the laws that govern these latter have been searched out, and then applied to the historical development of which the old Testament is the official record. In doing this it has been found that this development is different from that observed in the annals of other peoples; other factors and forces have been at work than those that were operative in the histories of Egypt, Babylonia and Assyria, or, at any rate it is thought that such a divergency exists between Israel on the one hand and the other peoples on the other. As an example attention can be drawn to one of a central proposition of modern criticism, namely that the leading actors on the stage of Israel's history, such as Abraham, Isaac and Jacob, cannot have been historical personages and the founders of the race, because it is considered an observed law in the upbuilding of nations that these do not originate by the growth of a family tree but by the union of various clans and tribes. Hence the Old Testament account of Israel's history must have been false.

In connection with this it is regarded as historically impossible that a nation could be founded and be established with a full and complete legal code at its very beginnings.

Laws are the result of a long historical development, they do not *begin*, but they *end* national history, hence the Wellhausen school claims that especially the Levitical portion of the Pentateuch belongs to the very latest parts of the Old Testament and is the product of the period of Ezra.

This comparative method has farther set up the proposition that even the religious contents of the Pentateuch, the story of creation, of Paradise, of the Deluge, etc., because of the parallel stories found especially in the Assyrian and Babylonian tablets, are not original in the Pentateuch but have been borrowed from the Eastern neighbors of the Israelites. Recently only Professor Delitzsch, of the University of Berlin, published an address, repeated by request before the Emperor, entitled "Babel und Bibel," in which the hypothesis is put forth that even the name of Jehovah (or Jahwe as it correctly reads), together with all the essentials of the old faith of Israel, have been borrowed from the Babylonians. This pamphlet, which has appeared in tens of thousands of copies, has aroused a vigorous debate, it has been answered by such men as Professor Kittel, Koenig, Oettli and others, and it is to the credit of German scholars that Delitzsch's extreme view has found no further advocates. But his negative views are representative of the way in which the whole contents of the Pentateuch are now called into question.

b) The Problem Examined.

1. The impeachment of the historical veracity of the Pentateuch, in so far as this is based on the absence of similar literature and legislation in other oriental peoples of that age, has within recent years been proved to be without foundation. Early in the year 1888 some Egyptian fellaheen, digging near the village of Amarna in Lower Egypt, discovered a number of tablets covered with inscriptions. Upon examination these proved to be a long series of letters, in cuneiform or Assyrian writing, addressed by the Egyptian Kings Amenophis III and Amenophis IV to his allies and vassals in Western Asia. This at once settled that the period

of this literature, which is quite extensive, was about 1400 B. C., or at least as old as the times of Moses. The only exceptions to this epistulary character of the contents of these tablets were several with mythological contents evidently brought from Babylonia. The rest all came from or were addressed to Egyptian officials in Syria and Canaan and as a rule were written to Kings. It is interesting in this connection to note that apparently the Cuneiform system of writing and the Assyrian tongue were employed by the international diplomacy of that age just as French has been used in modern times. Not the least interesting in this collection of letters is one from the ruler of Jerusalem, who writes to complain of certain peoples who are attacking him and against whom he asks for the assistance of the Egyptian King. The name of the Jerusalem King is Abdi-Cheba. The name of the enemies of whom these Canaanitish vassals of the Egyptian King have mostly to complain is "the Chabiri," in whom many scholars recognize the Hebrews, as is indicated by the agreement of the names and the fact that these events took place about the period of the Exodus. Names of places mentioned in the Bible occur in nearly every letter, such as Tyre, Sidon, Gaza, and others. The whole shows that literature and letters were flourishing at that time, and that it is not surprising that Israel should at this period have had a literature at all, but it would be surprising if such a literature had not been extant. Historical parallels justify the claim that Israel must have had its own books at this early period.

2. Still more important than these Tel-el-Amarna tablets has been a discovery only made recently in Persia, namely the discovery of the oldest law book of the world, antedating Moses by a half century and more, and containing a system of detail commands and prohibitions that in many particulars suggest the Pentateuchal system. It is doubtlessly the most important archæological find made for decades and offers the most valuable indirect evidence for the historical character of the contents of the Pentateuch.

The history of early law will have to be rewritten. Moses can no longer stand as the oldest known lawgiver. It will no longer be possible to charge that the Pentateuch contains legislation too minute and elaborate to belong to the period of the Exodus. The Babylonian law code is dug up in Persia hundreds of years older than Moses. How Sayce and Hommel, and other conservative archæologists will delight in this find in their attacks on the critics.

Hammurabi was King of Babylon about 2300 B. C. He is the "Amraphel, King of Shinar," of the fourteenth chapter of Genesis, who led the confederate army that captured the cities of the plain in the days of Abraham and Melchizedek. He established a great Semitic Empire and made Babylon its capital and Marduk its chief god. His empire covered all the known East, from Elam, or Persia, to the Mediterranean Sea.

During the last ten years M. de Morgan has been employed by the French Government to explore the ruins of Susa, the ancient capital of Elam. This was "Shushan, the palace" of Xerxes, the Ahasuerus of the Book of Esther; where Nehemiah was cup bearer to the king, and here after the accession of Cyrus the Archæmenian Kings of Persia held their winter court and summer court at Persepolis, whose columns have been the admiration of travelers and the reputed abode of jinns and arites, Susa was visited and identified by Rawlinson and Loftus nearly seventy years ago, and its palace of the Persian kings was explored a dozen years ago by the Frenchman Dieulafoy, and his brave wife in masculine attire, and their discoveries were published in somewhat sensational style.

M. de Morgan is a more careful scholar; and had already gained his experience in Egyptian exploration. He knew from the Babylonian record, and especially from the mention of Elam in the ancient inscriptions found at Nippur by the explorations of the University of Pennsylvania, conducted by Dr. J. P. Peters, that Susa was a famous capital of Elam at least 3000 years B. C.; and he dug below the constructions of Darius and Artaxerxes, and found the

remains of Elamite kings and Babylonian conquerors. Among the last was a wonderful stele, with an inscription of Naram-Sin and a heroic figure of the king conquering his enemies, whose date is probably about 3000 B. C., and a number of "boundary stones" with figures of gods.

But most important of all is the stele of Hammurabi. M. Scheil, the French Assyriologist, who is the associate of M. de Morgan in his publications, has just given us the reproduction of this stele with text and translation, and the picture of Hammurabi worshiping the sun-god, and Dr. Hugo Winckler's translation into German is hurried from the press. The text, in 44 columns on the two sides of the stele, contains the Hammurabi Code for the government of his empire, in 280 separate laws. This code is not simply the weightiest document yet found on Babylonian culture, but the oldest in the history of the institutions, and one of the most important in the early history of human civilization. It will be the subject of innumerable discussions, and will require not a little critical history to be rewritten. Of course, its bearing on Old Testament history and institutions will be of chief interest, for the Code of Hammurabi is more than half a thousand years older than the oldest date ever assigned to the laws of Moses. We will give a few extracts from this Code.

Each one begins with the word "*If.*" The third is as follows:

"If any one brings an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense, be put to death."

The punishment is frequently death, by impaling, burning, or drowning; or the criminal is made to suffer the injury he had inflicted on another. The Code was decidedly Draconian, more severe than that of Moses, and yet of the same nature.

Thus we have:

"194. If one gives his child to a nurse, and the child die on her hands, and she substitute another child, if she

be convicted of having done this without the knowledge of the father and mother, her breast shall be cut off."

"195. If a son strike his father, his hands shall be cut off."

"196. If any one destroys the eye of another, his own eye shall be destroyed."

"200. If any one breaks out the teeth of another of the same rank his own teeth shall be broken out."

For many offenses a lighter punishment is inflicted if the sufferer be a freedman or a slave.

Surgeons seem to have had a hard time of it.

"215. If a physician makes an operation on any one with a knife, and heals him, or if he opens a tumor [apparently about the eye], and the eye is uninjured, he shall receive ten shekels of gold."

For a freedman the fee was five shekels, and for a slave two. But failures were costly:

"218. If a physician makes an operation with the knife and kills his patient; or opens a tumor with the knife and the eye is destroyed, then his hands shall be cut off."

For a broken bone, or ordinary disease, the fee was five shekels for a citizen, three for a freedman and two for a slave. If he operated on an ox or an ass his fee was a sixth of a shekel, but if the animal died he had to pay a quarter of a shekel to the owner.

The Code fixes wages by the day and the year for service. A common workman was paid six *gerahs* a day for the five months from April to August, and five a day for the other months with their shorter days and less exhausting labor. The pay for the hire of animals was in grain; 180 *ka* a day for a team of oxen, with cart and driver, and only 20 a day for an ass employed in threshing.

The laws of marriage and inheritance are minute, and meant to be just to the woman as well as the man. The property rights of divorced wives were carefully guarded. Slander against the character of a betrothed or married woman is punished with a brand on the forehead. Adultery is punished by the death of the woman and her para-

mour. In case of a charge against a woman's fidelity that cannot be proved she is thrown into the water, and if she escapes alive her innocence is proved, much as in the test of the ashes of the red heifer in the Mosaic law. One of the divorce laws reads :

"136. If a man deserts his home and runs away, and his wife then goes to another man's house, if he comes back and seeks to recover his wife, then because he had deserted his home and fled away, the wife of the deserter is not required to go back to her husband."

Polygamy does not seem to have been allowed, altho, as in the cases of Abraham and Jacob, a wife, especially if childless, could give her maid to her husband as concubine.

"144. If a man takes a wife, and she gives him her maid who bears children to him, and he then desires to take a concubine, he shall not be allowed to do so."

"145. If a man takes a wife, and she bear him no children, and he desires to take a concubine, if he brings a concubine into the house, the concubine cannot rank equal with the wife."

Here is the case of Sarah and Hagar :

"146. If any one takes a wife, and she gives her maid to her husband, and the maid bears children, and thereupon claims equality with her mistress, since she has borne him children the master cannot sell her for money, but the mistress shall reduce her to slavery and count her among the maid-servants."

Parallels to these laws will instantly occur to the biblical student, and many more would appear if space would allow further quotations; but this can be done when a really critical translation shall have been published. All facts point to the belief that the whole neological criticism of the Old Testament will be overthrown by archæological discoveries in Bible lands, and that the very materials that at first are used or rather abused against the Scriptures will turn out to be arsenals filled with the best of weapons for the old truth. The Hamurabbi code will be a thorn in the flesh of destructive critics. The chief source at present

is the *Delegation en Perse*, edited by Schiel, and a popular account is found in the Supplement of the Munich *Allgemeine Zeitung*, No. 254. The best popular discussion of the Amarna tablets, is a pamphlet by Carl Niebuhr, entitled "Die Amarna Zeit," Leipzig. 1899.

3. Much of the confidence entertained by those who deny that the Pentateuch, and notably Genesis can be historical, is based on the parallels which are found in Babylonian and other sources in reference to Creation, Paradise, the Deluge and kindred subjects, and on the basis of these parallels the Biblical accounts are declared to be secondary and hence not original with the Biblical writers, or are merely pronounced mythical and legendary. This is the sum and substance of the "Babel und Bibel" controversy, in which dozens of leading Orientalists and theologians have participated. The fact that such parallels exist and are found in other literatures than the Hebrew cannot be denied. Nor is this altogether new information. Some of the traditions concerning the deluge as that of the Greeks has been known to the world for hundreds of years, but it must be admitted that the new cuneiform tablets have furnished an abundance of new data and details never dreamed of by earlier scholars. But a closer examination of this material shows that we have in it, as compared with the Scriptural account, another illustration of the old saying "*Duo si faciunt idem non est idem.*" Only a superficial examination can find in these parallels a deeper harmony. The spirit and purpose of the Hebrew accounts differ entirely from that shown by the parallels in Babylonian writings. In the latter nowhere appears that pure monotheistic and deep religious purpose that appears every where in the Biblical account. In the latter these accounts are all a part and portion of a history of salvation; they are consciously made the foundation and basis of a place of redemption and as such have an importance not for themselves so much as for the whole Scriptural superstructure that follows. The fundamental ideas of God, of man, of sin, of grace, of redemption are all found in the Old Tes-

tament reports, and constitute the substance of this report, while in the parallels they are either only incidental or are absent entirely. The fact that there are such parallels need not surprise the student of the Word. The gentile records are simply the corruption of what once constituted the traditions of early mankind on these essential features in its earliest history, the truth having been preserved in the inspired accounts of the Pentateuch. Even should it be demonstrated that the Babylonian accounts have been put into written form at an earlier date than the writings of Moses, this would not be an argument in favor of the historical correctness of the former over against the latter. In itself an older written account need not be the more correct, and then too it is quite probable that Moses himself drew from earlier Hebrew sources when he wrote his accounts. The Babylonian story of creation is sketched by Rev. Hohberger, in the Theological Magazine, 1901, p. 354 sqq. cf. also Zimmern, *Biblische und Babylonische Urgeschichte*, Leipzig, 1901 as also the brochures of Koenig, Oettli, Kittel on the "Babel und Bibel" question. The discussions so far have shown that while the Scriptures used material on this subject that was common to the Eastern peoples, they employ them in an altogether different way and differ from others as truth does from error. The debate on this subject is not yet closed.

4. The history that is recorded in the Old Testament differs in kind so much from that found in the records of the other Oriental peoples that this very difference furnishes *prima facie* evidence that the Hebrew accounts are characterized by the truth. These are not filled with the boastings and braggings of Kings, such as are the accounts found in Assyria, Babylonia and Egypt, but the faults and failings, the sins and crimes, as well as the faith and the good deeds of the national heroes are depicted without excuse or hesitancy. The whole makes the impression of being an account of what actually did happen. It is the most natural history in the world, perfectly honest and truthful.

Another feature that distinguishes this history is the fact that it is not confined to the people of Israel, but that it is the only one that really includes in its scope the whole race of mankind. Back of Israel's records are the great ideas of the oneness of the human race, the universality of sin, and the universality of a coming redemption. Israel is the only people among the ancients that entertained the ideas of a world's history. This uniqueness of the Old Testament history differentiates it *toto coelo* from all others and impresses upon it the stamp of a truthfulness not found elsewhere.

In order to illustrate the difference between the kind of history found in the Old Testament and that furnished by the records of other nations of the East, we here quote from the famous Tiglath Pileser inscription some characteristic lines which at the same time will give the reader an excellent idea of the contents of the historical inscriptions found in Assyria and Babylonia.

INSCRIPTION OF TIGLATH-PILESER I

THE BEGINNING.

Column I.

1. ASUR the great lord, the director of the hosts of the gods,
2. the giver of the sceptre and the crown, the establisher of the kingdom;
3. BEL the lord (*bilu*), the king of all the spirits of the earth,
4. the father of the gods, the lord of the world;
5. SIN (the Moon-god), the sentient one, the lord of the crown,
6. the exalted one, the god of the storm;
7. SAMAS (the Sun-god), the judge of heaven and earth, who beholds
8. the plots of the enemy, who feeds the flock;
9. RIMMON (the Air-god), the prince, the inundator of hostile shores,

10. of countries (and) houses ;
 11. URAS, the hero, the destroyer of evil men and foes,
 12. who discloses all that is in the heart ;
 13. ISTAR, the eldest of the gods, the lady of girdles,
 14. the strengthener of battles.
-

15. Ye great gods, guiders of heaven (and) earth,
 16. whose onset (is), opposition and combat,
 17. who have magnified the kingdom
 18. of Tiglath-Pileser, the prince, the chosen
 19. of the desire of your hearts, the exalted shepherd,
 20. whom you have conjured in the steadfastness of
your hearts,
 21. with a crown supreme you have clothed him ; to rule
 22. over the land of BEL mightily you have established
him ;
 23. priority of birth, supremacy (and) heroism
 24. have you given him ; the destiny of his lordship
 25. for his increase and supremacy,
 26. to inhabit Bit-kharsag-kurkurra
 27. for ever have you summoned.
-

28. Tiglath-Pileser, the powerful king,
29. the king of hosts who has no rival, the king of the
four zones,
30. the king of all kinglets, the lord of lords, the shep-
herd-prince, the king of kings,
31. the exalted prophet, to whom by the proclamation
of SAMAS
32. the illustrious sceptre has given as a gift, so that
the men
33. who are subject to BEL he has ruled
34. in (their) entirety ; the faithful shepherd,
35. proclaimed (lord) over kinglets,
36. the supreme governor whose weapons ASUR
37. has predestined, and for the government of the four
zones

38. has proclaimed his name for ever; the capturer
 39. of the distant divisions of the frontiers
 40. above and below; the illustrious prince
 41. whose glory has overwhelmed (all) regions;
 42. the mighty destroyer, who like the rush
 43. of a flood is made strong against the hostile land;
 44. by the proclamation of BEL he has no rival;
 45. he has destroyed the foeman of ASUR.
-

46. May ASUR (and) the great gods who have magnified my kingdom,
 47. who have given increase and strength to my fetters,
 48. (who) have ordered the boundary of their land
 49. to be enlarged, cause my hand to hold
 50. their mighty weapons, even the deluge of battle.
 51. Countries, mountains,
 52. fortresses and kinglets, the enemies of ASSUR,
 53. I have conquered, and their territories
 54. I have made submit. With sixty kings,
 55. I have contended furiously, and
 56. power (and) rivalry over them
 57. I displayed. A rival in the combat,
 58. a confronter in the battle have I not.
 59. To the land of ASSYRIA I have added land, to its men
 60. (I have added) men; the boundary of my own land
 61. I have enlarged, and all their lands I have conquered.
-

62. At the beginning of my reign twenty thousand men
63. of the MUSKAYA and their five kings,
64. who for fifty years from the of ALZI
65. and Purukussi had taken the tribute
66. and gifts owing to ASUR my lord,—
67. no king at all in battle
68. had subdued their opposition—to their strength
69. trusted and came down; the land of KUMMUKH

70. they seized. Trusting in ASUR my lord
 71. I assembled my chariots and armies.
 72. Thereupon I delayed not. The mountain of KASI-
 YARA,
 73. a difficult region, I crossed,
 74. with their twenty thousand fighting men
 75. and their five kings in the land of KUMMUKH
 76. I contended. A destruction of them
 77. I made. The bodies of their warriors
 78. in destructive battle like the inundator (RIMMON)
 79. I overthrew; their corpses I spread
 80. over the valleys and the high places of the moun-
 tains.
 81. Their heads I cut off; at the sides
 82. of their cities I heaped (them) like mounds.
 83. Their spoil, their property, their goods,
 84. to a countless number I brought forth. Six thous-
 and (men),
 85. the relics of their armies, which before
 86. my weapons had fled, took
 87. my feet. I laid hold upon them and
 88. counted them among the men of my own country.

-
89. In those days, against KUMMUKH, the disobedient,
 90. which had withheld the tribute and gifts for ASUR
 my lord,
 91. I marched. The land of KUMMUKH
 92. I conquered throughout its circuit.
 93. Their spoil, their property, their goods
 94. I brought forth; their cities with fire

Column II.

1. I burned, I threw down, I dug up. The rest
 2. of (the men of) KUMMUKH, who before my weap-
 ons
 3. had fled, to the city of SERESSE
 4. on the further bank of the TIGRIS

5. passed over; the city of their stronghold
6. they made. My chariots and warriors
7. I took. The difficult mountains and their inaccessible
8. paths with picks of bronze
9. I split. A pontoon for the passage
10. of my chariots and army I contrived.
11. The TIGRIS I crossed. The city of SERISE,
12. their strong city, I captured.
13. Their fighting men, in the mist of the mountains,
14. I flung to the ground like sling-stones (?).
15. Their corpses over the TIGRIS and the high places.
- of the mountains
16. I spread. In those days the armies
17. of the land of QURKHE, which for the preservation
18. and help of the land of KUMMUKH
19. had come, along with the armies
20. of KUMMUKH, like a moon-stone I laid low.
21. The corpses of their fighting men into heaps
22. in the ravines of the mountains I heaped up;
23. the bodies of their soldiers the river Name
24. carried away into the TIGRIS.
25. Kili-anteru the son of Kali-anteru,
26. (the descendant) of 'Saru-pin-'siussuni,
27. their king in the midst of battle my hand
28. captured; his wives (and) children
29. the offspring of his heart, his troops, 180
30. bronze plates, 5 bowls of copper,
31. along with their gods, gold (and) silver,
32. the choicest of their property, I removed.
33. Their spoil (and) their goods I carried away.
34. The city itself and its palace with fire
35. I burned, I pulled down (and) dug up.

Boastings of this sort continue for columns, but not one word is said that would lead to the belief that this king had met with defeats or that he had failings and faults. In view of this kind of extra-Biblical history in Oriental records it

is not surprising that the Egyptian hieroglyphics have nothing to say about the Israelites and the Exodus. It was an uncomfortable chapter in the annals of the country.

In particular too it should be added that the further these Babylonian inscriptions are investigated the more details they offer in confirmation of the Scriptures. Among the latest finds made by Dr. Hilprecht at Nippur are tablets containing the names of three of the five Kings against whom Abraham made war when he went to rescue Lot. More evidences of this kind can be confidently expected, as tens of thousands of these tablets that have been found have not yet been read or translated.

5. For a Christian the evidence furnished by the New Testament in general and by Christ in particular on the historical contents of the Pentateuch is absolutely convincing. The former matter has been discussed in detail in connection with the third thesis on Inspiration furnished by the author in the December issue of the Magazine for 1901, and found also in the Report of the Canton Meeting of the English District for 1902. We will accordingly add here some evidence from the testimony of Christ concerning Moses.

The theology of the past has spoken much of Moses as a witness unto Christ. The disciples of all schools were unanimous in placing Mosaism with its highly developed Levitical system of priesthood and sacrifices at the head of the religious development of the Old Testament, and thus made the Pentateuch the theological and literary basis of Israel's succeeding history. From these premises, and on the principle that the books of the pre-Christian codex are not an accidental collection, but the record of the gradual unfolding of the kingdom of God in its preparatory stage and of a Christocentric character, all the Messianic rays that appear on the gloomy horizon of the Old Testament, and presage the rising of the Sun of Righteousness and the dawn of the day of salvation, formed the cynosure toward which the eyes of investigation delighted to turn, and did so profitably. The history of the Messianic ideas in the Old Testament, beginning with the Protevangelium of Genesis iii,

and culminating in the grand picture of the suffering Servant of Jehovah in Isaiah, the Evangelist of the Old Testament, formed a most interesting and important chapter in theology. The testimony of Moses concerning Christ, as the root of this later development, was for that reason already a matter of fundamental importance.

Of late, however, matters have changed, in this respect. Not Moses' testimony of Christ, but Christ's testimony of Moses is now *sub judice*. The Pentateuchal Problem, this "burning question," which has come down "like a wolf on the fold" in the theological life of America, has shifted the centre of discussion. The most radical school of Old Testament criticism, the naturalistic and rationalistic clan of Wellhausen, Kuenen, and others, is making a display of its charms in order to fascinate and lead astray the Evangelical theology of the new world. Its fundamental thesis, maintained in the face of a thousand difficulties with a boldness that savors of impudence, is the revolutionary statement that the so-called Priest-Codex, embracing the greater portion of Genesis and Exodus, all of Leviticus and nearly all of Numbers, *i. e.*, all those sections of the law which Jew and Christian have at all times regarded as the very essence of Mosaism, the whole grand Levitical system of religion and worship which is looked upon in the New Testament, especially in the almost systematical presentation in the Epistle to the Hebrews, as the shadow and type of what Christ's words and works were the fulfillment and reality — that all these portions of the Pentateuch are not Mosaic in origin, but are post-exilic, a fabrication of Ezra or his contemporaries, and are thus not the source and fountain, but the result and culminating point of the political and religious history of the chosen people.

In this shape the Pentateuchal Question, for many decades back and in various forms already a vexed point in the critical schools of Europe, especially of Germany, has been imported and offered to the American Church. Of course this modern wisdom denies *in toto* the Mosaic origin

of the books, not only in letter but also in spirit. But just this point, which the "new school" regards an *ueberwundernder Standtpunkt*," has become the *punctum saliens* in the discussion in our country, the discussion of which again is narrowing down to the question, whether Christ and His Apostles acknowledged the Mosaic authorship of the Pentateuch. Christ's testimony of Moses is thus coming into the foreground as never before and the church still respects the authority of Christ and His Apostles in the discussion of even a critical question. While for the former the utterances of the New Testament on this point have only the force of ordinary historical evidence, to be weighed and sifted as evidences drawn from other sources must be, American circles debating this matter concede the infallibility of Christ on this and all other points, and endeavor only to turn the edge of this testimony away from themselves. *In thesi* they thus recognize his decision as beyond higher appeal. While he is not looked upon as a *Doctor Criticus*, who came into this world to teach the correct principles of Old Testament Isagogics, yet he is acknowledged as a *Doctor Veritatis*, whose words outweigh even the most satisfactory theories and the most searching criticism. In other words our investigators, as a class, endeavor to conduct the examination of the mooted matter in a Christian spirit and from Evangelical principles, ready in their endeavor to find an answer to the Pentateuchal Sphinx, to listen to him who is truth itself. Accordingly between those who maintain the traditional views of the Church, and those who deny to Moses the literal if not the spiritual authorship, in whole or in part, of the five books bearing his name, there is under discussion only the scope and extent of the many direct and indirect references of Christ to the law-giver in Israel. That the Savior's testimony vindicates to the Pentateuch its historical character, and sees in the events recorded there not myths and fables, but history and fact, seems to find general assent among conservative scholars, but not in the camp of extreme and sensational critics. But does this testimony cover the Pentateuch also as a literary

production, and can it be lawfully used in proof of the Mosaic authorship of the first five books of the Bible? Here the agreement ceases, and we are on debatable ground.

To reach a satisfactory conclusion on this most important matter and learn whether the theology of former days was correct in claiming Christ as a witness to the Mosaic authorship of the Pentateuch, it will be necessary to put under the exegetical microscope the many references of Christ to Moses found in the Gospels. These passages have been catalogued and classified so frequently since there has been an Old Testament question, that it would be a work of supererogation to do so here again. Conservative critics have always found in these passages undeniable evidence that Christ ascribed to Moses the literary authorship of the Pentateuch, and with justice regarded this as one of their sharpest weapons. Traditional exegesis from the days of Christ, virtually without protest, has been declaring this a settled fact. In fact, the matter was considered so evident that the opponents of new departures in the Isagogics of the Old Testament, from such shrewd ones as Carpzov in his *Introductio*, Leipzig, 1721, down to Hengstenberg and Keil, regarded it as sufficient to prove Christ's standpoint by simply citing the various passages, deeming it unnecessary to add any exegetical apparatus whatever. The German and Holland critics, together with their imitators in France and England, have at least tacitly acknowledged the justice of this claim; at least we are not acquainted with a single sober attempt from that side of the water to undermine this foundation of the traditional views. There it is not regarded by many as a matter of great importance to maintain a position antagonistic to Christ, if only thereby the harmony and consistency of some pet hypothesis is secured. In America, however, those who have been charmed and lulled into carelessness by the siren song of a gaily bedecked theory, are often bold enough to take this stand, and hence must endeavor by some other means, fair or foul, to get this serious obstruction out of their way. The method adopted is not novel; it is an old way of defending a new

error. It is essentially identical with that which refuses to recognize the doctrine of the Trinity, or the dual natures of Christ in the oneness of person, or the atonement through Christ's death as biblical, because these are not found *ip-sissimis verbis* in the sacred records. This remarkable hermeneutical rule has been frequently applied recently. All that he and others before him have demonstrated is, that it is possible, by hook or crook, to put a meaning into these passages which does not convey Christ's acknowledgment that Moses is the author of the Pentateuch; or, rather, to demonstrate that there is no passage in the New Testament which cannot be misconstrued into at least leaving the matter in doubt. Of course this is only an attack on the Church's stronghold; only a negative result is claimed, hence the *onus probandi* still rests with them. But such negative results are far from being satisfactory; truth is positive, and such exegesis is not a witness unto "the whole truth." The facts in the case warrant further conclusions. Even conceding—what, however, we do not concede—that Christ's words do not explicitly teach the Mosaic origin of the Pentateuch, that the Synagogue and Church were not justifiable in appealing to him for a "thus saith the Lord" testimony, yet therefore the matter need not still be *in suspensio*. Leaving to the readers the perusal of the passages here referred to, we will draw attention to and seek to apply a principle that can be lost sight of only at the risk of dangerous literalism. In order to understand the import of a Scriptural verse or expression, in its whole length and breadth, lawful hermeneutics demands that we must make requisition upon every available aid at our command. Grammar and lexicon alone do not always exhaust the sense of a passage, as little as pure etymology does the meaning of a word. Peculiar relations of time and surrounding circumstances may give a passage a meaning that these ordinary exegetical means entirely fail to reach. Implicitly it may convey a meaning that the words alone or in another connection and combination would not contain. Proper interpretation must unravel the meaning out of the living language of the day, and with all the assist-

ance that history, contemporary literature and thought, and the spiritual status of the people to whom the words were addressed, can give, endeavor to reproduce the idea that the word or words as originally spoken were intended to convey and did convey. The passages containing Christ's words concerning the Pentateuch are so shaped and formulated, that, regarding them in connection with the time in which they were uttered, the audience to whom they were addressed and the peculiar views this audience entertained, and the idea which Christ's words would necessarily convey to these people, they must be considered as endorsing the Mosaic authorship of the first five books of the Bible.

Nothing is historically better attested than that at the time of Christ's pilgrimage the Jews with one accord, whether they were Pharisees or Sadducees or Essenes, Alexandrian or Palestinian, Orthodox or Samaritan, all religiously maintained that Moses, under the inspiration and guidance of God, had written with his own hands the words of the law. For the contemporaries of Christ this thesis had the force of a self-evident truth, and in none of the remains of the literature that clusters around the first Christian century is the endeavor made in a formal manner to defend this standpoint. The references we find are all given in an incidental manner, chiefly in connection with the defence of the inspired and revealed character of the Pentateuch. The period of legal formalism which commenced with Ezra's zeal had most distinctly pronounced its decision on the authorship of the legal code which formed the basis of its dogmas and ritualism. In Josephus we have quite a number of such incidental testimonies, the most important of which is probably the one found in the well-known passage *Contra Apion*, I, 8, where he gives the compass of the Old Testament Canon, and says of the biblical books:

Καὶ τούτων πέντε μὲν ἔστι τὰ Μωυσέως. However fantastic Philo's allegorical system of exegesis is, and however much he yielded of the essence of Mosaism in order to make it palatable to the philosophical tastes of the Greeks, yet throughout his works he finds in Moses not only the

wisest of philosophers but also in the books of the law written by his hand the proof of this claim. Cf. *Vita Mosis passim*. In the Targumim and the Mishna we find the same state of affairs; and probably the best idea of the views of the day on the inspiration and Mosaic authorship of the Pentateuch and the relative acceptance of these two is formulated in *Sanhedrin*, 99 a: "Whosoever says that Moses wrote even a single verse from his own knowledge, is a liar and despises God's Word," Cf. Schürer, N. T. *Zeitgeschichte*, p. 440 Other testimony to this effect could be cited in abundance, but suffice the statement, that all the evidence as to the position of orthodox, and unorthodox Judaism in the days of the Savior on the literary authorship of their law-book are unanimous in ascribing this to Moses their great lawgiver. And unbiased historical investigation has always acknowledged this result. Bleek, who always cautiously feels his way in the labyrinth of the Pentateuchal Question, says in his *Einleitung in das Alte Testament*, iv. edition, p. 14: "This view [namely that Moses is the author of the Pentateuch] must be considered as generally accepted in the days of Christ and His Apostles; we find express testimony to this effect in Josephus and Philo." It was an article of faith in those days and remains so for the Jews down to our own times. Cf. on this whole matter the interesting and highly instructive volume of Weber, *System der Altsynagogalen Palaestinischen Theologie, Zweite Abtheilung*, p. 78 sqq.

From all the evidence at our command it is clear, that the contemporaries of Christ based the authority of the law not only upon its inspired character, but also, and this to a great extent, upon the fact that Moses the lawgiver was the medium of this revelation and the recorder of the laws revealed to him. And to the authority of this law as a divine revelation Christ repeatedly appeals, and connects these appeals in such a manner with the name of Moses, that his words could not fail to convey the thought that he, too, like those to whom and against whom he spoke, rested this authority upon the Mosaic character of the books. When

such expressions as "Book of Moses," (Mark 12:16), "written in the laws of Moses," (Luke 24:44), "Moses and the Prophets," (Luke 16:29, 31), "Moses commanded," (Mark 10:3-5), "Moses suffered you," (Math. 19:8; John 7:22), "Moses said," (Mark 7:10), and the many other similar and like statements again and again fall from Christ's lips, such utterances could not but convey to the minds of his hearers that the Savior here referred to and maintained the authority of the law as of Mosaic origin, and that it was his intention to impress upon them the importance of this or that legal prescription by reminding them that Moses had spoken and written it. Such words and expressions uttered by Christ meant exactly the same thing that they did when spoken by an ordinary Jewish Rabbi. The idea that Moses was the author of the Pentateuch was a part of the definition of such words and expressions, and this was always connoted by them. As long as Christ in his public instruction made use of them and similar expressions, and for the same purpose that the teachers of the day were accustomed to appeal to them, they necessarily must carry with them the same idea and convey the same thought that they did when uttered by anybody else. In Hillel's or Shammai's instructions they would, as is acknowledged by all fair minded investigators, have been implicitly an acknowledgment of the Mosaic authorship of the Pentateuch; in Christ's instruction, who spoke the same language, addressed almost the same audiences entertaining the same religious convictions, as that of Hillel and Shammai, these words could have no other meaning. To the minds of his hearers they manifestly did convey this idea, and such they manifestly were intended to convey. It requires but little knowledge of philology and psychology to understand this. The words of Christ must be understood as defined by his age and surroundings, and when regarded in this light they conveyed to his immediate hearers, and hence should convey to us, the knowledge that, as far as the Mosaic authorship of the Pentateuch is concerned, Christ was in harmony with the teachers of his age. He makes use of the same words and expressions that

other Rabbis did, hence he conveyed the same idea by such utterances that they did. He could not have hidden under the same words that they used a meaning foreign to the usually accepted one, an idea which such teachers did not express in them. Talleyrand's unprincipled principle, that the object of language is to hide thought, had not yet been invented; and Christ would have been the last to adopt this maxim. The Savior spoke in the language of the people, in a manner and in terms that they could understand him, not seeking to conceal a higher "gnosticism" under the words and forms in common use. Had he entertained a different view of the origin of Israel's law-book and been convinced that his contemporaries based its authority upon a wrong principle, he would not have hesitated to pronounce against it. He who did not shrink from wounding popular Phariseism to the quick by exposing its hypocrisy and attacking its central doctrine of self-righteousness, would not have been slow to correct an historical error. True, it was not his sphere to correct the historical blunders of traditional Judaism, should such have existed; but still less was it his sphere by his voice and by his silence to endorse such a blunder if it existed. It is still true what Witsius wrote in answer to Clericus and others, namely that Christ and his Apostles "*fuerunt doctores veritatis, neque passi sunt, sibi per communem ignorantiam aut procerum astum imponi.*" We are thus justified in asserting that, even if Christ did not *explicitly* and in so many words teach the Mosaic origin of the Pentateuch, he did this *implicitly*, in a manner not to be misunderstood or explained away. Conservative critics and theologians are therefore in the right when they appeal to Christ as a witness to Moses as the writer of the five books bearing his name.

THE CAPITAL UNIVERSITY.

BY PRESIDENT L. H. SCHUH, PH. D., COLUMBUS, O.

The whole duty of the church is summed up in this brief commandment: "Go ye and preach the gospel." The church has nothing more and nothing less to do than to

declare the message of salvation. As a Synod it must be our chief concern to extend the kingdom of Christ on earth, and, therefore, we hold that our missionary work must be our chief duty. This work may be conceived in the more general sense of promoting all church work, or as the specific duty of establishing new congregations in localities in which we do not yet have any. But look at it as we will, that work cannot be successfully carried on without the aid of our educational institutions. It must not be forgotten that Christ has established the Christian ministry and has given us the example that the workmen are to be trained for the work. What advantage is it to establish congregations if they cannot be supplied with workmen? Our missionary and educational work complement and support each other. Each would be lame without the other. There ought to be and we believe there is, within our Synod, an interest in both of these departments of our Synodical work.

As a Synod our interest in educational affairs must be begotten of our interest in religion. The church has no call to educate for education's sake. But since religion may draft education into its service, we educate. We realize that without education our religious work would be seriously hampered. But we keep steadfastly before us our calling as a church. Luther's great watchword was: "Give the people the Bible." Second only to his interest in religion was his interest in education. Both of these causes needed a reformation in his day and he undertook them both. But his work in the educational field was only a means to an end. Luther was not only the foremost reformer, but also the foremost educator of his time. He laid the foundation for the public school system of Germany and practically this has served as a basis for all Protestant countries. He educated that people might read and study the Word. While education advances many other interests, it aids the cause of the church. This explains why we are a Synod, having the plain commandment to preach the gospel, nevertheless have our schools of learn-

ing and why, though we are interested in the kingdom of God, we yet expend as much money, time, energy and thought upon our schools, as upon our mission work.

The chief of our schools is the Theological Seminary at Columbus, Ohio, and next to this comes the Capital University. The following remarks are written strictly with reference to the college department, although some of them will apply to the theological department equally well. With a view of creating greater interest and information regarding our work the following outline of its chief needs and its chief obstacles is presented for the consideration of the readers of the MAGAZINE.

THE CAPITAL UNIVERSITY.

I. *Its Chief Needs.*

It needs an improvement in its equipment. The mechanic must be well supplied with tools if he is to turn out a high grade of work. If he is a good mechanic he will turn out something even with poor tools; but the quality and quantity of his work will be vastly improved by a liberal supply of tools. A teacher like a mechanic must be equipped and to do the highest kind of work, he must be supplied with the best helps that have been devised in his line. Our school is decidedly lacking in "Lehrmittel." There is no department in which the supply is satisfactory and in which a higher grade of work could not be done; but there are some lines of work which even clamor for improvement. About ten years ago a "scientific course" was introduced. The idea, undoubtedly, was to attract a larger number of non-ministerial candidates. The idea was a good one as the trend of modern education is toward the scientific field. If we can hope to build up a large school, we must lay more stress on this feature of our work. Running a school successfully implies studying the demands of men and meeting them. Schools may create a demand. The large universities of our country and of the world are setting the pace. They have created a demand and schools which cannot in a measure meet this will be without patron-

age. We see nothing wrong in the church supplying such instruction providing it does not militate against her main work. We see no such conflict between our courses. In fact, we see a reason why we should offer our young men an opportunity to study science under the sanctifying religion of Jesus Christ. If we abandon the whole field to infidels, atheists, materialists, evolutionists and agnostics, the church will find even more opposition than she has now. If she has the key of knowledge, she will be called upon to unlock the departments now occupied by those who secretly are robbing our youths of their faith in divine things. We hold that the only true science is that which accords with the Scriptures, that there is no conflict between the natural and the revealed and that some Christian men have the duty to give the world the light. Such men must study the sciences under Christian teachers and learn to interpret natural truth in the light of the Cross.

When the "scientific course" was introduced into our school it was largely a paper resolution. There were never any adequate appropriations made for it and there never have been any since. Small, paltry sums of money have been voted for this department. But what are a few hundred dollars in this field? A drop in the sea! We are collecting, very slowly, an equipment. Few realize what sums of money are demanded to forge ahead in this field. It does not enter our minds to compete with our state institutions or with other schools whose endowment runs into the millions. Nothing of the kind! We are outclassed at the very outset. But it would be possible for us to be so fitted up that we could do very satisfactory work and help students at the very time when they need help most, viz.: at the beginning of their course. If they can be started aright, if good principles can be instilled into them at the beginning, if they can be rooted in the truth, they could withstand with greater fortitude the attacks of the gain-sayers. It would be an easy matter to spend millions in laboratories for original research; but it would be possible for our school on some thousands to fit up a chemical

and a physical laboratory which would enable our professors to do satisfactory work. While we are able now to perform all the experiments of the ordinary text books this is not yet satisfactory. The expenditure of a few thousand dollars would put this department on such a footing that we could with good grace urge our young men to come hither for their preliminary scientific education. We can never hope to set up a technical school, which will prepare young men for a complete course in the mechanical and scientific courses; but we can reasonably hope to keep our young men under the influence of the church until they have mastered the fundamental principles of the natural sciences and thus are fortified against error.

Our library facilities are inadequate. The Capital University has no library which in any way would suffice for a college. Ours is a theological library. It is natural that it should be. The theological department came into existence first and it has overshadowed all other work. It is right that it should but there is no necessity that all our interests should stop there. Our library numbers about 6,000 volumes. After discarding the duplicates and trash about 3,000 volumes might be left. These would be almost entirely theological. The departments of belles-lettres, history, philosophy, science, geology, biology, art and a long list of other subjects, on which the best works of at least two languages should be at the disposal of the students, are either entirely wanting or are scantily supplied. True, our literary societies have good selections of the standard classical literature in German and English, and we are within reach of the large Ohio State Library, but there should be within easy reach of the student plenty of the best books of reference, as the sight of these would be a stimulant inciting to use.

In addition to a good general library filled with such books as the student cannot buy, many schools have departmental libraries in their recitation rooms. The professor in charge of the department has at his elbow the chief books on his subject. He suggests their use to his pupils. This

creates a desire for research and the student is thus led beyond his text book and begins to inquire for himself — a most hopeful sign in a pupil. One such departmental library exists at our school. Several hundred volumes have been gathered on “missions.” They are in charge of one of our professors. The students are urged to read these books, and no other library about the school is so well patronized as this. The same would be the case in other departments. There always are students who have decided preferences in certain lines of work and to whom the daily sight of good books would be a constant incentive. The teacher would urge the matter; in class constant reference would be made to these works and the results would be satisfactory. From 100-300 volumes would constitute a good nucleus with which to start a departmental library, and the expense would not be insurmountable.

A combined auditorium and gymnasium would add materially to our equipment and aid us in developing certain departments of work now almost neglected. We have no convenient assembly hall for public occasions. We are obliged to hold our Commencement exercises under the canopy of our grove. This does well for good weather, but at night or during a rainy season it discommodes us very much. Our literary societies ought to have a place to hold an occasional entertainment. Young men at college should be brought face to face with an audience. While they have class exercises and drill in their own hall, they ought not to forego the training which comes to them by looking at a real audience. As the large majority of our pupils will need the art of public speaking greater stress should be laid on it. With the introduction of a course in elocution now beginning, such an assembly hall becomes even a greater necessity than before.

But we need such a hall even more for a gymnasium. Educators in all times have considered the proper development of the body a necessary part of a complete education. We have hitherto overlooked it. We could have saved some of our students much trouble in after life and

made them more proficient during their student days, had we taught them, yea compelled them, to take a reasonable amount of exercise. In his educational scheme Luther included physical training. We are well aware of the fact that at many schools athletics have absorbed the attention of the student body; but the abuse of a thing does not abolish its use. We would deplore it much if the day came that physical training were put on a level or above the mental. We do not advocate the introduction of the Spartan ideal. We are aware that the Spartan contribution to the legacy of nations was not abiding. They laid the stress on the wrong place; but we are also aware that the spiritual is conditioned upon the physical and that the maxim of the ancients, "a sound mind in a sound body" is correct. What is a sadder sight than an educated mind in a wrecked body. The sedentary life of a student subjects him to peculiar and deadly sins. Exercise is one of the safeguards. Should we not throw it around our boys and so save them?

The near future should be the time for such a hall. The Alumni of this school should erect it as a tribute of affection and a testimony of gratitude to one who has largely made this school what it is. This hall should be known as the M. Loy Auditorium, and this pupils should take the initiative in its erection.

2. Our school needs an enlargement of its courses. Opinions are much divided in Synod as to the object of our school. Some wish to make it strictly a school for ministerial candidates. They wish to see the whole course arranged with this one end in view. Should others desire to take such studies as we have, well and good; but the friends of this tendency do not desire any special branches introduced for the sake of catching any other students. There is much to be said in favor of this. It would enable the church to accomplish its purpose, and it would entail less expense upon us. We would need less teachers, less buildings and we would be operating in a field in which there is no competition. A smaller attendance would still give us a better standing in the eyes of the church and of the world,

for it would be recognized that our territory is very limited, and no one would look for a large school.

On the other hand, there are those who desire to see our school prepare men for the ministry and also to be of use to our Lutheran youths generally. We know of none who do not wish the chief stress laid upon the preparation of ministerial candidates. So far there is unanimity throughout Synod. But there is a predominating element which wishes the aim of the institution to be two fold. Thus far the friends of this tendency have had their views prevail as will appear from the Joint Synod minutes of 1900. But it is one thing to resolve, another to execute. The mere resolving that a thing shall be so, does not accomplish it. If our Lutheran youths are to be invited here they must be furnished with what they demand. No matter what arguments may be advanced, such as that the general principles of all education must be the same, that all study gives mental discipline, etc., the truth of the matter is, that young men will go where they find the subjects offered which they wish to pursue. A young man who wishes to follow dentistry or engineering will find much discipline in the study of Latin and Greek; but can you prevail upon him to take up studies which are apparently so foreign to his line? Our experience is that you cannot. The large schools are built up on the large number of courses, e. g., our State University, with a Faculty of 120 men offers 96 regular courses. It has an attendance of 1,600 or about 16.6 students to each course. This is a fair sample of what may be gleaned from the catalogues of the leading schools of the land. We have two courses, the classical and the scientific. As long as we abide by them we are bound to have a very limited attendance. They do not offer what many young men want, therefore, they go where they find such work. We should do one of two things, either limit our work to preparing pupils for the seminary, or enlarge our courses. We have the basis and could easily add a Literary and a Business and a Normal course. We might beyond this add a Musical course. But

this would entail expense and also demand a larger teaching force. Are we ready for it? If we are not, why resolve to make our school one of general usefulness and then wonder why it does not develop according to our expectations? We cannot carry out the idea of the majority without enlarging our courses; we cannot enlarge our courses without a greater teaching force; and we cannot employ more teachers without more expense. In view of our limited conditions our school will bear comparison with others. The Ohio State University spent last year for all purposes about \$400,000, or at the rate of \$250 per student. We spent just one half that amount per capita. While they had a general average of 16.6 students to a course, we had 38.5. Men usually find that which they assiduously seek. We have sought to put men into the Christian ministry. We have succeeded, and as long as we labor and pray in that direction we are going to succeed. We might also succeed in the other direction, but not until we fulfill the necessary conditions. Until the Synod does this, let our school be not unjustly blamed, but rather let there be an impartial examination of the whole situation and we believe that the conclusion will redound to our praise.

3. Our school needs an increase in its appropriations. It receives from the general treasury of Synod, from tuition, rent, scholarships, annuities, etc., about \$12,500. This sum varies slightly each year. About \$11,500 are demanded for salaries, so that by the time the hundred and one items of expense are met, we have absolutely nothing left with which to forge ahead. If our Synod would definitely resolve that our sole purpose is the preparation of men for the ministry, we could get along on this appropriation. The equipment for a classical course is not so extensive nor costly. But since we are expected to attract our boys generally, we must have more money with which to do the work. We know of no school where so much is expected for the money as in ours. Given a liberal supply of money and a reasonable amount of time, we make bold to say that our attendance could be raised to 400 or 500 students. But

on its present meager support it can look chiefly for ministerial candidates.

The prospects for a larger appropriation are poor. So far as we have learned the minds of our pastors, and we think that by this time we have some insight, the majority do not want to work their people any harder for this cause than they have been worked. Nor do they want any one else to work them. It is true that there is a goodly number who would rejoice to see the school well remembered, but they think that the funds should come from elsewhere, not from their people. It makes one sick at heart to think of the possibilities if a united effort and then compare the result. Our Synod is now credited with 90,000 communicants. We have grounded reason to believe that these statistics are low. If there were no comparison made in the annual parochial reports between the communicants and the offerings the number would be much higher. Our school is to receive from the general treasury \$9,000, i. e., our people are raising the enormous sum of 10 cents per communicant for our work. As long as our pastors and people are satisfied with this tremendous strain upon their purses, of course, it will compel us to plod along in the old way. If anything like the former "fifty cent plan" could be realized there would be money enough for all our institutions to meet their current expenses and also to branch out. Comparing the financial condition of our people now and 30 years ago and adding the increase in numbers, there must be from 10-15 times the wealth now in our church that there was then. But our growth in liberality has not been in keeping with our increase in wealth and numbers. We know of another college president who maintains that the difficulty lies with our pastors and our own experience compels us to subscribe to his judgment. There are some who are working well, recognizing the debt of gratitude which they owe this place and its absolute need for the spreading of the kingdom. All honor and praise to them. But many

are absolutely indifferent to our advancement and care little whether the work languishes or not.

Special efforts by the president of the school have been discouraged both by the General President of Synod and by the College Board. Certainly there are some strong arguments in favor of that position. Our only hope seems to be to increase the interest in the general treasury and then prevail upon Joint Synod to be more liberal in its appropriations. This can probably be done, but it will be a slow process and those who are anxious to see the school speed along must in the mean time exercise a great deal of patience.

4. We need a large number of students. But as the lack of ministerial candidates was just ably presented in the *MAGAZINE* we will pass this point by for the present.

II. *Its Chief Obstacles.*

1. As the first of these we would mention the language question. The same thing that perplexes and distresses our congregations and pastors is making itself keenly felt in our school. Our church is in a state of transition from the German to the English. The majority of our older people are German; their children and grandchildren are leaning toward the English and if the church desires to hold them it must be done in the language toward which they are partial. We need such pastors who can serve both old and young; thus holding the family together, keeping both extremes with the congregation and aiding this transition to be made without any serious loss to the church. That this is a serious problem most of our pastors will admit. Few, if any, Synods of America have handled the language question with greater skill than our own and yet it has not failed to cause distress and friction.

This transitional stage of our church has forced the language question upon our school. We attempt to supply the congregations with bilingual men. We have, therefore, made both English and German media of instruction. While there may be a few schools of other Synods which

are confronted in the same way, there are none that are compelled to handle the matter as we do. In the Eastern Synods the transition has progressed to a stage where the English language predominates; and in the Western Synods the German is in the lead. Our Eastern Lutheran schools pay their chief attention to English instruction; and the Western Lutheran schools to German. But we continually attempt to give both languages an equal chance and accordingly we are confronted with peculiar difficulties. The secular colleges know nothing of these troubles. They instruct in English only, with the possible exception of the German work and in most cases even that is taught as a dead language. We attempt not only to give our pupils a reading knowledge of both languages, but a speaking knowledge. Our students are urged and expected to qualify themselves to make addresses in both languages. The conditions in Synod having set for us a different object, it is not fair to make constant comparison with schools which strive for much less and apparently attain it. Let the graduates of secular schools be brought forth; let us hear them address an audience now in German and now in English and we feel that our graduates will stand the comparison and come off with laurels. We are not prepared to say that those schools which lay stress on one language do not accomplish more in it than we do. A moment's reflection will show the reasons. But when the double work is considered we know of no school, either secular or denominational, whose work surpasses ours. When comparisons are made they should be fair.

We have two separate courses in German. Some of our students on coming to us have a fair knowledge of German, but lack the theory. Others are entire strangers to the language. Years ago all were put through the same course, much to the disadvantage of some. But now we maintain separate classes throughout the preparatory and college course. This is a decided improvement, but it entails extra work. We have separate text books. Those for the German boys being purely German and adapted to those

who have a practical knowledge of the language and who are to be acquainted with its theories and literature. In the English-German course the text books are the best that can be found. They start in with the natural method and are graded up until the pupil begins to read, translate and paraphrase the classics.

In addition to this work in the German course, are Hebrew, Sacred History, Universal History in two classes, and the Catechism in three classes are taught through the medium of the German. It must thus become apparent that we are laying a great deal of stress upon the German language.

The results of the work are just what might be expected. The ardent admirers of the German do not find our pupils sufficiently qualified in that tongue and the extremists in English raise a like objection. This is probably the best proof that our school is trying to do justice to both camps of the church. While we endure a great deal of criticism on this point, we fail to remember any instance in which the work of another school was held up as superior to our own *when both languages were considered.*

This emphasizing of the German entails some hardships. There are those who do not come to us on account of it. There are those who do come who lament about it and who allow a prejudice to arise in their minds and so make the work doubly hard. There is a small percentage that accomplishes but little, falling far short of the expectations of the Faculty and the Board; but the overwhelming majority reach the goal. And if the bias were not too great with some, this would be recognized and our work would receive due praise from both sides. Usually the men who find so much to criticise in our German work are deficient in English; the men who fault the English severely are weak in German. They are best satisfied who have a fair knowledge of both tongues.

As long as the language question continues to distress our congregations, our school will have to contend with it. When our congregations have solved that question and

have finished it, then it will be solved here. But that is a long way in the future. As yet the majority of our communicants are German, and for this reason we must have pastors who can minister to them. But the coming generation is growing English, and we must hold it to the church, and so we must continue to wrestle with the problem for another generation or even two, and then it will find a natural solution. We should beware of hastening the transition from German to English, and we ought not be foolish enough to think that it can be permanently hindered. The aim of our school is wise; it is justified by the state of the church and we must seek to attain it.

Incidentally it ought to be said that even if our students did not need to preach in German they ought to have a good reading knowledge of it, because it opens up to them the richest theological literature of the day. The wisdom of our church is still buried in the German language and in a sense its very genius and life are bound up with this tongue. For the Lutheran pastor the knowledge of German would be preferable to that of Latin and Greek, and this reason would justify our school in continuing to urge its pupils to perfect themselves in the language of the fatherland.

2. Another matter which complicates our college work is the vast amount of outside duties which are thrust upon our teachers. What are they expected to do? First of all each one of them is expected to do a full man's work as a teacher. They work in the class room from 4-6 hours a day. Judging by other colleges and high schools this is a day's work. Nothing else is expected of secular teachers. But in addition to this the Synod expects our men to serve as editors and board members, to write and edit books, to assist pastors on all regular and special occasions, to act as agents of the school, to supply vacant congregations, to be Presidents of District Synods, to be treasurers and secretaries of any cause which may need promotion, etc. When a man is called to a chair there seems to be no limit to the confidence which his brethren have in his ability, and

when he complains of over-work or lack of time, there is a surprised tone in his correspondence. It is considered that our men are public servants, that everyone has a right to their time and that it is their bounden duty to assist right and left. Of course no one wants the work of the school neglected. The teacher is do do just so much extra. Some of our men have been professors, editor of two of the chief publications of Synod, District or Joint Synod president, pastor of a congregation, president of the school and have had sundry other duties. There is a difference in the capacity of men; but no living man could do full justice to such an amount of duties almost any one of which would require the full time of a man. It is unjust to ask of a person to arise at 6 A. M. and to work incessantly until 10 or 12 or even 2 o'clock in the night. It is true that there are periods of relaxation, otherwise the strain would break down the very strongest.

This outside work keeps men from fixing their attention upon their subjects and becoming real masters and even authorities in them. While it is true that they may have a command of the fundamental principles of their branches, this is not satisfactory in college teachers. We expect them to advance and to direct the thought of others. They must not move within the subject but must rise above it. There must be an advance beyond the text book. The teacher, like the preacher, who does not advance is bound to retrograde. His instruction becomes lifeless. He fossilizes and is then of no real value to his school. The only way to be of permanent value is by a constant growth which can only be attained by unremitting study. President Thompson of the Ohio State University, is trying to shorten the hours of instruction to two and one-half in order that his teachers may devote themselves to research. While we can never hope to attain this on account of our straightened financial condition, we do hope that the day is in sight when our Synod will see that from 4-6 hours' instruction a day is sufficient work for a professor, together with what is implied in it, viz.: careful preparation of lessons, advance-

ment in knowledge, correction of exercises, etc. Our teachers do not count this extra work, but they suffer it to escape criticism and to keep peace.

This reacts on our school in various ways. Teachers are compelled to miss half days. Ambitious students complain about it. There always are those who want to advance, who realize that their college days come but once, and that they must make the most of them. The drones, of course, rejoice over every holiday. But some of them in after life wake up and they are bitter in their denunciations against their "alma mater." The school is blamed for not having prepared them better for life. The graduates of the institution, who ought to be its best agents, feel that they have profited too little and, therefore, do not recommend it heartily to others. We find among our pastors a lack of enthusiasm for our school. There are laudable exceptions. But there is a readiness to find fault that is alarming and disheartening. Undoubtedly the school is partly to blame for this lack of enthusiasm and love in its pupils; but how can men who are trying to do double and treble duty, who are scattering their energy over a large field, carry forward a work with enthusiasm which demands their whole time, ability and energy. The very members of Synod who complain that there is a lack in the work will vote with perfect complaisance to ask this or that Faculty member to undertake still more. Personally, we propose to discourage this extra work, and to encourage our professors to give themselves wholly to their college duties. There are seasons when this outside work may be done and no harm result for the school; but with vacation ended all efforts should be concentrated here. Overworked men cannot be enthusiastic teachers, and a school without enthusiasm is a failure.

There are a few other points which we had outlined to discuss, but this article has grown so long that we will desist.

THE STRENGTH AND INFLUENCE OF THE LUTHERAN CHURCH.

A HISTORICAL STUDY FOR OUR TIMES.

BY PROF. E. PFEIFFER, A. M., COLUMBUS, O.

I.

We Lutherans have reason to be proud of our ecclesiastical lineage and enthusiastic admirers of the work and the Church of the Reformation. But it ill becomes us to express admiration for the Reformation and to boast of the history and character of the Lutheran Church, while we remain ignorant of its fundamental principles and while these are only partially and very imperfectly realized in our walk and work. Last year a congressman from Indiana said in regard to the opposing political party: "It is an impractical party. It is glad to forget its past, shuns the responsibilities of the present, and revels in the glories of its unknown future." Some parts of this incisive description of superficial boastfulness remind one of a class of Lutherans who are very loud and lavish in their use of the name, but equally careless and indifferent in the fulfillment of what the name implies and requires. In certain quarters, there may be heard loud clamor for co-operation and union, in forgetfulness of the past, especially the insistence of our faithful and conscientious fathers upon "the form of sound words" learned from the sure Word of prophecy; there may be heard vociferous iterations about the greatness and the glory and the achievements of the Lutheran Church, without a corresponding zeal to understand its historical and doctrinal, — its Biblical character, and to realize and fulfil our individual and corporate present responsibilities. All such boasting is vain and sounds very much like that of the Pharisees who, in the days of John the Baptist, felt secure and self-sufficient in their spiritual ancestry, saying, "We have Abraham to our father."

The rising young Lutherans of the present generation need to be taught to distinguish between rising upon the shoulders of our fathers of the Reformation and feeding upon the honors which they won and priding ourselves upon the glories which they achieved. It is an idle and futile endeavor to present their achievements in lieu of our own activity. Our indifference and sluggishness and remissness are neither stoned for nor justified by the abundance of their fervor and industry and loyalty. Our slackness and poverty in spiritual fruit are all the more beggarly and glaring when brought into comparison with the heroic deeds and sacrifices of those who have made the Lutheran name illustrious in the world. In order to bear that name truthfully and worthily it behooves us to make full proof of our ministry, and church membership, our stewardship, in this, our day, as our fathers did in theirs. From their toils and trials and triumphs we can gather much help and inspiration for the solution of the problems that confront us and the fulfillment of the mission which the Lord has given us. But for such solution and fulfillment their deeds and achievements will not suffice. We ourselves must do and dare and endure. We must be strong in the Lord and quit ourselves like men, as did they, and thus we on our part will be instrumental in continually renewing and maintaining the strength of the Lutheran Church and perpetuating its saving influence. In elucidation of this subject and in hopes of contributing a few suggestions looking to our adequate equipment for the execution of our exalted mission, we purpose to review the cardinal principles of the Reformation and to consider several phases of their application and realization.

CARDINAL PRINCIPLES.

We can not speak intelligently of the strength and influence of the Lutheran Church without reverting to the cardinal principles of the Reformation as to the source of its strength and influence. It will be sufficient, however, for our present purpose to consider the three great principles

which constituted the heart of the Reformation of the sixteenth century and have ever been vital and fundamental to its growth and permanence, its stability and power: Justification by faith, the supreme authority of God's Word and the right of private judgment.

1. *Justification by faith* alone without the deeds of the law, — this is the central, the *material* principle of the Reformation. It exalts and emphasizes, on the one hand, the grace of God, the merits of Christ and the work of the Holy Ghost through the divine Word and sacraments, as, on the other hand, it presupposes the Scriptural doctrine of man's utter depravity, his inotence and helplessness with respect to his salvation, thus excluding all work-righteousness, all synergism, all meritoriousness of man's doings. It is plainly the doctrine of the Bible, taught most clearly by our Lord Jesus Christ and reaffirmed by His apostles. Only those who are bent on finding discrepancies and contradictions in Holy Scripture, and who wish to find Scriptural support for the human and to the natural man very acceptable doctrine of work-righteousness, will persist in interpreting the utterances of St. James as teaching a doctrine directly opposed to that taught most plainly and repeatedly throughout the New Testament. Luther was doubtless led to his judgment of the Epistle of St. James by the fact that the Papists were able so readily to draw solace and support from some of its statements. When, however, the viewpoint of St. James is noted, his declarations in regard to works and faith and the relation of faith and works to salvation appear in full harmony with the doctrine of justification taught by St. Paul. In short, the doctrine of justification by faith is the central theme in all the doctrines of revelation, prefigured and typified in the Old Testament, and taught with great clearness, unanimity and repeated emphasis in the New.

This being the case, it is strange and striking that erroneous teachings on this vital point set in so early in the history of the Christian Church and grew apace in scope and influence until, in the middle ages, the doctrine of justifi-

cation by faith in the merits of Christ was almost completely hidden from view under the rubbish of self-appointed works and commandments of men. No doubt the presence and use of so many apocryphal writings, the prevalence and persistence of bold heresies and the inability of the early, uncritical period to sift the material afloat and discriminate between the true and the false, tended to obscure the true doctrine handed down by the apostles and led even the sounder teachers of the Church to deviate from the purity of the Gospel. Even while the apostles still lived Judasizing teachers and other heretics crept into the newly established churches and subverted the faith of many. The writings of the Apostolic Fathers of the second century, notably the Homily of Clement and the Shepherd of Hermes, present a somewhat clouded and distorted Gospel by making fasting and alms-giving meritorious. Cyprian, the influential Latin Father of the third century, goes still further in this direction and gives a strong impetus toward the inauguration of the Romish doctrine of synergism and the meritoriousness of good works. The root of the trouble and the source of the growing infirmity in the apprehension of the true doctrine of salvation solely through the merits of Christ seems to lie in the failure of the patristic writers and teachers to grasp the full import and scope of the Biblical doctrine of original sin. The eastern fathers, especially, were inclined to take a synergistic view that would very naturally and almost necessarily become a menacing factor to undermine the citadel of the truth. They laid considerable stress upon the freedom of the will in the work of salvation and pressed this view (e. g. Origen) particularly in their contention against the Gnostics and Manichæans. Even such staunch defenders of orthodoxy as Athanasius and the Cappadocian theologians held the prevailing view with reference to the freedom of the will. The western fathers on the other hand, had a deeper comprehension of original sin and consequently were less inclined to accord to the natural man the power of co-operation in the work of conversion. The doctrine of man's utter

depravity and entire dependence upon Christ for salvation was taught with comparative purity by such teachers as Irenæus and Ambrose, but more clearly and explicitly by Augustine. In his day Pelagius arose and by his unsullied virtues and specious arguments won considerable favor in the East and might have won over the whole Church to his destructive heresies, had not the most influential leaders by this time, partly in consequence of the theological controversies that had arisen, been led to a profounder study of the canonical Scriptures and to clearer apprehension of its revealed doctrines. Pelagianism was condemned by the Church in the fifth century, and Semi-Pelagianism in the sixth. But the false doctrine which had been so widely promulgated was not rooted out. It continued to have adherents and advocates, and so it grew and developed during the middle ages, entering as a determining factor into the Romish doctrines of salvation until it was officially approved by the Council of Trent and promulgated as the accepted doctrine of the Romish Church.

Among the able defenders of the Gospel over against the assaults of Pelagius, Augustine took a leading part. But even he, with his clear and strong views in regard to the utter depravity and helplessness of man and the all-sufficiency of the merits of Christ, did not distinguish clearly between justification and sanctification. And by this time monasticism, with its false view of the Christian life and its dangerous tendencies, had arisen and was developing and spreading both in the East and in the West. The claims of the Romish hierarchy were becoming bolder and more pronounced. Little by little, on the basis of the doctrine of purgatory, taught since Gregory the Great, the doctrine and practice of indulgences, like hungry leeches and deadly parasites, began to infest the heart and vitals of the Church's life. Even so great a thinker and scholar as Thomas Aquinas further developed this hideous doctrine of priestly authority to superintend and operate, as it were, a dispensary for the forgiveness of sins, and arbitrarily to transmute the eternal punishment which

sin has merited into acts of temporal penance, as fasting, saying prayers, alms-giving, pilgrimages, etc. Hand in hand with the subversion of the Gospel of the grace of God and the all-sufficient and only availing merits of Christ went the growing degradation and ignorance of monks and clergy, the insinuation and intrusion of worthless priests and reputed saints as mediators between a righteous God and the condemned sinner, the substitution of human commandments, and priestly tyranny, and stories of innumerable saints, and imposing rites and ceremonies, for the Word of God, the preaching of Christ and Him crucified and the power of His resurrection.

What wonder that, in the time of such characters as Leo X and Albrecht of Mayence and John Tetzel, the havoc and ruin in things spiritual seemed to be complete. In vain had individual voices been raised here and there, down these ages of decline and growing darkness, against the prevailing apostasy. There had been some brave and honest striving and struggling after the light amid the deepening darkness. The Church was not extinct, though it was small and feeble and contemptible in contrast with the powerful and grand external establishment which had usurped the glorious name. There were believers, true, simple-minded believers, who clung to Jesus and rejoiced in the hope of salvation through His dear name in spite of Romish saints and priests and their infernal priestcraft and fatal heresies. There were, amid these imposters and usurpers, preachers of righteousness, too, true and eloquent preachers of the Gospel of Christ, like Otto of Bamberg, the Apostle of Pomerania, Berthold of Regensburg and other Franciscan and Dominican preachers, and Bernard of Clairvaux, but they were brilliant exceptions in the mass of profligate members of their orders and priesthood. The Brethren of the Common Life in the Netherlands, the Waldenses in France and Germany, Wiclif in England and Hus in Bohemia, — all these and many others longed for and strove after a reformation. But none of them grasped and apprehended clearly and fully the doctrine of justification by faith *with-*

out the deeds of the law. Even the Waldenses, the purest of all sects which arose in opposition to the established hierarchy, failed to grasp and develop and apply this vital and central truth of Scripture in the fullness of its comfort and the diversity of its consequences. The eyes of these "reformers before the Reformation" were still holden in many respects, and their voices of protest and testimony, were soon hushed. We can see now that the fullness of God's own time had not yet come, the time of His gracious visitation and great deliverance. But we can see, too, how their failure to penetrate into the full knowledge of the truth unto salvation and particularly to apprehend this central and fundamental doctrine of the redemption through Christ and the appropriation of His all-sufficient merits by faith, materially weakened their protest against error and rendered them far less powerful and efficient as witnesses for Christ.

All the world knows and acknowledges to-day that the central figure, the chief human agent, in the Lord Jehovah's provision for a radical reformation, for the bringing in of a new epoch in the world's history, was Dr. Martin Luther. A man of God standing head and shoulders above his contemporaries, of towering strength, of indomitable courage, of invincible faith, a chosen vessel unto God for leadership in the work which only almighty God could accomplish in His own good time, and through agents of His own choosing and His own equipment. To our young people in particular, the rising generation of Lutherans on whom the care and burdens of the Church are soon to devolve, we would commend the careful perusal of Luther's career and the work of the great Reformation. In pursuing these delightful and invigorating studies we find that it was in the stern school of experimental theology and soul conflict that Luther and the Lutheran Church finally emerged from beneath the accumulated rubbish of ages, from the darkness and despotism of the Papacy, into the renewed possession of the pure gold of God's eternal truth, into the light of the kingdom of Christ and the liberty of the children of God.

In the damp and dismal cloister, amid vigils of the night and debasing labors of the day, on his way to and from Rome, on Pilate's staircase in "the holy city," in his chamber with his God and the Holy Bible, Luther the monk, the priest, the professor of theology, learned to spell out in the oracles of God the sentence: "The just shall live by faith."

All the remaining work of the Reformation may be regarded as a result of the apprehension and promulgation of this principle of the Gospel—justification by faith. It is this that determines the proper place in the body of divinity, the Church's dogmatic, of the doctrines of God, of man, of sin, of Christ, of the Church, of the means of grace, and all the rest. Hence, too, it occupies a central place not only in the Augsburg Confession, but in all the Confessions of the Lutheran Church, as well as in all the writings of sound Lutheran theologians, in all the sermons and ministrations of truly Lutheran preachers, and in all the thinking and living of good Lutheran people.

The Church of the Reformation was strong and invincible, and its work of purification, revival and re-building successful, because of this fact. It had laid renewed hold upon the vital, central truth of the Gospel and was entrenched in the citadel of God's almighty strength. Hence Luther could sing, and all believers with him, "A tower of strength our God is still!" And the compact phalanxes of the enemy's forces gave way before them. The importance which the Church of the Reformation attached to the doctrine of justification by faith is evident from all our Confessions.* But all too soon old errors crept in again,

* Cf. e. g. the Formula of Concord: "This article concerning Justification by Faith is the chief in the entire Christian doctrine, without which no pure conscience has any firm consolation, or can know aright the riches of the grace of Christ, as Dr. Luther also has written: 'If only this article remain in view pure, the Christian Church also remain pure and harmonious and without all sects: but if it do not remain pure, it is not possible to resist any error or fanatical spirit.'" Book of Concord, Jacobs, p 571 (6).

many deviated from the truth at this vital point in the body of theology and the life of the Church, and the cause of the Lord was weakened, in some places prostrated, before His foes. The evangelical doctrine of justification was assailed and corrupted by the pelagianizing teachings of Arminianism, and this position became more and more prevalent and dominant among the churches of the Reformed type. It was still more vigorously and completely rejected by Socinianism and every form of rationalism which followed in its wake. The errors which were promulgated in the Osian and the Majoristic controversies, when Romish errors were revised by confusing again justification and sanctification and distorting the proper relation of faith and good works to salvation, caused some local disturbances, but were promptly condemned by the Formula of Concord. Pietism arose in protest against the formalism and rigidity of a dead orthodoxy which, in the garb and under the banner of the true doctrine, was creeping over the churches of Germany, but it soon went off into devious paths, undervalued confessional orthodoxy and prepared the way for the blighting reign of rationalism. The last century was occupied with the persistent assaults of ever recurring and various forms of rationalistic unbelief, assuming often the pretentious and attractive names of advanced thought, scholarship and higher criticism. And to-day these neological schools and tendencies are exerting a very marked influence upon the doctrines and the life of churches and denominations in Europe and America.

A careful study of the different periods in the life of the church will show that, generally speaking and in a comprehensive point of view, the Church declined in spiritual health and in evidences of spiritual vitality in proportion as the central doctrine of justification by faith in the vicarious merits of Christ was undervalued and denied, whilst, on the other hand, it was spiritually healthy and strong and fruitful whenever and wherever this heart of the Gospel remained intact and was allowed to exert its salutary influ-

ence upon the hearts and lives of the people. Compare, for example, the apostolic age, the time of the Church's pure faith and first love, with the Middle Ages; or the age of the Reformation with the age of rationalism; or note the history of Halle and its works of mercy during the time of Francke and during the period of decline. How powerful and lasting has been the influence of the Lutheran Reformation upon the Church in Germany, and how deeply imbedded are the vital, central truths of the Gospel in the thought, the faith and the activity of the German people, is shown by their loyal and unswerving adherence to the faith once delivered unto the saints in spite of all the mighty and seductive influences of unionism, rationalism and the efforts of modern scholars and neological ecclesiastics to rob them of the inspired Scriptures and their time-honored confessions.

2. *The supreme and final authority of God's Word in all matters of faith and life.*

It was a great find, a momentous discovery, which Luther made when, a young man of about eighteen years, he came upon the Latin Bible in the university of Erfurt. But a grander hour still when the monk of Wittenberg stood before the emperor and the representative dignitaries of the realm at Worms, and, in reply to the repeated importunities to recant, appealed as persistently to the Word of God as the highest and final authority in the matters under consideration, and the only authority to which he was willing to submit his faith and conscience. It was a unique spectacle, a new position for a man to take at that time. It was startling, alarming, in its boldness and radical departure from the beaten path, in which popes and potentates, priests and kings, monks and clergy, philosophers and theologians, the learned and the ignorant, the weak and the mighty, had been treading for a thousand years. The nearest approach to the position taken by Luther was that of John Hus, and

for that very principle in the main he was burned at the stake in 1415 by order of the august council of bishops and scholars assembled at Constance, one of the three great, imposing and well-menat reforming councils of the Middle Ages, councils which had for their object and aim the bringing about of a much needed reformation of the Church in head and members. The ablest men of the time, the profoundest scholars of the age, were there. The professors and theologians of the university of Paris, the leading institution of the day in the educational world, with such leaders as D'Ailly and Gerson, were scholarly, earnest-minded, determined men; but their eyes too, were blinded by the mists of mediæval superstitions, and for the autocracy of the Pope they would fain have substituted the authority of councils.

“The supreme and absolute authority of God’s Word in determining all questions of doctrine and of duty is a fundamental principle of the Reformation, — a principle so fundamental that, without it, there would have been no reformation, and so vital that a reformation without it, could such a reformation be supposed, would have been at best a glittering delusion and failure.”* Of this character were the purposes and products of the reforming councils of the fifteenth century. They were marked by honest intentions and earnest efforts to correct abuses and bring about a reformation which was universally desired and demanded outside of the hierarchic circles themselves, but they were equally abortive and fruitless. The vain labors and struggles of these learned and earnest men are really pitiable to behold. The councils of Pisa, Constance and Basel spent over twenty years in investigations, discussions and attempts at improvement, and the French, German, English and Bohemian delegates were earnestly desirous of accomplishing what was felt to be an imperative need. The fact that their combined efforts were in the end an almost

* Kranth, *Conservative Reformation*, p. 14.

complete failure can only be explained by the fact that they fought on insecure, sandy ground, applied wrong principles and pursued faulty methods. They were in error both as to their diagnosis of the disease and as to the remedy to be applied. They labored with the symptoms and did not reach the seat and source of the malady. They were bent on abolishing flagrant abuses, checking arbitrary acts and usurpatious of authority, and effecting outward improvement. They seemed to think it superfluous to search and examine and try the spirit, the faith, the doctrine, the fundamental principles of the Church. They applied their scholastic methods of investigation and argumentation, felt themselves strong and allsufficient with the weapons of dialectics, logic and patristic authority, and went forth to battle without putting on the chief weapon, the indispensable armor of the victorious soldier of the cross, the sword of the Spirit, the Word of God. They reaped disappointment and defeat. Their much sought reformation was "a glittering delusion and failure."

One of the characteristic developments of the Middle Ages was scholasticism, a system of study and investigation which represented at once considerable learning, diligent research and acute, dialectical penetration. But its fatal weakness was that the subject of study and research was not Holy Scripture, but rather the decrees and decisions of church councils, the decretals and deliverances of popes, the sentences and writings of the church fathers, — the traditional and universally accepted teachings of the Church, with all the errors and delusions and superstitions with which they were overlaid and permeated. What was wanting was direct and independent study of the Word of God. Men ere satisfied to drink at the muddy pools of human writings instead of going to the sparkling fountain of Holy Writ. The authority of the Church, and of the Church in its outward organization, with its warped polity and usurped power, had supplanted the authority of God's Word.

This was the time-honored, unassailed position of the Church when Luther nailed his famous Ninety-five Theses to the church door at Wittenberg. He himself had not yet at that time broken away from the traditional doctrine on that point. He had been a zealous student of the Word for a full decade and more and had a clear apprehension and complete grasp of what became the material principle of the Reformation, — justification of the sinner before God through faith in the merits of Christ. Two years later, during his disputation with Eck at Leipzig in 1519, he attained clearness and firmness of conviction in regard to that which is called the formal principle of the Reformation, — the supreme authority of God's Word in all questions of faith and of life. Here Luther had the grace to see and the courage to assert that even Church councils could err and had erred, and in the face of the most revered traditions he, the voice of a lone man crying in the wilderness, denied that the Church had authority to frame articles of faith.

It is significant and a cheering evidence of strength that Luther and the Lutheran Church reached and promulgated the formal principle of the Reformation not upon the road of scientific, critical investigation; not as a rule or law coming from without and to be thus applied, but upon the practical road of faith and living experience of the grace of God in the justification of the sinner, as a matter of faith and personal conviction under the tutorship and guidance of the Holy Spirit. The formal principle was not the first to be apprehended, but the material, and the former through the latter. In the central doctrine of justification the authority and truthfulness and saving power of God's Word had been learned, tried and proved. That was a matter of faith and life which was the believer's own possession and could never be relinquished. The Scriptures, being the source of truth and the supreme norm and rule of doctrine at this vital and central point, must be the source of all saving truth and the infallible rule and final authority in all matters of faith and morals. And as long as the Lutheran Church holds fast this article with which the Church stands or falls, as

long as it retains with the conviction of faith the doctrine of the sinner's justification upon the ground of the atonement of Christ, it will be in little danger of relinquishing, in surrender to the changing assaults of destructive criticism, its faith in the authority and sufficiency and reliability of the Word of God.

All the Confessions of the Lutheran Church are imbued with this fundamental principle. It is implied and presupposed in the earlier confessions and explicitly stated in the Smalcald Articles and the Formula of Concord. It stands in opposition and protest over against the Roman Catholic position that co-ordinates tradition with the Holy Scriptures as a source of saving truth and makes the Church (and since the Vatican Council, the Pope) the infallible judge of doctrines to be believed; against the view of the Reformed, according to man's reason unlawful authority in the interpretation of Scripture, and against all the vagaries of rationalism and modern theology that would put the religious consciousness of the Christian congregation and what not on a par with the written Word. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Is. 8, 20. May our beloved church never cease to say and sing with Luther, "The Word of God they shall let stand," and to the end of time it will be successful, as he was, in combating error and promulgating the truth to the glory of God.

3. *The right of private judgment*, and growing out of that, *the principle of civil and religious liberty*.

The Reformation not only restored the Word of God to its rightful place, but it emancipated the individual believer from the thralldom of priestly and papal tyranny and re-awakened in him the consciousness of personal rights and personal accountability. As soon as the Reformers felt themselves bound in conscience by the Word of God, they could not and would not any longer endure the bondage of man, individually or collectively. They repudiated the traditional and assumed right of the Church to interpret Scrip-

ture for the individual believer and legislate in matters of faith even to the extent of putting errorists to death. The history of religious intolerance, from the slaying of the Biscillianists in Gaul in 385, through the terrible ages of the Romish inquisition, down to the persecutions carried on by Protestants, Reformed and Calvinists in Europe and America, is a bloody chapter in the history of the Church and of the world. The Lutheran Reformation, in its fundamental principles and in its practices, in its spirit and in its Confessions, is a protest against all attempts to coerce consciences and inflict violence upon those whom the Church pronounces heretics.

The right of private judgment is connected with the New Testament doctrine of the universal priesthood of believers. Every believer is a priest, having the royal right to go directly to the mercy seat solely upon the ground of the mediation of Christ our common High Priest, without the intervention or mediation of a human priesthood. In the same way the believer, with his Bible in hand, sits at the feet of Jesus and is taught of God and has not only the right, but the duty, as an individual who must give account of his own soul to God, to examine and prove in the light of the divine Word all teaching and preaching, so that he may accept the true and discard the false. Hence the earnestness and industry of the Reformation to put the Bible into the hands of the people and to urge upon them the high privilege and holy duty of searching the Scriptures as did the Bereans, and for which they are commended in Holy Writ, over against the zeal of Romanism to withhold the Bible from the laity and to denounce and prohibit its use by them as a dangerous thing.

The right of private judgment, as maintained by the Reformers and by the Lutheran Church ever since, may be and has often been misunderstood and abused. It is no advocate of liberalism and wanton individualism. It means and implies the right, and duty of men to form their own convictions with regard to saving truth in accordance with

Holy Scripture, without being subjected to inquisitorial powers or civil penalties inflicted by State or Church. It does not mean that, before God, men have the right to believe and teach as they please, nor does it in any wise relieve the Church of the right and duty to set forth the truth in Confessions, to controvert and reject error, to require subscription to its Confessions on the part of pastors and teachers who desire to preach and teach in its pulpits and seminaries, to excommunicate contumacious errorists, and the like.

The practice of sacerdotalism and hierarchical arrogance, like that of work-righteousness and indulgence, was of gradual development. It began as early as the second century, and with every succeeding generation the arrogance and assumed authority of the priesthood increased, while in the same ratio the rights of the individual conscience were repressed. It lay in the very genius of the papal system and was its studious aim to crush out and subdue individuality, — individual rights and responsibilities. Notice in illustration of this, the domination of the priesthood through the confessional, the prohibition of Bible reading on the part of the laity, and the matchless despotism represented in the constitution and workings of the order of Jesuits. In classic antiquity the State was everything, and patriotism demanded that the individual citizen sacrifice his identity and personality for the greater glory of the commonwealth. In the Middle Ages the Romish Church sought and in very large measure gained this despotic position, and the power of the Church was vested in the hierarchy of which the Pope was the head.

When Luther published his memorable challenge at Wittenberg and called attention to the distinction between true repentance and papal indulgence, when he put forth such celebrated writings as those entitled, "To the Christian Nobles of the German Nation," and "The Freedom of a Christian," in which he exposed the fallacy of the papal claims and advocated the rights of the believer, when he hurled the

papal anathema into the fire and thus hurled defiance at the man of sin, the son of perdition at Rome, when he stood before the imperial Diet and refused to recant unless from Holy Scripture he were convinced of error, when at Spire the evangelical princes protested against the usurpations and encroachments of the papacy and gave us the title Protestants, when at Augsburg the evangelical party delivered that noble Confession which repudiates the arrogant assumptions of the Popes and establishes with clearness upon the ground of the Word of God, the rights and privileges, the duties and responsibility of the individual believer, — under all these conditions our fathers were exercising the right of private judgment and preparing the way for the era of civil and religious liberty.

Well did the Reformers express and declare the right of private judgment and the principle of religious liberty when, at Spire in 1529, they made the immortal declaration: "In matters pertaining to God's honor and the salvation of our souls, every one must stand and give an account of himself before God." Our Confessions protest solemnly and repeatedly against "casting snares upon consciences," and reiterate and emphasize the injunction of St. Paul, Gal. 5, 1: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." The principle of liberty of conscience, affirmed at Spire, slowly but surely exerted its leavening power and fought its way through ecclesiastical and civil and political relations and into the heart of society, in spite of all the machinations of the Jesuits and the protests of the Papal See, was re-affirmed in the Peace of Augsburg in 1555 and again, more comprehensively and permanently, in the Peace of Westphalia, at the close of the Thirty Years' War, in 1648. This concession to the principle of the Reformation, ensuing as the conclusion of a series of wars which had essentially been a struggle for religious liberty, was the death-blow to the old principle of religious intolerance. The struggle continued through succeeding gener-

ations, but it was a growing victory for the-principle of personal liberty and issued in the constitutional freedom of the United States and Edicts of Toleration in most of the countries of Europe.

It is idle for the enemies of the Reformation to charge this movement for the liberation of mind and conscience with being the fertile mother of lawlessness and insurrection against authority, to affirm that the Reformation of the sixteenth century is responsible for the Peasant War, the Thirty Years' War, the French Revolution, and all the rationalism and anarchy and pestilent evil of modern times. If the work of restoring to man the possession of his God-given rights and liberties is held responsible for these and similar outbreaks of wickedness, then the charge is in reality not against the Reformers, but against the most high God Himself, who made man with soul and conscience and will call him to personal and individual account. But what, if in the conduct of some men, liberty has degenerated into license? Would it have been better on that account to have perpetuated the reign of usurped authority and the thralldom of immortal souls in defiance of their Maker's laws? To express the thought is to reveal its sacrilegious character. Let God be true, and every man a liar. The history of the world is a preliminary and partial vindication of His wisdom and righteousness, and the final judgment will be a complete and satisfactory justification of His unswerving and unerring justice.

THE IMPORTANCE OF THOROUGH PREPARATION FOR THE CATECHETICAL CLASS.

BY REV. F. W. ABICHT, A. B., MARYSVILLE, O.

To read a Scripture lesson, a hymn, a marriage, baptismal or burial service, to conduct an altar service of any kind and do so in a spirit and manner tending to arouse

attention and interest, to awaken participation and devotion — even such seemingly perfunctory matters require all the general and special preparation possible. Who can doubt it, when even the elocutionary reader makes the most strenuous efforts to read a selection as well as can be done? And if mere elocutionary practice on such holy forms and words be deemed unworthy, is it out of place, does not the matter and occasion demand this much at least, that prayer and meditation on the sacredness of such ministerial acts and the weighty matters they contain take place as a preparation? This being so, what then of the sermon to be preached, the special pastoral visit to be made to the afflicted or erring, the lesson to be taught to the catechumens?

“Take no thought how or what ye shall speak, for it shall be given you in that same hour, what ye shall speak,” was not intended by our dear Lord to be a down pillow for the pastor’s drowsy conscience and sluggish brain. In the first place, He mentions the circumstance when they shall not take thought, “when they deliver you up,” in the second place, “taking thought,” (*μεριμνάω*) is entirely forbidden, as can be seen by comparing Matthew 6, 25, 27, 28, 31, 34, Philippians 4, 6 and 1 Peter 5, 7, where the same word is used in the original; in the third place, dare it be forgotten that Christ sent out his disciples with special powers, both as to preaching and working miracles? And yet, even in their case, dare it be assumed that they did not prepare themselves for their ever recurring task of teaching and preaching, not even by meditation and prayer? Were they such automatic instruments as to be indifferent what and how they should speak, when they preached and taught? And if they did, as Paul counsels Timothy to do, if they gave attendance to reading, meditated on these things and gave themselves wholly unto them, how much more the mediately called and mediately equipped pastor of our day. The King’s message must be well understood, its form of presentation well prepared, before we attempt to present it. This cannot be called in question.

All the more is this urgent upon the pastor, when he reflects on the nature, purpose, aim and responsibility of the Holy Ministry. The preacher, pastor and catechist are servants of Christ, stewards of God's mysteries, God's co-workers, ambassadors for Christ, messengers and teachers (1 Cor. 4, |; 3, 9; 2 Cor. 5, 20; | Tim. 2, 7). He is to deal out to the members of the spiritual household each his portion, is to labor together with God in the work of converting souls, is to entreat in Christ's stead: be ye reconciled to God. He is to make known the King's message and teach the truth that makes wise unto salvation. Can he do this without thorough preparation? How can any one be conscious of his great responsibility, if he does not make it a point to prepare himself as well as he can.

This is applicable to any form of teaching and preaching, be it public or private, be it sermon or catechization. I, for one, have not yet been able to concede that the sermon is the most important form. Where is the warrant for such an assumption, either in the Scripture or in reason? The instructions of the young in the elements of divine truth has always seemed to me to be equal to the sermon in importance, and it would even seem to be more important. Luther evidently thought so, for he avows that he can hardly see anything more important than such instruction and draws attention to the fact, that young trees can be bent, whereas old dogs cannot well be trained. The laying of the foundation must needs be as important as the rearing and finishing and ornamentation of the building. Considering that the young mind and heart is plastic and susceptible to formative influences and training, what can be more harmful than blundering and misdirected attempts to instruct and train and what more fruitful than imparting divine truth by tried and approved methods of teaching diligently and rightly applied? A poor sermon will do harm — and woe unto the slothful minister who of sheer laziness and damnable indifference preaches poorly! But poorly conducted catechetical lessons are none the less harmful, they are apt to produce more lasting evil impressions,

because it is the more receptive and more retentive memory of the young that is involved. Is there any less blame, then, on the slothful catechist? The evil effect of illadvised catechization would in no way warrant the assumption that the catechetical instruction is of minor or secondary importance.

Such an assumption cannot stand on the plea that good preaching is more of an art than good catechizing. This is manifestly an error. Of course, if the mere putting of questions, the random explanations and loose and disjointed lectures on the catechism text be called catechization, it would not be much of an art. But the mere putting of questions is no more a catechization than mere talking is preaching a sermon. Foolish people can keep up a veritable volley of questions and brainless fops can talk without end. The emptier the vessel, the more noise, is often applicable to men, and it is quite often the wise man who is at a loss for words, while it is the fool who has an endless tongue and no lack of words, even though the ideas and thoughts and the logical connection be sadly lacking. To catechize well is an art every minister should covet and put forth his best endeavors to possess. It will cost him as much strenuous effort to acquire this skill as it will to become a successful preacher and maker of sermons. For a minister who does much preaching, lecturing and talking, the art of putting the right kind of questions in the right order, is a quite different matter, and even a person equally gifted for the one and the other, will find no end to the room for improvement. That catechization is of minor importance, has never impressed anyone who has taken the pains to study and practice the art of both preaching and catechising.

Nor will it appear from the Scriptures that sermons in the modern sense are more important than catechetical lessons. The fact that the word preaching is so often used to designate the proclaiming of divine truth, does not warrant anyone to place the one form of inculcating saying

truth above the other. The fact is that the Lord prescribed no form. To bring the truth into the minds and hearts of sinful men in order to save them, was what He so earnestly commanded His church. To dress divine truth in garb of literary polish and oratory is more a custom of the church than a command of the Lord, and the instances of teaching the Word in the form of a dialogue or conversation are more numerous in the Lord's life than those of preaching in the form of monologue discourses or sermons. The thing to be done was everything to Him; the way of doing it, was to Him a matter of circumstances. So it must ever be to the church. The young and the old must be taught and baptized, the lambs and the sheep must be fed. Adults are baptized after teaching, children taught after baptism. Large assemblies are best preached to in a monologue style, a few or one is best taught in the dialogue or conversational method. It will do to preach to adults, but children must be taught to know, to understand, to appreciate, to apply. The question and answer method serves to arouse interest and attention, to call forth thought and activity of mind and heart, and hence from very ancient times the catechetical method has been in vogue and in modern times it is growing in popularity among educators. It is the application of the best pedagogics to religious instruction and training. It is a handmaid to preaching. It lays the foundation for the effective preaching of sermons and nowhere is good preaching so appreciated as in the church of good catechetical instructions—in the Lutheran church.

It cannot be a question among us, that catechetical instruction is of fundamental importance. I fear it may be a question, whether our practice is not largely at variance with our own better convictions. It's only a class of children; they are not in a position to judge and if they are, the critics are few, and the pressure of sermonizing labors or pastoral duties in the parish pushes the adequate preparation for this pastoral duty into the background. But it is a sin against the tender souls entrusted to our care, a sin

against God who has made it an incumbent duty, a sin against ourselves. Here are young, plastic minds and hearts, still receptive and retentive; they have come and are sent to learn the science of all sciences; perhaps the great importance of these catechetical hours has been impressed upon them by a mother's endeavor, and now — the pastor has made little or no preparation, explains and lectures disjointedly and at random, puts questions without any connection and either asks such silly and self-evident things or in language unintelligible to a child, no answer follows — how can there? A feeling of disgust and discouragement seizes children and teacher and the glorious opportunity to sow and plant for harvests of eternity has been turned into sowing tares. How dare a pastor go before his class without the best preparation, of which he is capable?

But it is also a sin against God and himself. Many a pastor has made such a miserable impression on his pupils by his lack of preparation and the ensuing unpleasantness, that they learn to despise or slavishly fear the God whom they should by these very lessons have learned to love and fear with childlike awe. A poorly conducted lesson on divine truth misrepresents God and brings Him into false repute. The teachers of secular sciences and of unbelief prepare their lessons faithfully, in order to teach them successfully and make a good impression of the things they advocate and profess — how much more does a catechist owe it to his God and His truth to come with a mind and heart and lesson prepared as well as time and circumstances permit! The catechist who attempts to teach a class without preparation, will find it such a disagreeable task that he will learn to loath the class-room and the hour, at which he is constrained to answer duty's call in outward action and with his personal presence, at least. He will learn to hate all instruction of the young, and the pangs of a violated conscience will throw him into abject misery of mind and heart. He will finally be totally unable to bring about anything like a respectable catechization. He will catechize,

because he must, not because he delights in it as a pleasure. His inability will be evident in the estrangement of the youth of his church, and through the young he will lose his hold on the adult members. It will be one of the very potent factors in bringing him to the "ministerial dead line." Unless he is hopelessly self-conceited, he himself cannot be satisfied with his work. He becomes a mere slave and drudge of his work, and the worry caused him by the evil effects of his neglect will be one of the most fruitful causes of disease, especially of the nervous system. A prominent educator of Ohio once said to a disconsolate looking corps of teachers, in a tone never to be forgotten: "Do you know what causes those pale cheeks, those sleepless nights, that dissatisfaction with yourselves and your work? It is lack of preparation!"

Thorough preparation for the catechetical class is verily important enough to drop some other secondary matter, in order to gain the requisite time. Some of the things expected of us and which we are also found doing, are not a part of our work anyhow. These time-consuming social functions and business matters of the church, these civic interests and secular educational enterprises, are not our work. These "hustlers" and "mixers," I fear, will not accomplish the most real work for God's kingdom. Preaching — *pastoral* visits — catechizations! These must be the pivots on which a pastor's activity should turn. The Word does the work. No wonder Paul so strenuously admonishes Timothy to preach it, teach it, read it, meditate on it, admonish with it. In a course of catechetical instructions there are, perhaps, one hundred hours, just so many golden opportunities to engraft the Word; but if these hours are to be filled out well, there must be many more hours of thorough preparation. Let Johann Fecht give a concluding citation from his *Instructiones pastorales*: Although the sermon is considered as the most important official act of a pastor, because of the divine truth which he speaks, it cannot be called into question that the catechetical instruction, which is a part of the preaching of the Word, is more

profitable to the hearer for the reason of the more personal contact, and the constant putting of questions arouses his attention, which is often wanting in regard to the sermon. Hence the pastor should devote himself to these instructions as the most important duty of his office. It should be a matter of the intensest conscientious concern to him to do this work with utmost earnestness, and to plant Christianity in the hearts of the young. Any neglect in this respect will cause defects in their training, which will be of duration all their lives."

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No. 2

CONTENTS

	PAGE
OBSTACLES TO LUTHERAN PRACTICE. By Prof. M. Loy, D. D.	65
SOME LEADING BIBLICAL PROBLEMS. By Professor Geo. H. Schodde, Ph. D.	79
THE CODE OF HAMMURABI. By Prof. Geo. H. Schodde, Ph. D.	85
THE STRENGTH AND INFLUENCE OF THE LUTHERAN CHURCH. A HISTORICAL STUDY FOR OUR TIMES. By Prof. E. Pfeiffer, A. M.	93
EASTER SERMON. By Rev. C. W. Bachman	106
EXHORTATION FOR PREACHERS AND PUBLIC SPEAKERS. By Rev. E. G. Tressel, A. M., B. E. O.	114
NEW PUBLICATIONS	123
NOTE	126

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COLUMBUS THEOLOGICAL MAGAZINE.

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No. 2.

OBSTACLES TO LUTHERAN PRACTICE.*

BY PROFESSOR M. LOY, D. D., COLUMBUS, OHIO.

Consistent practice is a subject of controversy even among those who accept the Lutheran confessions. This is a source of trouble to the Church. It leads to estrangements and sometimes even to divisions, declaring thus the importance of difference in doctrines when one minister practices what another on grounds of conscience condemns, they cannot walk and work together in harmony. The trouble will not be blown out of existence by the magisterial wave of some one's hand who esteems himself superior to such trifles. It is a real element of discord, and thousands are grieved by it. If anything can be done to better the situation let us, for the love which we bear to our dear Lutheran Church and the high ends for which it exists, endeavor to do it.

We cannot believe that all those who profess to hold the faith which is confessed in our symbolical books, but who persist in building up congregations without regard to those distinctive doctrines which separate us from other denominations, are insincere in their profession. If there were no other way to explain the phenomenon, charity

* Our readers will study this article with special interest, coming as it does from the sick room of the man who has, under God done most to make the Joint Synod of Ohio in doctrinal matters what it is. We hope to be able to bring more words of counsel from Dr. Loy's pen in future numbers.—EDITOR.

would not only not stand in the way of believing this, but would demand it. But there are other possibilities in the case. A man may say that he believes the Lutheran doctrine as taught in our Confessions and even teach it to his congregation, and yet when it comes to admitting to membership or to communion not make his believing and teaching the indispensable rule of such admission and he may do this without being subjectively a hypocrite. There are other things that may influence him to such inconsistency. He may think that he is right. To a few points which are obstacles to a right apprehension of the subject by such persons we would here invite attention.

1. We hope it will not be taken amiss if we mention as first of these obstacles an undervaluation of the body of truth which the Lutheran Church teaches and confesses. We do not say that the great salvation offered in Christ is not appreciated. But there are many who, while holding sincerely to this, have never taken the trouble to understand the bearing which distinctively Lutheran doctrine has on the subject. Sincerely believing that Christ is our Savior, and that there is no other name in which we can be saved, and believing that the Lutheran Church with all the other denominations preaches this common truth, they experience no strong impulse to give prominence in their practice to that which is peculiarly Lutheran. It does not occur to them that there would be any inconsistency in this, and under the circumstances it is not surprising that they resent as an injustice any questioning of their Lutheranism on this account.

But the matter is not exactly as it shapes itself in their minds. If they were willing to give it the measure of reflection which its importance demands, it would seem different even to them. The distinctive doctrines of the Lutheran Church are not indifferent appendages to the gospel, whose reception is merely a matter of taste or convenience and which can fitly be treated in the minister's work as a mere accident. On the contrary, they are the marks of the Lutheran Church as a visible organization by

which she is known and alone by reason of which she has a right to exist among other churches. If these were abandoned she would become a sect, whose very existence, in view of the divine command that there shall be no divisions among us, would be a sin. But she cannot abandon them. There is more at stake than simply the question of one more or one less visible church organization. There are such organizations, many of them, the cessation of which would be without damage to the world. But this cannot apply to the Church of the Augsburg Confession. For the Lord's sake she must live and bear testimony to the truth which He has given her and ordained her to proclaim among all people. Other denominations have portions of the truth revealed from heaven, some of them portions that make their preaching a blessing to their hearers, but what the Lutheran Church preaches in all its fullness and power they do not furnish. If they had the complete truth in Jesus, and believed and appreciated and preached it, and built up Christian congregations on this ground and by this power, as does the Church of the Reformation, they would cease to be Romanists or Adventists, Methodists or Baptists, and become Lutherans. They are not because they have errors which set them in conflict with the Lutheran Church, and have in these errors the ground of their separate organization and of their different names to designate the different things. Surely we are not saying a harsh thing in using terms that any right-minded man could regard as offensive when we make the statement, that a minister who professes to accept the Lutheran confession as the declaration of his own faith, but still fails in his church practice to make this the test of membership and communion, lacks appreciation of that which is distinctively Lutheran in his confession. He practically pronounces it superfluous and thus worthless. This does not imply that such a person makes a hypocritical profession when he confesses the Lutheran doctrine and practices unionism, but it does imply that he has never fully realized the power and comfort of the gospel as contained in that which is distinctively Lutheran, but regards it at best as furnishing points for theological debates, in which

his personal opinions as well as his church relations induce him to side with Lutherans.

We have sought to put the best construction on the unionistic practice of professed Lutherans. We believe that in many cases the act is not meant as badly as it looks. In our estimation the failure to prize the Lutheran faith, of which those articles that are distinctive form an integral part, is one of the obstacles in the way of pursuing a right practice. That is the thought which we are desirous of impressing, in the hope that some who reflect on the subject will be led to bring their practice into harmony with their profession. It is due to the Lutheran Church, whose ministers they are called to be, and to themselves who are striving to make full proof of their ministry, that they should labor on the foundation and in the spirit of that Church, and not deceive themselves by the unwarranted assumption that Lutheranism has nothing of value which is distinctively its own and has no legitimate interest which cannot as well be subserved by helping other denominations and giving them the sanction of their approval as by contending for the truth set forth in their Lutheran confession and devoting their strength to the building up of congregations that will maintain and perpetuate that faith. The liberalism which urges them to disregard the special treasure which the Lord has committed to the Lutheran Church may lead them, as it has led others, to a broader indifference which gradually includes all that is essential to salvation, until nothing is left of Christianity but the name. It behooves ministers to take heed unto themselves and unto the doctrine, that they may please God, though they forfeit the favor of men. It is dangerous to let precious portions of the Word of God slip, and especially so when we profess to know them and accept them and yet ignore them because others do not appreciate them.

2. Another obstacle in the way of sound Lutheran practice with many ministers is the confusion into which they have fallen as regards the nature and work of the Church. Considering the universality of God's gracious

plan of salvation and the corresponding universality of the Church that possesses it and dispenses it through the means instituted for this purpose and committed to her charge, it seems to them unworthy of broad minds and large hearts to require such a narrow policy as that of confining the work of Lutheran ministers to the gathering and guiding of Lutheran congregations. Their contention looks plausible, that when a man has great talents for larger uses than those of a particular denomination, and greater opportunities than those of any local congregation, it would be a quenching of the spirit to cramp his ability and his work by ecclesiastical limitations. Hence there are many free lances among Christians who claim the world for their parish and refuse to be hampered by denominational boundaries or congregational fences. No doubt some of those who dislike strict Lutheran practice have themselves been troubled by such professedly broad-minded people and have thus been induced to think a little about the matter. But it looks plausible when the claim is put forth that the Lutheran Church, whose calling must be world-wide as is that of the Christian Church, should not be confined in her ministrations to the comparatively few who accept her confession and her name. But the mere statement of the case exposes the confusion. The Lutheran minister is a servant of that Lord who has redeemed us all. His office is to win souls for Christ, not for Luther or Calvin or Wesley. To do this he preaches Christ and Him crucified: he knows no other name by which men can be saved. He accordingly preaches the Word by which the Holy Spirit works and the Savior is brought into the hearts of men. When he preaches to dying men the truth unto salvation it is the precious truth which the Lutheran Church confesses. If he is a sincere Lutheran, that is the gospel truth which he believes and from which he draws his daily comfort and strength. Could any one reasonably suppose that he honestly could preach anything else? By the blessing of God he wins souls for the Savior, and His truth makes them free. They are Lutherans, and under his preaching they would not become anything else. Organized

into congregations they form a Lutheran, not a Romanist or Baptist congregation and he is accordingly the pastor of a Lutheran church. Others teach what they conceive to be the gospel and become pastors of congregations that are not Lutheran, because they refused the Lutheran confession and accordingly adopt other names. What has our Lutheran pastor to do with them? They are not of his flesh, he is not their pastor. While he has a hearty concern for the salvation of all the world and therefore for the spiritual welfare of all Christians, he is not the pastor of those who are in other churches and under other pastors. The Lutheran Church has the commission to preach in all lands the truth as the Bible teaches it and our confessions declare it, but when men will not receive it they cannot be gathered into Lutheran congregations; and if other denominations that teach otherwise can gather them into congregations that refuse to accept the Lutheran confession, the Lutheran minister has no duty and no responsibility as regards feeding and leading them. They are not his charge. On the other hand the Lord has assigned to him his place and his duty, and has given him enough to do in faithfully filling his place and discharging his duty. How could he with any semblance of right put forth the claim that he, being a member of the universal Church, must be a universal pastor with the right and the duty to meddle with the work which the Lord has assigned to other pastors, arrogating to himself the right to feed the flocks which others are called to feed? Whether he means well or ill, he is not attending his own business, and his professedly large-hearted service is often a source of strife and bitterness by interfering with the discipline of other denominations and the work of other pastors.

Some in their confused notions about the nature of the Church imagine, that strict adherence to the duty of a Lutheran pastor and refusal to extend their ministrations equally to other denominations, necessarily unchurches others and assumes that the one and only Church of Christ is the Lutheran. Such an error cannot fail to stand as an

obstacle in the way of consistent Lutheran practice. But the error has not been learned from the confession of the Church whose ministers they are. Its existence among us is rather an evidence of the harmful influence exerted upon them by the denominations with whom they seek to fraternize. According to Romish tenets such an opinion has some ground; for Rome knows of no Church but the visible organization under the pope and can recognize no other. And not a few of existing Protestant churches virtually accept the theory, that the one Church of Christ must needs be some external organization, with a visible mark of its unity as the universal Church. No doubt much of the zeal and energy displayed in the endeavor to unite the different denominations has its root in this mistaken opinion which pays so little regard to the spiritual nature of the kingdom of Christ, which is not of this world and cometh not by observation, and to the essence of which nothing external or visible pertains. If Lutheran ministers were mindful of their confessional principle, that "unto the true unity of the Church it is sufficient to agree concerning the doctrine of the gospel and the administration of the sacraments," (Augsb. Conf. Art. 8), they would be less concerned about the appearance of unity in human traditions and arrangements, but all the more in maintaining the reality by clinging unwaveringly to the doctrine of the gospel, by which alone unity can be attained and preserved. For it is Christ who builds as well as rules His Church, and He does this by the means which He has appointed for this purpose, through which the Holy Spirit never ceases to apply His grace for the sinner's justification and sanctification by faith in His name. The Lutheran Church cordially and thankfully accepts the Word of the Lord, by which alone lost sinners can be delivered from the death which is their doom; and armed with this Word which is the power of God unto salvation, she goes forth conquering and to conquer. If people will not hear when she comes with her gracious message, she pities them and keeps on her blessed course; if they find fault with parts of the divine truth which she proclaims and prefer to follow others who

presume to dispense them from belief of portions of the heavenly truth which the Lord has revealed for their good, she is sorry and goes on in her blessed course; if they believe she receives them as members of the Lutheran Church and leads them on until their course is finished and they enter into the eternal joys of their Lord. God has been gracious to her and given her the truth unto salvation; He has commanded her to publish this to all the world; He has required her to hold this fast. Under His blessing she has acquired a large membership, all of whom make the same confession and receive the same commission to bring souls to Him and to the great salvation which he offers them. They have no right, and enjoying the blessing which He has given them, they have no desire to add anything or detract anything from the Word of grace which He has given them. They gather a flock by the pure gospel which Christ has given them, and by that they feed it in His name. What can they need more? How can any sincere believer desire that they should have less? If there be others who think that by adding something to the gospel or subtracting something from it better congregations can be built than the Lutheran, or if they gather congregations on that theory, the Lutheran Church, having nothing to yield, is undisturbed in her faith. She has a grand work to do, and she does it joyfully and well and thus dispenses blessing wherever she labors, adding daily to the church such as shall be saved. And now what can a Lutheran minister do more? It is required of a steward that a man be found faithful. If he can do more in his ministry than he has been doing, let him be faithful to his Lord and his Church and do it. There are churches that have not accepted our Confession. That is a pity. If they with that defect in their constitution and work still succeed in winning souls for Christ, they add them to His Church, for there is no other; and if they call the companies which they gather Episcopal or Presbyterian, that does not change the fact that all who believe in the Lord Jesus Christ shall be saved. They are Christians and their organizations are churches, notwithstanding the Episcopalianism or Pres-

byterianism which cripples them. The Lutheran minister has the vows of God upon him to preach the faith which he confesses, and those whom God converts and confirms through this truth, which embraces the whole counsel of God, are Lutherans. They are also gathered into congregations, and these are known as the Lutheran Church. Not all who believe in Christ are in its visible organization, and not all who are in its visible organization truly believe in Christ. The Lutheran name does not make a person a Christian. The kingdom of God is within us, and the doctrine of Christianity is not an outward act or name, but the faith of the heart which our eyes cannot see. Where Christians are joined together there is a Christian Church, which means simply a body of believers, no matter what name the visible organization may bear. Where the means of grace are administered the Holy Spirit does His saving work and builds a Christian Church, and He does this notwithstanding the unbelief or the impiety or the false wisdom and arrogance of His ministers. Hence we have corrupt churches like the Romanist, which tampers with the saving gospel and renders difficult the accomplishment of its purpose, and a pure church like the Lutheran, which refuses to let human error displace any portion of divine truth given for our salvation. There are indeed associations assuming the name of Christian churches whose claim we cannot allow, such as the Unitarian and similar parties, that deny the Lord Jesus as God over all and Savior of the world. They have not the gospel of Christ through which He does His saving work, and therefore among them there are no souls born of the Spirit and can be no church because there can be no believers. In regard to these it is true that a Lutheran minister cannot have fellowship with them because they are not Christians and their assemblies are not churches. But with regard to denominations that, notwithstanding their errors, still accept the Bible as God's Word and still lead to Christ as the Savior from sin and death, it is not true. Our Lutheran practice is founded on no such presumption, and those

who are unionistically inclined cannot find an excuse in such unwarranted imputations.

What we urge is that our confession sets forth the pure truth of the gospel and that those who sincerely believe it cannot in their hearts or in their churches accord equal rights to error. The Master makes no concessions to those who are disposed to make some departures from His teaching, and He permits us to make no concessions. Loyal subjects of the great King do not desire such a privilege, rebuking their own treacherous hearts if, by the workings of the flesh, they allow such a thought to arise. He gives us His Word and requires us to be faithful in administering and applying it for man's enlightenment and comfort and eternal blessedness. The Word of the Lord endureth forever. It is the Word of eternal wisdom that can never change. In comparison with it all human wisdom is trivial. That Word of everlasting truth which alone is able to save the soul, must be maintained in all its purity and power, and the very thought is disloyal that any change would be possible without peril to the souls which He has purchased at so awful a price. Not only has this gracious Lord bound it upon our conscience to hear His Word and keep it, that we may always have the comfort and joy of the salvation which it brings, but He has expressly prohibited any deviations from it in our own faith and in our teaching and practice with regard to others. His gospel is the power of God unto salvation; all else, so far as this salvation is concerned is weakness and vanity. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Rom. 16, 17.

3. A few words must yet be said about charity in this relation, as this too is often assumed to be an obstacle to consistent Lutheran practice. The underlying thought is that Christians of other denominations as well when they ask ministrations at the hands of Lutheran ministers as in their social intercourse should in charity be considered brethren and receive the same treatment as members of the

Lutheran Church. But the subject at once becomes confused and darkened when social relations and secular affairs are thus jumbled together with questions of religion and the Church. The employments and enjoyments of our earthly life, except so far as avoiding wrong and doing right are involved in all our actions as moral beings, are not under the jurisdiction of the Church and have nothing to do with her fellowship. We may have business dealings or engage in amusements even with heathens; for religious tests can have no application where no religious question is involved. We do not say that Christians will exercise no caution in this respect. Our Lord's command that we should watch and pray that we enter not into temptation will never be disregarded by an earnest believer, and its observance will have much to do with his choice of associates for business or pleasure, but he would only make himself ridiculous if he sought to apply the tests of Christian fellowship in the Church to human association in the world. The question whether a Universalist can be admitted to communion is not the same as whether we may read Dante with him or walk in his company to the meatshop. The world in which all men live is not the same thing as the Church which is gathered out of the world and in which only believers live. The truth in regard to Christian love is perilously perverted when love to our neighbors, which embraces all our fellowmen, is understood to mean that our neighbors in the world are all to be dealt with as brethren in the Church.

Lutherans with unionistic proclivities are largely influenced by prevalent opinions to the effect that there can be no assurance of faith, and find in this an obstacle to strictly Lutheran practice. Their idea seems plausible, that Lutherans can have no certainty which other Christians may not claim in equal measure. If Methodists and Baptists establish churches on other ground than Lutherans, refusing to unite with us because they cannot accept the doctrines which we confess and insisting on peculiar tenets which we must reject, have they not the same right to search the Scriptures.

and to decide for themselves what is the truth revealed as we have, and is it not a violation of love to refuse fellowship with them because they have reached a different conclusion and confess a different doctrine? Must not charity accord to them what we ask them to accord to us? And love thus seems to settle the difficulty. But the whole presentation is an illusion. In the first place the Lutheran Church in her confession does not deal with human opinions, but accepts the truth as the Lord gives it in His Word, untroubled by difficulties which reason may suggest. She simply believes what the Lord says, and therefore in her faith is sure and has a certainty which no appeals to human sources or authorities can render doubtful or set aside. In the second place she does not ask that ministers of other denominations should make no distinction between our people and their own. The members of our churches have subscribed a different confession and make that a test of membership. If others regard the difference in doctrine a sufficient ground to justify their separate organization and the establishment of other churches where ours is already established, we can see as little love as faith in their proselyting endeavors on the plea that there is no difference. Love should lead to a recognition of our rights on their part as it requires a recognition of their rights on ours. If they cannot agree with us to build churches on the Lutheran foundation, which with us is a matter of faith and conscience, it is impudence, not love, to ask our cooperation in building their churches on a basis which divides them from us. They may express willingness, now that the schism is an accomplished fact, to ignore the doctrinal difference by which it was brought about, implying that such difference lies in the sphere of liberty and must be left to individual opinion. But that only enhances the difficulty. We cannot admit that the distinctive doctrines of the Lutheran Church are mere human opinions which we can retain or abandon according to our own convenience. They are important parts of our Lord's revelation and commission to His people, and how could any Christian regard it as a requirement of love that

we should give them up to accommodate other denominations who, while unwilling to accept them, are ready to treat them as indifferent, notwithstanding their continuance to maintain them as a sufficient ground for their separate denominational existence. If members of such denominations are desirous of communing with us, they are always welcome to do so on the same terms with the members of our churches, and the thought that they would be permitted to do so on other terms never has its birth in Lutheran hearts with their Lutheran faith. We can have but little confidence in a professed love that has no respect for the Word of the Lord and the conscience of Christians.

Lutheran ministers are badly mistaken when love seems to them a barrier in the way of consistent Lutheran practice. It is only one of the illusions that tempt to unfaithfulness. But too often is natural sentiment confounded with Christian love. When a mother gives her child the candy for which it cries, though she knows that her yielding will injure its health, she is obeying an instinct that our Maker designed to be regulated by reason; but she errs, considered even from a humanitarian point of view, when she calls it love. When a man gives money to a beggar because he is annoyed by the entreaty and desires to be undisturbed by his tales of woe, some call it benevolence, but is it not selfishness? Even on the basis of unregenerated human nature much passes for love that has no just claim to such a name. And when the teaching of the Bible is taken into account, which recognizes as Christian love only that which is a result of the faith wrought by the Holy Spirit and moves to deeds of benevolence in Jesus' name and for the glory of God, it is astounding that Christian ministers should be dissuaded from practicing what they profess by a fear of violating Christian love. What can their meaning be? When they are tempted to make no account of their Lutheran faith and confession in their dealing with Christians of other denominations because they fear that this would look uncharitable, how does the matter stand in their dealings with their own people or with the people of the world,

whom they are to gather into the fold of Christ? When some of their own Lutheran church members renounce the truth set forth in our confessions, are they not entitled to the same love as Methodists and Presbyterians? If the latter can be embraced in their Christian love, why not the former? And when in our work of gathering people out of the world that lieth in wickedness into the Church that clothes in the Savior's righteousness some decline to renounce their own power and merit and reject the Lutheran confession, shall they not have the benefit of the same love and be received to fellowship notwithstanding their errors? There can be but one answer to such questions. "Faith worketh by love." When the faith is lost or disregarded all talk about love is irrelevant and vain. True faith will always abide by the Savior's words, and true love will always be the result. If ye love the Lord, keep His Word: if ye love even father or mother more than Him, ye are not worthy of Him. Love must be false when it induces a minister to barter away the truth which the Lord has given him to keep and not to sell at any price. If in an evil time he must suffer for his faithfulness, it should not seem strange to him that as a follower of Christ he must bear the cross.

These things seem so plain that a reiteration of them looks like needless labor. But the whole atmosphere around us is charged with liberalism and the very breathing of it threatens danger. When it seems no sin to substitute the product of human reason for the truth revealed in the Bible — nay, when it is considered an honor to tear the Bible to pieces and fling it away to make room for the results of modern research and criticism, there are but too many who think a plea for the Lutheran Church with her distinctive doctrines entirely antiquated. The temptations besetting us are great. "Hold that fast which thou hast, that no man take thy crown."

SOME LEADING BIBLICAL PROBLEMS.

BY PROF. GEO. H. SCHODDE, Ph. D., COLUMBUS, O.

IV. *The second part of Isaiah.*

The Problem Stated. The expression "Deutero-Isaiah" has in recent decades become a technical term in Biblical research. It is the name that is applied to the last twenty-seven chapters of the greatest of Old Testament literary prophets, to Isaiah XL. to LXVI. and always implies that these chapters are not from the pen of the author of the first thirty-nine, the Isaiah of history, but are the production of a writer living at the close of the Babylonian captivity, "The great Unknown," to use a name suggested by Ewald, a prophet who lived to comfort his people, some two hundred years after the real Isaiah. This claim is put forth chiefly on the ground that the historical background of these chapters is the Babylonian captivity and that accordingly the writer, who even mentions repeatedly the name of Cyrus as the deliverer of the Jews from captivity, must have lived at this age. More than a chronological problem is involved and more than the question as to the personality of the author. Because just these chapters are from a Messianic point of view the most important and valuable in the entire Old Testament code and as the author of these Isaiah has the honorable distinction of being the "Evangelist of the Old Covenant," the denial of the traditional view of their authorship brings with it also a denial of the Messianic character of their contents and then comes into open conflict with the clear and explicit statements of the New Testament. Cornill, a fair representative of the modern criticism, says in his *Einleitung* to the Old Testament, says concerning these chapters, p. 147 as follows:

"Externally already this is a unique collection of prophecies, the wealth of thought as well as its variety which appears throughout the first part is not seen in the second, where the author has a comparatively limited world of thought, but understands to develop these few thoughts

in various shapes and forms. Again, while the original Isaiah is preeminently a preacher of repentance, the author of the second part devotes himself entirely to the work of consolation. This latter section is entirely under the spell of the idea of 'the Servant of Jehovah,' of whom the first part, with its ideal descendant of David, knows nothing at all. In Deutero-Isaiah Jacob-Israel and Zion-Jerusalem are the bearers of the coming Kingdom of God. Still more unworthy is the different historical background of the two sections. The author of the first part everywhere presupposes the age of Assyria and the Assyrian captivity; the author of the second part lives and moves and has his being in the Babylonian period, and that too at the close of this era, and everywhere the destruction of Jerusalem and of the temple is presupposed, cf. 44, 26-28; 45, 13, and the people have been led into captivity, 45, 13, as also 42, 22-25; 43, 8; 47, 6 and these things are not pictured as events yet to happen, but as already past; and the tyrant, in whose prison Israel are suffering, is Babylon, 43, 14; 46, 1; 47, 5-7; 48, 14, 20. Cyrus is mentioned, 44, 28; 45, 1-8, by name and as a well known historical character and what he does is described as taking place at the time the author wrote, 41, 26-27; 42, 9; 44, 8; 48, 3-7. Everything accordingly points to the end of the Babylonian captivity at the time of the author; and the book was evidently added to that of Isaiah by accident or mistake. Even those attempts which have been made to find in the second part elaborations of ideas and ideals unfolded originally by the Isaiah of history would be pronounced a failure." A similar statement of the *status controversiae*, but from an opponent's point of view, is found in Meusel's *Kirchliches Handlexicon*, Vol. III., p. 558.

The *Problem Examined*. 1) As is so often the case the great mistake of the critical view lies in the great exaggeration and especially in the misapplication and abuse of something that is a fact. Errors that are totally false and even without a seeming foundation are seldom dangerous; but errors founded upon a germ of truth are only too often misleading. The kernel of truth in the rejection of the sec-

ond part of Isaiah lies in the fact that the background of the author is really and truly the Babylonian period, the closing years of the captivity. This is acknowledged on all sides, and pointing out this fact is a work of merit on the part of modern criticism. Meusel, e. g. begins his positive presentation of the case with the words: "Without a doubt the standpoint of the second part of this book is the Exilic and the prophet's words are addressed to the people in captivity." Hengstenberg, a prince among the defenders of the Old Testament, in his classical work "Christology of the Old Testament," Vol. II., p. 169 of the English translation says: "In the whole of the second part, the prophet, as a rule, takes his stand at the time when Jerusalem is captured by the Chaldeans, the temple destroyed, the country desolated and the people carried away. It is in this time that he thinks, feels and acts, it has become present to him; from it he looks out into the future."

But the great mistake that is made by the critics is that they regard this is the *real* present of the author, and not as the *ideal* present. A careful examination of the facts in the case shows that this latter is certainly the case, and that the prophet, who at the close of the four historical chapters, 36-39, with which the first part ends, had predicted the captivity to Babylon, now in the second part prophetically places himself into this period and addressed his unfortunate people with words of comfort, predicted not only their deliverance politically and bodily through the Servant of the Lord called Cyrus, the Persian; but also the deliverance from the captivity of sin through the still greater Servant of Jehovah, the Messiah; and finally the consummation of the kingdom of God in glory. These three thoughts form the burden of the three sections of the second part of Isaiah, each section including seven chapters and ending with the same sentence. The denial of the fact that the historical background of Deutero-Isaiah is *ideal* and not *real* is based, not upon any facts demanding this but upon the denial that such a prophetic transfer of vision is a possibility. It is a

common characteristic of the Old Testament prophets at times to transfer themselves in soul and mind into the future and thus make this an ideal present. While "prophet" is not the same as one who predicts the future, but is rather the equivalent of "preacher," yet in the Old Testament the preacher would naturally, since the whole Old Testament economy and covenant were but a preparatory stage in the development of the kingdom of God on earth, the predictive element was naturally a much more important feature in the work of the preacher than was the case in the New Testament. And one of the ways in which the prophets picture the future things in the unfolding of the kingdom is by making the future an ideal present. Cf., on the whole matter, Hengstenberg, l. c. p. 163-174. Nor is this denied by any but the most radical critics; only it is claimed that no prophet would thus idealize the future through twenty-seven whole chapters. If, however, the principle is acknowledged, it is hard to see why certain limits should be drawn for the application of this principle and to mark out exactly what these limitations are. As examples of such an ideal position taken by prophecy, reference can be made to Deut. chapter 32, and at least possibly to Isaiah, chapter 1-5, 9; but certainly to chapter 23. Especially is it clear in that classical chapter 53, where the prophet views the events of Mount Calvary with the clearness of a present picture. It sounds like history and not like prediction. Cf. also Hos. 14, 1 sqq.. Micah 4, 8 compared with 9, 10 and 7, 7. Obadiah anticipates the future and so does Habakkuk, chapter 3. Cf. Isa. 3, 22 sqq. Nor does the fact that Isaiah knows the name of Cyrus fully two hundred years before he became an historical personage conflict with this interpretation. It is difficult to see why a prophet, who could foretell the most important things in the kingdom of God, such as the crucifixion of Christ, should not be able to predict the name of a man, as he does that of Cyrus in 42, 22, 24; 44, 26-28; 51, 3; 52, 9; 58; 12; 60; 10, 62, 4. We have at least one other case in the Old Testament of such a prediction, namely the mention of the name of King Josiah in

1 Kings 13, 2, although this King himself did not live until about 356 years later, and in 2 Kings 23, 15 sqq. we find the exact fulfillment of this prediction. Cf. Keil in his commentary on these passages, who correctly sees in these facts a proof of the inspiration of the Prophets.

This claim that the Isaiah of chapter 40-66 stands on an ideal and not a real historical ground is corroborated, both negatively by the fact that only in general and not in detail the captivity is the background of these predictions; and, positively, by the fact that the *real* historical background, that of the Assyrian period, at times makes itself felt and cannot be denied. In reference to the former point, it certainly will be acknowledged that if the prophet had really written as an exile and in the period of the exile, he would have had countless references to contemporary personages, events and circumstances; these are all lacking. As a comparison with the prophet Ezekiel shows, who really was a prophet in the Exile and of the Exilic period, just that great event with its details and particulars would furnish a seer in Israel with the themes and texts for countless discourses. No references of this sort are found in the second part of Isaiah, showing again that the Exile was only an ideal present for the writer. Again the actual present makes itself felt in not a few passages of the second part of this prophet, e. g. 43, 22-28, where God upbraids the people for their neglect of worship. This would have been mockery in a time when the temple was in ruins and the people in captivity. In v. 27-28 the Exile is predicted as something to be expected in the future. Cf. 57, 9. In chapter 66 the punishment is still to come. Cf. Meusel p. 559 and for details Keil's *Einleitung* to the Old Testament, p. 244 and Hengstenberg I. c.

2) The connection between the two parts of Isaiah are in thought and expression so close that a fair judgment must declare for the oneness of authorship. This similarity is not denied; even a man like Cornill admitting it at the very outset. It was particularly Delitzsch, in his commentary who has drawn attention to these features, and the leading

parts in his arguments are re-produced by Professor Stelhorn in his article, "Who is the author of Isaiah XL-LXVI?" in the Theological Magazine of 1891, Vol. XI., p. 224 sqq. It was that striking similarity that made such men as Kamphausen and Bredenkamp to maintain that the author of the second part of Isaiah had appropriated and applied and amplified thoughts that had been handed down from the original and historical Isaiah. These men claim that the book is the product of the prophetic school of Isaiah.

3) The oldest historical testimonials decidedly confirm the claim that the author of Isaiah 40-66 was the great prophet whose activity was particularly conspicuous in the days of Hezekiah. Rather singularly we have a proof of this already in the Old Testament Apocrypha, in the famous book of the Son of Sirach, generally known by the name of Ecclesiasticus. In this book, chapter 48 closes with an account of the prophet Isaiah, the account from v. 20 to 28 covering the facts described in 2 Kings 18 and Isaiah 37, and 38, and Isaiah is especially described as the one who had given consolation to Israel, something that can refer only to this second part which fact is also recognized by critics. Cf. Cornill l. c.

Still more important than this, although not exactly direct evidence, is the fact that the prophet Jeremiah, as also Ezekiel and Zephaniah have evidently repeatedly referred to the contents of both the first and the second parts of Isaiah. This fact has vexed and perplexed critics a good deal, and the only way out has been to turn the thing around and make second Isaiah dependent on Jeremiah, as this is done by Cornill, p. 147. As Jeremiah prophesied at the beginning of the Exile and Ezekiel during the Exile, then their use of Isa. 40-66 shows that this book was certainly written *before* that event. As examples, we can refer to the following: Cf. Jer. 48, 43 with Is. 34; Jer. 51, 33 with Is. 21, 10; Jer. 50, 51 with Is. 13, 14; Jer. 10, 1-16 with Is. 44, 2; Jer. 11, 19 with Is. 53, 7; Jer. 12, 7-12 with Is. 56, 9; 57, 1. In the case of the other prophets, cf. Zeph. 1, 7 and 2, 14 with

Is. 34, 6; 13, 6-9; 13, 21 sq.; 34, 11; Zeph. 2, 15 with Is. 47, 8; Zeph. 3, 10 with Is. 66, 20, cf. Rupprecht, l. c. p. 229.

For the Christian at least the reference to the New Testament is absolutely decisive, and on this point there cannot be the shadow of a doubt that both Is. 40, 66 are constantly quoted as the work of the Isaiah of history, but also that the great "Servant of Jehovah," who forms the center of this part is the promised Redeemer. Cf. in proof of this such passages as Matt. 3, 3; Mark 1, 3 and John 1, 23 with Is. 40, 3; Matt. 8, 17 with Is. 53, 4; Matt. 12, 17 sqq. with Is. 42, 1-4; Luke 3, 4-6 with Is. 40, 3-5; Luke 4, 17 sqq. with Is. 61, 1 sq.; John 12, 18 with Is. 53, 1; Acts 8, 28 sqq. with Is. 53, 7-8; Rom. 10, 16 with Is. 53, 1; Rom. 10, 20 sq. with Is. 65, 1.

At least deserving of mention is the fact that Josephus, the Jewish historian, who lived at the time of the destruction of Jerusalem, gives evidence to the same fact. In his Antiquities XI. 1, 2, the historian, after describing the decree issued by Cyrus for the return of the Israelites, says: "All this Cyrus knew through his acquaintance with the book of the prophecies, which Isaiah, two hundred and ten years before, had written. For this prophet had declared in secret: (Is. 44, 28) 'Cyrus whom I have made ruler over many and great nations, shall send my people back into their native country and shall build my temple.'"

THE CODE OF HAMMURABI.

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The recent discovery of the laws of Hammurabi, the oldest *codex juris* in the literature of the world, is an event of phenomenal importance for Biblical science, and furnishes substantial evidence that the prophecies and promises of the Sayce-Hommel school will be realized, according to which the subjective methods and results of the modern

critical school of Old-Testament science will be completely undermined and overthrown by the cold and objective facts of archeological research. A serious blow to the literary and religious reconstruction scheme of the Wellhausen-Kuenen class was already given some years ago when in El-Amarna, in Lower Egypt, were discovered, in cuneiform writing, a whole series of political correspondence that passed, about 1400 B. C. or in the age of Moses and the Exodus, between Amenophis III. and Amenophis IV., kings of Egypt, and their vassals in the leading cities of Palestine and Syria, showing to what a wonderful extent literature and letters flourished among the kith and kin of the Israelites at the very times which the Pentateuch claims as the date of its composition.

The Hammurabi table of laws is infinitely more valuable for conservative defense of the historical character of the oldest parts and portions of the Old Testament than were even the Tel-el-Amarna tablets. It is the most valuable find of the kind ever made by the pick and spade of the archeologist. Rather singularly, it was not discovered on Babylonian or Assyrian soil, altho written in cuneiform characters, but on Persian. It is one of the results of the French expedition, which has been at work for a dozen years in Susa, the capital of Persia, under the direction of the experienced De Morgan, who had achieved such archeological triumphs in Egypt. This code of laws was found on a diorite block, 2.25 meters high, upon the front of which is found a picture of Hammarubi receiving his laws from the Sun God, the former standing, and the latter sitting on his throne. On this same side is found also a biographical account of Hammurabi himself, who is none other than the Amraphel of Genesis xiv., the founder of the Babylonian dynasty, who lived about 2300 B. C. These laws are accordingly at least several centuries older than the laws of Moses. Their presence in Persia is explained by the fact that they were brought as booty during the early wars between the two countries.

This is not the only specimen of its kind found by the French expedition. Another similar find on a large scale is a column on which the victory of the old King Naram Sin, about 3000 B. C. is recorded; but the greater portion of the contents has been chiseled out to make room for a later inscription, just as in later written literatures palimpsests were so often written. In the Hammurabi code, fortunately, only five of the horizontal columns of cuneiform characters have been erased, so that the great bulk of these laws have been preserved. There are still sixteen columns left on the front side and twenty-eight on the reverse. The whole code consists of 282 separate laws, each introduced by the word "If;" but of these from 66 to 99 formed the contents of the five columns cut out. The existence of this code was suspected, as a few fragments, including fortunately three of those erased from the Hammurabi column, were found in copies discovered in the library of Assurbanipal. The code itself was published in the original and in a French translation, in the fourth volume of the "Delegation en Perse," the official reports of the expedition edited by De Morgan, this volume being the production of the Assyriologist of the company, V. Scheil, P. O. A German translation by Prof. Hugo Winckler, of Berlin, was issued as No. 4 of vol. iv. of "Der Alte Orient," Leipsic. Winckler, who is an accredited authority in Assyriology, recognizes the importance of this find by declaring it to be the oldest code of laws yet discovered in human literature, and one of the most valuable documents ever found.

An analysis of the code is full of pleasant surprises. It is characteristically a civil code, dealing in no way or manner with religious beliefs, rites, or ceremonies. In this way it stands out in decided contrast to the Pentateuch. In the ground, however, which the two codes cover in common, a constant comparison between them forces itself upon the reader, and parallels between the two can be found in large number. The Hammurabi code is characterized at bottom by the fundamental Semitic principle of "an eye for an eye and

a tooth for a tooth." It is in many respects cruel and harsh and its contents are evidently not under the control of the ideas of mercy and kindness that are found embedded everywhere in the legal system of Moses. By its very contrast with the Pentateuchal code, it stamps the latter as one influenced and begotten by a different spirit, which fact is also made plain when other legal systems of the ancients are placed side by side with that of Moses. The Hammurabi tablet in both its stereotyped form and in its spirit, though not in the details of its commands, is suggestive of the code of Draco, which Grecian tradition claimed to have been written in blood.

To what extent this is the case will appear from representative laws here translated. A perusal shows that there is a rough system in the arrangement of these laws, but scarcely more. The following translations are given as being of some interest :

1. If one person ensnares another, throwing a ban upon him, but he can not prove it, then he who has ensnared him shall be put to death.

2. If any person shall bring an accusation against a man, and the accused man go to the river and jump into the river [*i. e.* as a "divine judgment"], and the river seizes him, then he who has brought the accusation shall take possession of his house. But if the river shows that the accused has been innocent, then he who has brought the accusation shall be killed, while he who leaped into the river shall take possession of the house that belonged to the accuser.

5. If a judge has charge of a trial and renders a decision and puts this decision into writing; and when afterward it turns out that the decision has been false, and that the judge who has had charge of the trial is convicted of the fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's seat and shall not be reappointed in order to act as judge in trials.

6. If anybody rob the property of the Temple or the palace, he shall be put to death; and he who has received the stolen property from him shall also be put to death.

7. If anybody buy from the son or the slave of another person, without witnesses or a contract, silver or gold or a male or a female slave, an ox or sheep or an ass or anything, or take

it in charge, he is to be regarded as a thief and shall be put to death.

14. If anybody steals the minor son of another, the same shall be put to death (cf. Ex. xxi. 16).

15. If anybody take a male or a female slave of the court or a male or a female slave of a freedman outside of the city gate, he shall suffer death.

17. If anybody seizes a runaway male or female slave in the field and brings him back to his master, then the master of the slave shall pay him two shekels of silver.

18. If that slave refuses to give the name of his master, then he shall be brought to the [government] palace; then a further investigation follows and he shall be taken back to his master.

21. If anybody makes a hole into a house, then he shall be put to death before that hole and be buried there.

22. If anybody commits a robbery and is caught, he shall be killed.

37. If anybody buy the cattle or the sheep which the king has given to the chieftains, he loses his money.

42. If anybody bargains to cultivate a field and he does not sow any grain in that field; then, if he is convicted [of the charge] that he has not done any work on the field, he must give the owner grain in proportion to that which neighboring fields have produced.

53. If anybody is too lazy to keep his dam in good order and does not do so, and if this dam then breaks and the fields are flooded with water, then he whose dam was broken shall pay for the grain that has been destroyed.

59. If anybody, without knowledge of the owner, cuts down some trees belonging to another garden, the same shall be fined one-half mina of gold.

102. If a business man entrusts some money to an agent and the latter suffers loss in the place to which he goes, then he shall restore the capital to the business man.

103. If during his journey an enemy comes and takes away a portion of what he has, then the agent shall make an oath to this effect and shall be free.

109. If the keeper of an inn [always regarded as women] does not report to the court those who unite in her house for the purpose of conspiracy, then she shall be put to death.

115. If anybody has a claim for grain or money on another and has foreclosed his mortgage, and if he [on] whose [property the mortgage] has been foreclosed dies in his house a natural death, then the case shall be dropped.

117. If any person is obligated to pay a sum of money and he sell his wife or his son or his daughter for money or for work, then they shall work three years in the house of their master and in the fourth shall be made free.

124. If anybody entrusts silver or gold or anything else to another to be kept by him, and the latter denies this; then he shall be brought before the court and he shall be compelled to pay all back.

128. If anybody take a woman to wife but does not enter into a contract with her, then she shall not be his [legal] wife.

129. If the wife of a man is caught resting with another, then the two shall be bound together and be thrown into the water, unless the husband pardon his wife and the king his slave.

132. If the finger is pointed at a man's wife on account of another, but she has not been caught sleeping with another, then she shall, for the sake of her husband, jump into the water [*i. e.*, to prove her innocence].

138. If anybody dismiss his wife who has borne him children, then he shall give to her the amount of her dowry and also the present she has brought with her from her father's house.

144. If anybody take a wife and this wife goes to her husband a maiden, and she has children, but the husband intend to make her a concubine, then this shall not be permitted and he can not take a concubine.

152. If, after a woman has entered the house of a man, they both have a debt, then both must pay the merchant.

153. If a woman has caused her husband to be killed on account of another man, then she shall be impaled.

154. If anybody know his own daughter, he shall be driven out of the place.

155. If anybody engage his son to a maiden, and before his son has had relations with her the father sleep with her, and is caught, he shall be bound and be thrown into the water.

157. If anybody sleep with his mother after his father, then shall both be burned.

158. If anybody has adopted and raised a child as a son, then the one who has thus been raised shall not be taken away from him.

195. If a son strike his father, then his hands shall be hewn off.

196. If anybody destroy the eye of another, his eye too shall be destroyed.

197. If anybody break the bones of another, his bones too shall be broken.

198. If he destroy the eye of a freedman and break the bones of a freedman, he shall pay one mina in money.

199. If he destroy the eye of anybody's slave or break the bones of anybody's slave, he shall pay half his price.

200. If anybody knocks out the teeth of his equal, then his teeth shall be knocked out.

201. If he knocks out the teeth of a freedman, he shall pay one-third mina in money.

202. If anybody strikes the body of one who is higher than himself, then he shall be publicly chastised with a whip made of oxhide sixty blows.

205. If the slave of a freedman strike the body of a freedman, then his ear shall be cut off.

206. If anybody strikes another in a quarrel and inflicts a wound, then he shall swear, "I did not do it intentionally," and shall pay the physician.

207. If he dies of the wound, then he shall also swear; and if he is a free-born man, he shall pay one-half mina of money.

209. If anybody strike a free-born woman, so that she lose her unborn child, then he shall pay ten shekels of gold for the fetus.

210. If the woman dies, then his daughter shall suffer death.

218. If a surgeon causes a severe wound with his operating knife, and kills him, or opens a swelling with his knife and destroys his eye, then his hands shall be hewn off.

219. If a surgeon inflicts a severe wound on the slave of a freedman with his operating-knife and kills him, then he shall give a slave for a slave.

224. If the physician of cattle and asses inflicts a wound on an ox or ass and cures the animal, the owner is to pay the physician one-sixth shekel as pay.

225. If the ox or the ass die as a result of the wound, then he shall pay one-fourth of the price to the owner.

229. If a builder erects a house for a person and does not build it firmly and it falls down and kills the owner, then the builder shall suffer death.

230. If it kills the son of the owner, then the son of the builder is to be killed.

231. If it kills a slave of the owner, then shall he repay the owner a slave for a slave.

238. If a skipper wreck a vessel, but saves it, he shall pay half its cost in money.

224. If a person hires an ox or an ass and a lion kills it in the field, then the owner must suffer the loss.

278. If a person buy a male or a female slave and the same is attacked by the *benu* sickness before the end of the month,

the same shall be restored to the owner and the buyer shall receive back the money he has paid.

282. If a slave says to his master, You are not my lord, and he is convicted of this, then his master shall cut off his ear.

In addition to these laws the inscription includes a lengthy prolog, chiefly of a biographical character, and a most interesting epilog, in which King Hammurabi enjoins upon his successors to observe the tenets of this code for all future times. The following extract will give an idea of this epilog, in which, significantly, Hammurabi frequently calls himself "the King of Righteousness," a term assigned to Melchisedek in Genesis :

"For the future generations eternally: The king who is in the land shall observe the words of righteousness which I have written upon my memorial stone, as the law of the land, which I have given, the decisions which I have ordained, and shall not change them nor damage my monument. If this king possesses wisdom and can keep his country in order, then he shall observe the words which I have inscribed in this inscription as a rule and a guide and as the law of the land, which I have given, and the decrees which I have published in this inscription shall show him how to govern his subjects, to judge them aright, to expel the evil ones and criminals out of his land, and to secure prosperity for his subjects."

The discovery of the Code will doubtless eventually accrue to the benefit of conservative study of the Scriptures. The discovery comes just at the right time when the "Babel and Bibel" controversy has brought the question of the uniqueness and originality of the earliest Old-Testament records, and thereby too the problem of inspiration of the Word, into the forefront of discussion. Interesting discussion of an archeological nature may be expected in the Old-Testament department as the result of this valuable find.

THE STRENGTH AND INFLUENCE OF THE LUTHERAN CHURCH.

A HISTORICAL STUDY FOR OUR TIMES.

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II.

The cardinal principles of the Reformation, which we reviewed and examined in the preceding paper, point to the source of our Church's strength and influence. Surely of a Church nurtured in such an atmosphere, grown out of such roots, building upon such principles, we would expect great things. The Church so founded and so developed is not only invincible, being entrenched in the very citadel of divine truth and power, but must needs be a power in the world to advance the cause of God and promote the good of humanity. What is the verdict of history? Let us briefly examine

SEVERAL REPRESENTATIVE SPHERES OF INFLUENCE.

I. *The sphere of Education.* It is known the world over that the promotion of intelligence among its members and the fostering of educational institutions is one of the distinguishing characteristics of the Reformation and of the Lutheran Church. Our Church enjoys the honorable distinction of being not only a patron of learning in general, but of being a fostering mother for the spread of *Christian* intelligence and the promotion of *Christian education*. There were schools before the Reformation, indeed, common schools as well as universities. Even the monasteries and some of the monastic orders had in the earlier stages of their career done much for the cause of popular education. The efforts of Charlemagne and Alfred the Great and other rulers to establish schools and encourage the pursuit of learning are worthy of grateful recognition. Some of the cathedral schools were so well supported and equipped that

they developed into universities. The revival of learning, particularly the study of the classics and the original languages of the Scriptures, in the fifteenth century was one of the providential forces which the Lord used to usher in and carry forward the reformatory movement of the sixteenth century. But all these movements and forces had come short of meeting the demands of Christian education. There was lacking in them the spiritual vigor, the moral power, the lofty purpose, which was necessary in order effectually and permanently to promote the educational interests of the Church. And then the schools and scholastic provisions of the Middle Ages were suffering partakers in the general religious and ecclesiastical decline which marked the eve of the Reformation. The genius of the Lutheran Church was shown in the marked improvement, the re-organization, the rejuvenation, in not a few places the creation of the "Volksschule," the public schools, which under the conditions then existing were at the same time parochial, distinctively Christian schools. It was a stupendous undertaking, and as fruitful as it was imperative, carried out by Luther, Melancthon, Bugenhagen and others, that of visiting the churches, instructing the clergy, establishing schools and promoting the cause of popular Christian education in Saxony and the other states of Germany. And this general spirit has animated our Church ever since.

There have been both in Europe and America seasons and periods of local retrogression and decline even in the Lutheran Church, the Church of the pure Word and sacraments. But there are two things on which Lutherans never ceased to lay emphasis, and for which they have generally been willing to make large, if not ample, provision, namely, the indoctrination of the youth and the adequate training of the ministry. And the result is a matter of statistics, showing in Lutheran lands and communities compared with Roman Catholic or mixed populations the very highest degree of general intelligence, the smallest percent of illiteracy and a decided superiority in moral and religious vitality and vigor.

Through its Christian, its parochial schools, by means of the "Christenlehre" and regular and thorough catechetical instruction, and through the godly influence of its Christian family and home life, our Church has abundantly proved its ability to rear an intelligent, devoted and pious church membership. And it has always made strenuous efforts to provide liberally, even under adverse and trying circumstances, as, for example in the early history of the Lutheran Church in America, for the maintenance of higher education especially with a view to the thorough preparation and equipment of those who were to serve the Church in the capacity of teachers and preachers. From the bosom of our Church have gone forth men who have risen to distinction in all the learned professions, in the walks of literature, in statesmanship, in the arts and sciences. And the doctrinal, devotional, hymnological, liturgical and practical treasures which constitute the product of Lutheran authors are truly incomparable in point of quality and quantity, in profound scholarship and in depth of piety and fervor. Our Church will always be proud to look back upon its history and its ancestry, to rehearse the achievements of its Luther and Melancthon, its Gerhard, Chemnitz, Flacius, Quenstedt, Philippi, its Arndt and Mueller and Scriver and Starck, its Selnecker and Nicolai, its Duerer, Schnorr and Thorwaldsen. Nor will we ever be ashamed to place in the same category of worthy sons of Luther the patriarchs and early laborers in the Lutheran Church of America, the Muhlenbergs, Helmuths, Schaeffers, Henkel, Schmidt, Wagenhals, and many others of equal worth. These fathers of ours labored faithfully and made large sacrifices to promote and establish the congregational, educational and missionary interests of the Church.

But what of the present? Are our pastors and churches to-day manifesting equal interest and putting forth proportionate effort in behalf of the upbuilding and extension of Zion? The genius of the Lutheran Church still requires the thorough, conscientious indoctrination and Christian training of the young. To this end no arrange-

ment of modern times is equal in point of efficiency to the parochial school, properly conducted and maintained. And there is no serious difficulty about its maintenance, even though there be questions and difficulties as to management and religious purity, in the state-churches of Europe. But here in America it is different. This is the battle-ground for the working out of old problems under new conditions. The battle is on, and the struggle is as inevitable as it is continuous. The separation of Church and State, the multiplication of parties and sects, the spirit of independence that pervades all spheres, the general excellence and efficiency of the public school system from a secular point of view, the anglicising process joining hands with a hyper-American tendency to resist and belittle foreign institutions, — these and other factors render the parochial school problem decidedly complex and difficult among us, interfering materially with the efficiency and success of parochial schools where they are established, and rendering their establishment in some places practically impossible. It is for us and the succeeding generation to determine in what way and by what means our churches, even under most adverse circumstances, shall maintain the prestige and retain and exemplify the historic power and heroic purpose of the Lutheran Church to provide adequately for the Christian training of the youth.

There is at present a spirit of restlessness, of doubt and dissatisfaction afloat in the educational world, and various expedients are proposed to meet the case. Though the Herbartian pedagogical principles have penetrated certain influential spheres in America and are being more or less freely and fully applied and tried in not a few schools, and though in accordance with these principles it is hoped that even secular branches of study, wisely selected and properly arranged and taught, will exert a potent moral influence and uplift upon the pupils, results do not seem to justify the claims and hopes in the premises. Leading educators freely concede that the moral influence wielded by the public schools is very weak and disappointing, while various de-

nominations men are awaking to the fact that their churches are failing to impart to the rising generation the needful religious instruction and Christian training. As remedies and possible solutions of the grave problem different methods are suggested. Some think that the reading of the Bible as literature in the schools would be a great help, while others would have the school hours so arranged that time would be secured for daily religious instruction at the hands of Roman Catholic priests and Protestant clergymen.

While there is in other quarters openly expressed dissatisfaction with the product and results of the public school system and the inadequacy of the religious instruction given by the churches, Lutheran pastors and people can not afford to be self-complacent and idle. What provision have we and are we making to meet the case, and are our arrangements and methods satisfactory and sufficient? Catechetical instruction excepted, most of our churches depend on practically the same provisions that are in vogue in the average sectarian church, the Sunday school and young people's societies. Now every pastor and intelligent church member who studies the situation must come to the conviction that the religious instruction imparted through the Sunday school is at best very inadequate and limited, while the element of Christian training, of the building up of robust Christian character and Lutheran consciousness, is necessarily very small and weak. Hence we ought to labor with all earnestness toward the goal which we cannot fail to recognize as most desirable and advantageous, — daily instruction and training at the hands of well equipped Christian teachers, in a Christian atmosphere, under Christian influences, toward Christian ideals. We do not see how any arrangement can meet these requirements except the parochial school, and this only when it is maintained upon a high plane of spiritual and intellectual efficiency. Nor do we understand how any Lutheran pastor can fail to recognize this as the proper solution of the problem, the grand and glorious aim and goal toward which he will earnestly labor and

strive, even though, like the state of perfect holiness in this life, he may never reach it. And while striving toward this goal it behooves us to make the most of such provisions and facilities as we have and can obtain, not satisfied with superficial, careless, indifferent work in Sunday school and catechetical instruction and young people's courses of reading and study after confirmation, but laboring for the improvement of these institutions, enlarging the sphere of our religious instruction as much as circumstances will permit, drawing in the younger children of the church and extending the course of Biblical and catechetical instruction, in order to get as near as we can to the ideal condition, — daily Christian instruction and training the year round.

In the sphere of higher education the statistics of the Lutheran Church in America make a very fair showing. The 61 synods, comprising over 7,000 pastors, about 12,000 congregations, 1,700,000 communicants, over 200,000 children in 4300 parochial schools, support and maintain 23 theological seminaries, 50 colleges, 32 academies, and 11 ladies' colleges, a total of 116 institutions of learning (not including the 88 institutions of mercy), with a combined attendance of 13,765 students, and having property valued at nearly six million dollars and endowment funds of nearly two million. Surely, this activity in the sphere of higher Christian education cannot be regarded as an insignificant work. It shows a growth and advance in this important sphere that is both creditable and encouraging, and furnishes ground for fervent thanksgiving to God whose blessing has caused the work to prosper. With few exceptions, among them our own theological seminary, these institutions have grown up during the last fifty years. And of late years, in many of the synods both East and West, there have appeared cheering evidences of strong determination to forge ahead, to enlarge and extend and improve these educational institutions and facilities in accordance with the growth and opportunities and mission of our Church in America. Nor has our own synod been lagging in the rear in this progressive movement along educational lines. We have every rea-

son to feel encouraged and thankful as we review the very decided progress we have made during the life of the present generation. And the usefulness and efficiency of our institutions hitherto are a loud call and strong encouragement to loyal support and enlarged activity in order to meet the demands and necessities of the field which the Lord of the harvest has opened unto us. Columbus, Woodville, St. Paul and Hickory, one and all, need and deserve the enthusiastic moral and material support of our entire synod. As these institutions come into closer touch with our people, the latter become more generally and intelligently interested in their work and will not fail, under proper encouragement, to give them adequate support. Our institutions of learning are the test and gauge of the educational virility of our Lutheranism. As the latter is fed and fostered, the former will flourish and progress. To cultivate and develop this spirit, a living interest in our educational problems and work, patient and continued instruction is required, and our pastors and teachers should not weary of the task of imparting it. For the financial support of our General Treasury we should not depend upon or appeal to the natural feeling of sympathy for the fatherless and needy and make our institutions of mercy serve in part as a bait to secure more or less unwilling and unconscious support for our institutions of learning, but the cause of the latter should be made to stand on its own merits and so fully, adequately and fervently presented and held before the attention of our people that they may have an intelligent understanding of the vital importance of our educational work to the permanence and prosperity of the Church and of the occasion and need of giving the work our moral and substantial support. In so doing we shall be only walking in the footsteps of Luther and Melancthon, who rendered such distinguished pioneer services in advancing the cause of primary schools and higher education, and verifying and fostering the educational genius of the Church of the Reformation.

2. *The sphere of political and civil affairs.* According to the New Testament both Church and State are ordinances of God. But each has its peculiar rights and duties, and neither is to encroach upon the domain or interfere with the prerogatives of the other. This principle is clearly expressed in the Augsburg Confession,* but was not consistently adhered to by the Lutheran dogmatists and was never fully realized in the countries of Europe. Luther distinguished very sharply and accurately between the two spheres and the scope and limitation of each, though the exigencies of the times led even him to accord to civil rulers the exercise of greater authority and power in ecclesiastical affairs than under normal conditions they ought to do. The separation of Church and State and the principle of non-interference are more fully and consistently carried out in our own country. This is one of the many blessings which we enjoy in this land of civil and religious liberty, and for which we cannot be too thankful.

Adhering faithfully to the principles of the Reformation, our Church holds (and Lutheran preachers for the most part, with marked unanimity and consistency, reflect and exemplify the principle in their practices) that it is not within the Church's proper sphere and legitimate province as a Church, as congregations, to dabble in political movements, to direct legislation, to drag politics and social economy and industrial problems into the pulpit, to set in mo-

* Whatever deviations and inconsistencies resulted, owing to the diverse and manifold factors entering into the complex problem under varying conditions and environments, and the stupendous difficulties encountered in its practical execution and application, the fundamental and controlling principle is enunciated in the Augsburg Confession, Art. XXVIII: "The ecclesiastical and civil powers are not to be confounded. The ecclesiastical power hath its own commandment to preach the Gospel and administer the sacraments. . . . The ecclesiastical power concerneth things eternal and is exercised only by the ministry of the Word, it hindereth not the political government, any more than the art of singing hinders political government. For the political administration is occupied about other matters than is the Gospel . . . that it may uphold civil justice and peace."

tion or agitate political and social reforms for the betterment of society, etc. Our Church repudiates such conduct on the ground that it is not the Church's proper calling. Yet the Church is not on that account without influence upon the State, upon legislation, in behalf of needed reforms. The Church, through the power of the divine Word, as an evangelical leaven and a divine light in society, wields the most positive and powerful influence upon mankind in all its relations and spheres for the repression of wrong and evil and the promotion of the common good. We claim that there is a better way, — a way both Scriptural and efficient — of exerting such influence as we have and ought to exert as a Church than that of converting the evangelical pulpit into a political or economic rostrum and turning the Church into a social club or reform association. Judging from the themes announced and the abstracts of "sermons" reported as delivered in some of our city churches, it is truly pitiable to note what astounding performances are enacted in the presence of Christian congregations by a professing "Gospel ministry." But what are these expounders and exploiters of social economics and municipal reform actually accomplishing by way of purifying and elevating society? The fact is that those of their members who are a real blessing to society, who in their daily lives are exerting the power of a healthful leaven, who by word and deed, in business and at the polls, in office or out of office, are promoting the cause of civil righteousness, are the people who are maintaining a Christian spirit and a spiritual existence through the power of the Gospel of Christ in spite of the unfaithfulness and perversity of their preachers who are withholding from their people the Bread of Life.

It is a matter of history and has been a source of wonder to many how rapidly in the apostolic and post-apostolic ages the old, all prevalent and deeply rooted social evils connected with ancient heathenism, as slavery, the degradation of woman and the ostracism of foreigners were overcome, and the miseries of society ameliorated not

by the promulgation of laws and the application of force, not by reformatory efforts applied from without, but by the evangelical process of renewal from within, by the spreading of the Gospel and the permeation of society with this spiritual leaven. The fruits of the Great Reformation, wherever its principles were allowed to strike root and bear fruit, furnish further illustrations of this truth which the present generation is underrating and is in danger of completely forgetting. We are convinced that the same principles and methods faithfully and vigorously applied will be equally effective now and will insure to the churches the retention of their spiritual vigor and vitality which, according to popular modern methods, they are speedily dissipating and losing.

Good Lutherans are not the people who make the most noise in the world, but they are, so far as they truly represent Lutheran principles and traditions, the best citizens, loyal at once to God and to Caesar, honest, generous, patriotic. Through these faithful members of hers, whom she seeks to imbue with the principles of loyal citizenship, who are taught to administer their wealth, their earthly goods, as stewards of God and to perform their service with faithfulness as unto the Lord and not to men, who, in short, are reared in the fear of God and are taught to live and walk in the fear of the Lord in all their relations in this world that lieth in wickedness, our Church wields the most powerful influence toward solving the social and industrial problems that are agitating all classes, toward ameliorating the woes and promoting the welfare of mankind. This is our theory, and these are our principles. Both Scripture and history bear us out in the claim that the theory and principles are good and sound. That in practice we come short, that some of our members are very poor and that all are imperfect exponents and exemplifications of these evangelical and efficient principles, is only saying that, with the rest of mankind, we are human and share in the common frailty of our race. What we need to do is vigorously to ply and consistently cling to these principles in all our pul-

pits and churches, endeavoring to realize them more and more in all our walk and work sustained and stimulated by the conviction that in so doing we are pursuing the course and shall share in the success of the Apostolic Church and the Church of the Reformation, and that thus we are contributing the best and most that we can do toward elevating and advancing the world socially and morally.

3. *The sphere of religion and morals.* This is the most important and vital sphere of influence, dominating and permeating all others. And in this sphere our Church has exerted a far greater influence from the time of the Reformation down to the present than is commonly placed to its credit. Every discriminating student of history knows how much the other Protestant denominations owe to the Lutheran Church and to the Reformation that centered in Wittenberg. Not only have their best confessions been modeled in large part after the Augsburg Confession, — the oldest confession of Protestantism, but they are under obligations to our Church for having led the way in the promulgation of evangelical truth, in the restoration to their proper place of the divinely appointed means of grace, in the fostering of pure, evangelical worship and unfeigned piety, in the cultivation of true churchliness and the maintenance of Christian liberty. Even the Romish church is decidedly better than it was before the Reformation, and it is better in consequence of that work.

In consideration of the great, basal principles that we have briefly examined, in view of the distinguishing mercy of God in effecting the great work of purification and restoration through our spiritual fathers and making us the heirs and keepers of the spiritual treasures accumulated and the spiritual forces developed amid the struggle and triumphs of the Reformation, by reason of the fact that our Church at large has not departed from that foundation, but to this day stands firmly and unequivocally and with the joyful conviction of truth and confidence of victory upon both the material and the formal principles of the Reformation, with all the strength and advantages and far-reaching

consequences which this position implies, because of such possessions of perennial value and never failing influence and its occupation of such vantage ground, our Church has a high and sacred mission in the world to-day. While all around us leading ministers, influential churches and whole denominations are drifting from their old, comparatively pure and evangelical foundations, yielding to the materialistic spirit of our age, becoming more and more conformed to this world and alienated from the life of God through the lusts of the flesh and the deceitfulness of Satan; while not a few pulpits of other denominations are in ever increasing measure pitching their deliverances to the tune of modern destructive criticism that would divest the Bible of its supernatural character and divine origin and reduce the Church to a human society for the cultivation and pursuit of merely temporal, intellectual, literary, ethical and æsthetic ends; while even chairs of theology and whole seminaries of other denominations are breathing forth and imbuing the candidates whom they send into the ministry with these evolutionist, humanistic principles; our Church in general, especially here in America, has remained sound at heart and comparatively unaffected. Our educational institutions, our pulpits, our church periodicals and religious publications are practically free from the poison of neological thought. And it is the high and holy mission of our Church to continue unwaveringly in this course and to continue to hold forth amid the growing mists and deepening spiritual darkness of our time the light of the pure Gospel and the unadulterated sacraments, until those who are now becoming mad under the wand of the enchanter have recovered their senses and retraced their steps. The other denominations would not be in such a sorry plight, would not as individuals and churches be drifting so helplessly, if they had followed more closely in the path marked out and trod by the Lutheran Church. Some of them may surpass and outstrip our Church in the practical works of benevolence, in aggressive church extension and mission work, but this, while it is not to our credit and should ad-

monish us to re-examine our moorings and our personal connections with the roots of our spiritual life, does in no wise atone for the loss of doctrinal purity and certainty, it does not prove that there is more saving faith and vital piety among them, nor does it carry with it the assurance of permanence and stability in the churches that, while throbbing with bustling enterprise in harmony with the restless and progressive spirit of our age, harbor growing indifference to the divine source and spring of spiritual life. The distinguishing strength of the Lutheran Church, on the other hand, as its hope for the future, lies in that which Luther exalts in his battle hymn of the Reformation, which has been the guiding star of our Church ever since. "The Word of God they shall let stand." The Church is strong and has the promise of permanence in proportion as it is founded upon and rooted in the impregnable rock of Holy Scripture. This is at once the source of enduring life and strength and constantly supplies the corrective for that which is faulty and inadequate in the life even of those who hold the doctrine in its truth and purity. And it is this loyalty, this tenacious clinging to the Word of God, not only professedly, but practically, in all controversies and questions, amid all assaults and temptations, which, as it has been a distinguishing characteristic of our Church from the beginning, assigns to her in the present generation a mission that is as positive as it is pregnant and important.

Realizing our exalted mission, may we be true to our calling. In accordance with the cardinal principles of the Great Reformation, which are as true and needful to-day as they were in the sixteenth century, inspired by the noble examples and achievements of our fathers, in remembrance of the victories they won through the Word of truth, let us apply ourselves to the diligent study of the Bible, and then apply its precepts and promises and exemplify them in our daily walk and conversation. It behooves us to recognize in all humility that, with all our blessings and extraordinary treasures as a Church, we are still as individuals and individual churches far from fulfilling the measure of our op-

portunities and obligations, in fostering a godly family life, in furthering the Christian training of the young, in developing an earnest, devoted church-membership, in giving adequate support to the ministry and to the work of our educational institutions, in promoting and extending our mission work at home and abroad. Our obligations and responsibilities are co-ordinate with our privileges and opportunities. While we rejoice and glory in the latter, let us not ignore and shirk the former. We must not shun, but shoulder the responsibilities of the present. Our loyalty and faithfulness as Lutherans will be shown not by boasting of our glorious history and grand heritage, but by doing our duty in the present generation as our fathers did in theirs. And in order to do that we must learn and live in and cling to the Word of God, judge all teachers and teachings, all conditions and problems, all movements and developments, according to this Word of eternal truth, and, speaking the truth in love, apply it without fear or favor to the conditions about us. And so we will be doing our part toward preserving and perpetuating the treasures of the Gospel and the fruits of the Reformation unto the edification and extension of the Church and the glory of God.

EASTER SERMON.

BY REV. C. W. BACHMAN, COLUMBUS, OHIO.

Text: 1. Cor. 15, 20 and 35.

Easter is pre-eminently the Christian's day of joy. It comes like a cheerful ray of light after a dark and ominous cloud has broken. During Lent and especially Holy Week, we followed Jesus through the dark valley of Kidron, witnessed His agony in Gethsemane, the Judas kiss, the travesty of trial before ex-high priest, high-priest and governor; we heard the blasphemy of His enemies and beheld their cruelties. On Good Friday we stood with Mary and the beloved disciple on Golgotha and witnessed the most awful

scene of iniquity, shame and suffering. We beheld the Savior placed upon the cross, the nails driven through His hands and feet, and the cross planted into the earth. We saw the soldiers parting His raiment and the awful agony of Jesus intensified by the jeers and mockery of the people and Jewish dignitaries, who like a constant stream of humanity passed by the place of execution. We heard His last seven words so full of meaning and comfort, and we saw His head bowed in death when He yielded up the Ghost. We saw His lifeless body wrapped in clean linen and tenderly laid into Joseph's tomb. We saw the sepulchre made secure, sealed and guarded; and like the disciples our hearts were sad, and our hopes smitten, for we too thought that He should have redeemed Israel.

But on Easter morning our drooping spirits were revived and our hope confirmed with the announcement: "He is risen, is risen indeed."

Now we contemplate the greatest of all miracles — the resurrection of Christ — a flash of omnipotence unattended by any visible agency.

The resurrection of Christ is the keystone in the arch of our holy Christian faith. So long as this stone remains in place our hope is sure; but remove it, and the entire fabric will collapse. Hence the Apostle declares: "If Christ be not risen, then is our faith vain, we are yet in our sins. Then they who have fallen asleep in Christ have also perished." But in all confidence the same Apostle declares: "But now is Christ risen from the dead and become the first fruits of them that slept." Let us, in our

AFTER EASTER THOUGHTS, NOTE

- I. *The fact of the resurrection; and*
- II. *The resurrection body.*

I. — Ver. 20.

We believe the resurrection of the body. This truth was taught by the prophets in the Old Testament and our Savior plainly says: "The hour is coming in the which all that

are in the grave shall hear His voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." And the proof of the resurrection is the resurrection of Him who said, "I am the resurrection and the life."

If Christ is not risen, then is there no resurrection; but if Christ is risen, then shall we also be raised up. The resurrection of Christ, as the apostle affirms, was witnessed and attested by many infallible witnesses during the forty days of His visible presence before His ascension. No less than eleven appearances of Christ are recorded, not to one person or one set of persons only, but to friend and foe, and at one time to above five hundred persons at once. And not at one place and under a certain condition, but at various places, and under varied circumstances. The proof is so strong that it should convince the most skeptical were it not for the stubborn willful resistance of our depraved natures. At the time of Christ's resurrection the fact was not doubted by those who witnessed the proof and even the disciples were not credulous, but had to be convinced. Even in the hearts of the disciples the joy and hope of the resurrection only gradually found its way, after the Prince of Life had risen. The three women — the two Marys and Salome — had stood at the empty grave and heard the words of the angel: "Ye seek Jesus of Nazareth, which was crucified. He is risen. He is not here! Behold the place where they laid Him," and yet "they fled from the place and trembled, and were amazed, neither said they anything to any man, for they were afraid." The two disciples walking toward Emmaus, had heard the joyful message of Jesus' resurrection, and yet in sorrow they wended their way without hope. When the ten disciples that same evening assembled in Jerusalem behind locked doors, the glory of the Easter Sun had already shone upon them, but the Easter joy had not yet entered their hearts until Jesus himself appeared and said: "Peace be unto you," and then were the disciples glad because they saw the Lord.

The mighty and glorious Easter miracle will be of no consequence to us, beloved, if the Easter Sun does not arise in our hearts also, to convince us of *our* resurrection. Unless you can say with sincere confidence, "The Lord is risen," I too shall rise, you have no Easter joy in your hearts. You may hear one Easter sermon after the other, and live through many Easter seasons, and yet notwithstanding you may be sorrowful, downcast and without hope as were those women and disciples. The rays of the glorious Easter Sun must penetrate your hearts and drive out all the darkness of doubt and unbelief before you can join the chorus of thanksgiving, praise and hallelujah's, shouting: "The Lord is risen indeed."

The resurrection of Christ drove conviction home to the hearts of all the disciples. Hitherto they had been weak, faint-hearted and often unbelieving, despite the evidence of the Word and works of Christ; but now they are confirmed in the truth and filled with zeal and courage to preach Jesus and Him crucified everywhere and to seal such confession with their life's blood. Never afterward do they manifest or express a single doubt.

The resurrection of Christ was preached at the time and place of its occurrence, and thousands of Jews and Gentiles who had been skeptical and even bitterly arrayed against the Savior, were upon the evidence of His resurrection converted. Shall we doubt and reject the truth so well attested and the power of God? Nay, verily! If Christ be not raised, then hath God lied, the Bible is a pack of lies, and then are we like the Heathen still groping in darkness, and without God or hope in the world. But now is Christ risen! This fact is attested, sealed and confirmed by God Himself. Hallelujah!

It is impossible to overestimate the value of the resurrection of Christ either in itself or in its bearing on the Christian life. True, in a theological sense, the resurrection of Christ has no *merit*. It does not belong to the atonement. It is not a means, but a result of grace. When Christ cried on the cross: "It is finished," it was the shout

of victory — the whole work of our redemption was a finished fact which needed not to be supplemented by Himself or man. But if Christ had not been raised from the dead and thus proved His victory, it would have proved Him an impostor, and His disciples the dupes of an imposition. No wonder then, that the disciples placed so much emphasis upon the fact of the resurrection of Christ.

All effort to explain away the resurrection of our Lord as do some modern critics, viz.: that Christ had not really died, and that He had only fallen into a stupor from which He was resuscitated in the cold grave; or, that His appearance was only visionary, signally failed in the day of its occurrence and in the presence of the facts to the contrary.

Many to-day, like the Sadducees in the day of Christ, even among professed Christians, deny the doctrine of the resurrection of the *body*. But "they do err not knowing the Scriptures nor the power of God." We know that our Redeemer liveth and that there is life, life eternal beyond the grave, and as Christ, the first fruits has been raised up, so will our bodies be quickened and raised up to enjoy His presence and benediction of heaven forever. Hence the shout goes up, whose echoes ring down through the centuries of the Christian era, "Christ is risen." "Christ is risen" echoes back mortality swallowed up of life, and transformed into the image of Christ's glorified body. "Alleluia, for the Lord God omnipotent reigneth!"

"Christ is risen, Christ is risen,
 Sin's long triumph now is o'er;
 Christ is risen, death's dark prison
 Now can hold His saints no more.
 Christ is risen, risen, brother,
 Brother, Christ is risen indeed."

II. Ver. 35.

We will yet briefly endeavor to answer the second question: "*How, and with what body shall the dead arise?*"

That we here deal with mysteries which we cannot comprehend, much less explain, we freely admit; but do not

we meet mysteries everywhere? Who can explain how the earth which was dead in the embrace of winter now again manifests life in every tree and plant? Who can tell how a dead grain of seed, placed in a warm and moist soil will germinate and grow? Who can tell what life is? What is death? Explain thyself, O man! Who can tell how a blade of grass grows? What a grain of sand is? We may analyze them, call ingredients by their names, and describe processes, and reduce things to primitive elements, but what are these primitive elements, and what their animating potency? These are mysteries beyond the scope of our finite minds. Many indeed claim to know and to be able to explain these things by their philisophy. But their findings are hypothetical. "Fools are they and not wise."

We will not try to scale the height, sound the depth, or measure the latitude of this mystery; but we will endeavor to understand the Revelation of this mystery. Let us stoop down and look into the empty sepulchre and then turn and gaze upon the risen Lord; and if in need of further proof, like doubting Thomas, place our finger into the prints of the nails and thrust our hand into His wounded side, and handle Him and see that God has power to raise the dead. O, my brethren, here is evidence that God can raise the body, and though we cannot understand *how* let us not doubt but believe.

The body too as well as the soul was created immortal, and was redeemed with the merits of Jesus Christ; and even in death the body retains the spirit or germ of life which shall hear the voice of the Son of God and come forth to life more abundant. The vain, absurd and senseless human pholosophy or hypothesis of the transmigration of the soul, a Heathen tenet revised by modern Theosophists who teach that souls migrate from bodies worn out by disease and insinuate themselves into new-born bodies not only of man, but also of beasts and birds and reptiles is void of all comfort and hope, is contrary to the Word of God, and must be rejected. Only man possesses an immortal soul, and every soul but one tabernacle or body in which to dwell in time

and eternity. And how can the soul dwell with the body unless it be raised up

Death is only the separation for a time of soul and body. When the soul which is the life of the body vacates, the body falls to earth and returns to earth its primitive element. At the return of the soul the body is quickened and by the power of Christ is brought forth from the grave. If sin had not come into the world there would be neither death nor a resurrection. But since sin has entered, and death by sin, there must also be a resurrection of the body if both soul and body shall dwell forever in heaven.

“Some day the silver cord will break,
And I no more as now shall sing;
But O, the joy when I shall wake
Within the palace of the King.
And I shall see Him face to face,
And tell the story — *Saved by grace.*”

But with what body will they come? This is a question which seems to be troubling a great many believers as well as skeptics. We will endeavor to answer this question according to our deductions from the Word of God. Here human opinion is profitless no matter how logically arranged, the laws of God in nature will remain immutable.

In a general way we can say that the resurrected body is the same body perished by death, restored from its atoms or particles of dust and ashes, reunited with the soul; yet clothed with new and spiritual qualities. It will be the same body which we now possess. We will not lose our personality or identity. But while it will be the same body in substance, it will differ in attributes. “God giveth it a body as it hath pleased Him.”

This the Apostle Paul teaches by analogy and contrast. By analogy he shows that the body buried in the grave is like a seed planted in the earth, producing according to its kind. By contrast he shows the difference between the natural and the spiritual. Our bodies are correspondingly: Natural, spiritual; corruptible, incorruptible; dishonored, glorified; weak, strong; mortal, immortal. This is affirmed of such as are redeemed and saved, and have fallen asleep

in Jesus. In case of the unbelieving and damned, the body will also rise; for there is immortality of death as well as of life. Death does not annihilate the bodies of the wicked, they too shall be raised up and because the guilt of sin remaineth, they shall be debased and consigned in union with their doomed souls to suffer eternal torments in hell.

When we say that the resurrection body will be the same as the natural in substance, we do not mean to assert that essentially the identical flesh, bones and blood will be present; but just as we daily change these by assimilation without changing substance, so also will the resurrection body be the same body. This gives us the hope of meeting and knowing our loved ones who have fallen asleep in Jesus.

In short, our resurrection bodies shall be fashioned like unto the resurrected body of Christ. Life must yield to death, and death to life more abundant. The restrictions and limitations of sin will be removed, we shall be renewed in His likeness, live in perpetual youth and enjoy perfect bliss and happiness. More than this we cannot positively assert, and to speculate would be unprofitable for you.

Since Christ has risen from the dead and become the first fruits of them that slept, we together with all believers may join with Paul in his shout of victory: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

"When Thou, my risen Lord, shalt come
To take Thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at Thy right hand?

Among Thy saints let me be found,
When'er th' archangels trump shall sound,
To see Thy smiling face;
Then loudest of the throng I'll sing,
While heaven's resounding arches ring,
With shouts of sovereign grace."

AMEN.

ELOCUTION FOR PREACHERS AND PUBLIC SPEAKERS.

BY REV. E. G. TRESSEL, A. M., B. E. O., COLUMBUS, OHIO.

THE READING OF THE SCRIPTURES.

§99. Before one can read the Scriptures well, he must know and be able to use the principles of good reading in general. The hymn is not referred to because many use hymn boards or a printed announcement, or merely give the number; while the reading of the Scriptures is a part of our public service and is important. It is founded on the principles of good reading, and we will first treat of expressive reading in general and then of Scripture reading in particular.

Good school reading, of all grades, requires that heed be given to the distinctive utterance of all elements; to the quality of the voice; to the erect position of the body; and in the training of the eye in looking up from the book. The scenes must live again, or the reading must be made suggestive, without striking attitudes or resorting to gesticulation. Go not to the other extreme, and think it merely necessary to call the words off; *give them life and meaning. Be natural*; to be effective you must be natural in reading, or reading must be natural; not necessarily natural to the reader, but to the thought to be expressed. Read as you talk — but on the condition that you talk well — let it be elevated, animated, noble conversation. First get into the atmosphere of the selection or suggested by the selection. Have *impression* first and then you can or may have *expression*; otherwise reading will be only the calling off of words. Carefully consider the fundamental principles of good expression. The first in importance, and the first to which your attention is called is,

EMPHASIS.

§100. Every sentence contains one or more emphatic words. Much attention was given to this in our last arti-

cle; and we may, later, give a full and exhaustive article on it; but so essential is it, that here we must give it the attention needed by every good reader. A clear perception is essential to a good performance. How shall we find the emphatic word in a sentence?

Rule.—The emphatic word is the thought word—the word containing the principal thought. When the subject has been introduced the *new idea* is the emphatic word. There are often differences of opinion as to the new idea, and the rule throws no special light upon the subject. We must go further then and give tests which will serve as true guides.

Test 1.—The emphatic word in a sentence is the one that can least of all be dispensed with and retain the thought.

Test 2.—The emphatic word—by transposing the words in a sentence—can be made the climacteric word.

Illustration:

It seems that a *law* had been recently made

That a *tax* on old *bachelor's* pates should be laid.

The italicized words are the new ideas; the thought words; the words that cannot be dispensed with and retain the thought.

Tested:

It seemed that recently had been made a *law*

That on old *bachelor's* pates should be laid a *tax*

That a *tax* should be Or: laid on the pates of old *bachelors*.

Another example:

There is a *fountain* filled with *blood*

Drawn from *Immanuel's* veins.

Imagine before you a deaf person or one partially deaf, and you are to read so he can understand. The new ideas would have to be made very prominent; if he can hear the emphatic words and their inflections he would be able to grasp the entire thought. Look at the above lines; often we have heard emphasis put on veins; but blood implies the veins, and so the latter can be dispensed with.

Test.

Fountain — blood — Immanuel,
over against

Fountain — blood — veins.

What is to be done with the words that are not wholly essential to the expression of the thought? This brings us to the consideration of the next very important subject.

SUBORDINATION.

§101. Rule— Whatever is subordinate in meaning should be subordinate in pitch.

One may know the subordinate words and ideas, but be unable to set it out vocally. How often do we hear this fact? There is but one sure way out of this trouble; and when that is found the greatest stumbling-block to good reading will have been removed — monotony and lack of expression.

Rule.— The emphatic word should be taken out of the level of all subordinate words, either preceding or succeeding it. The tendency is to let the emphatic word slip directly off from the level of the preceding words.

The endeavor to emphasize the word from the level of the preceding ones will bring some unimportant word to the notice of the hearer, thus making the wrong word emphatic, and thereby destroying the sense. The voice should begin *below* or *above* the level of the pitch in uttering the emphatic word, and the impulse must be on the emphatic syllable of the emphatic word. The syllable or word that precedes the emphatic syllable should always prepare for the utterance by taking a higher pitch than the level if the inflection is to be falling, and a lower pitch than the level if the inflection is to be rising. This rule holds true in all its force when the inflection is to be a very full one.

These thoughts lead us to another important principle, the proper usage of the *interrogative sentence*. This subject will also illustrate the whole facts we are trying to set forth. Zenobia has been arraigned by her people on the charge of ambition. She acknowledges the charge by saying:

I am charged with pride and ambition. The charge is *true*, and I glory in its truth.

The second truth is old here and is subordinate to glory.

And I glory in its truth. This sets forth the pitch as it will be rendered. Now we can pass on to the sentence claiming our attention, which illustrates all the preceding rules and the one on interrogation. Does it not become a descendant of the Ptolemies and of Cleopatra? What is the emphatic word, and how shall it be rendered? She is known by her people to be a descendant of the Ptolemies and of Cleopatra, and this thought is subordinate to what is expressed in one word. What is that one word? Does not such pride and ambition become a descendant of such royal blood? It does, and *become* is the emphatic word.

The emphatic word is:

1. The thought word;
2. The new idea;
3. The word that cannot be dispensed with and retain the thought;
4. The word that the deaf man must hear;
5. The word that can be made climacteric;
6. The word to which all others are subordinated.

This sentence runs thus in a diagram:

Does it not become a descendant etc. What! I hear some one say, give it a falling inflection when it can be answered by yes or no? Decidedly so in this case, and in any case where the question is not asked for information, or where the answer is predetermined in the mind of the questioner.

Rule.— If you defer to the will or knowledge of others, give a rising inflection; if you assert your own will, give a falling inflection. This method of handling the interrogation is of inestimable value to the minister in addressing his congregation and in reading to it.

EXCLAMATIONS.

§102. Exclamatory sentences, like interrogatives, are governed in inflections by the fact of assertion or deference. In *addressing* the Deity there should always be deference; in speaking *of* the Deity there should always be reverence.

Rule.—In giving utterance to a name or thought, if speaking *to*, give a *rising* inflection; if speaking *of*, give a *falling* inflection.

Examples:

1. "Jesus', Savior', come to me."
2. Jesus' when a little child.
3. Liberty', what crimes are committed in thy name!

Inflection, as a subject, must be understood and properly managed. The voice can be so trained in pitch that it is capable of good inflection. The question comes: What are the inflections and how shall they be used? They are the *rising'*, *falling'*, *circumflex* $\wedge \vee$. They all can be used in the upper, middle and lower pitch; but for most practical purposes the upper and lower will be sufficient. An inflection, when a falling one, should begin above the level of the ordinary tone, and below the level when a rising one.

The circumflex should be distinct and clear; and ordinarily denotes irony, sarcasm, suspended relation, and can also be used in the effect of the simple rising and falling.

In the enumeration of particulars, or groups, consider carefully whether all are to be combined or taken separately; if taken together, they should be so expressed by a rising inflection on all but the last; if taken separately a falling inflection should be given to each. "And now abideth faith', hope', charity', these three'." "But the fruit of the Spirit is love', joy', peace', long-suffering', gentleness', goodness', faith', meekness', temperance'."

Good reading combines all the elements set forth in the various articles on this subject; they must be so absorbed by the reader that they are not in his mind at the time of delivery.

§103. We now go directly to Scripture reading. There are many questions asked concerning the reading of the Scriptures. In what voice shall they be read? Those who have not made oratory a profound study think one can learn to do something without being the thing he does. The first fact is the spirit that inspired the Scriptures must inspire the speaker or reader. There is no other true voice. A man's voice is a reporter of himself. It is a reporter of his mental, his moral, his spiritual, his social, his physical activities. Scripture reading unites Form, Quality, Time, Pitch, Force and Stress in such a way as to give out the best meaning. The purpose is to read in the Law of God distinctly and to give the sense, and to cause the people to understand the reading. Neh. 8, 8. Punctuation is to lead to the understanding; and the preacher through it should come into the life and feeling of the selection. Then let him read as the messenger of the Lord of Hosts; let him feel the weight of his responsibility to God; let the Spirit that gave the Scriptures, fill his heart; and let him feel that it is his business to represent this Spirit, and the color of his voice and the character of his reading will give witness of his holy calling.

I remember to this day the reading of the Scriptures at our home family altar. Father read with spirit and understanding. One evening an uncle conducted the family devotions. He read a chapter selected by himself. His reading was so full of unction, so full of the Spirit of the selection, so rich in inflection, so excellent in the use of the pause, and withal so devout and humble, that after a lapse of thirty-five years I recall it with gratitude. Brother, the reading of Epistle and Gospel each Lord's day should greatly prepare you and your people for the sermon. Make the most of it for the cause you represent, and by it dispose the casual hearer to be one who, though he only came to hear, may learn to pray. The more you can exalt the Word and the less you call attention to yourself the better will be your performance. True art is to conceal art. To do this effectually all your practicing must have been done before

hand, and now you show the result of it in permitting the Spirit to use you as His instrument in His own cause.

Should there be gesture in reading the Bible? There should be no unsuitable gestures. A person in the proper condition to read the Scriptures will not make unsuitable gestures. By unsuitable gestures are meant attitudes that are abnormal. That which is most subtle, most interior, hangs out the fewest signs. When man is dealing with the invisible, you may by your sympathies recognize it, but there will be very few external signs in manner or movement. Therefore, in general, gestures should not be made when reading the Scriptures.

Reading the Bible in public is thinking it into the minds of others and not dinning it in their ears. That which a man is not thinking he cannot read into other minds; that which he does not read in sympathy with other minds, he does not read into other minds. What must the reader think into other minds when reading the Bible? He must think into their minds the general contents of the Scriptures. What are these? There is an invisible world that impinges on this world. What must be in the reader's mind? The Old Testament assumes that there is an invisible world; and angels and messages of truth came from it. One who has no inner perception of the reality of the spiritual world, or of any invisible being of which as a foundation comes all visible being, cannot bring the atmosphere of the Bible into the minds of others. The message from on high assumes that we are surrounded and impressed by invisible beings. This must be a very clear reality. While the speaker is feeling after truth he cannot make it a reality to others. One of the most ruinous things is for a minister to come with his doubts before his congregation. Doubts make a man lazy in his thoughts and expressions. Teach no other things than those which are certainties of the soul, which are part and parcel of the interior being, then truth will reach the souls, and at once you bring the atmosphere that impresses the congregation with the certainty of truth.

The holiness and majesty of the word must appear in all true reading.

There is a difference between the outer and inner eye. Man's outer eyes are governed by his judgment; his inner eye by his intuitions. You may approve of a man's reading of the Scripture, but in the end it only met your judgment. It did not lift you up into a condition of higher being. Did it open your eyes to see God? Did it raise a ray of hope before you? Do you live better with your fellow men and in sweeter communion with your God since hearing the word read? The Bible is the most sacred of books; it is set apart for the highest use.

The reader must feel the personality of God. If he would bring a message from the mount of transfiguration, he must come from the mount himself. He who reads the Word must have the consciousness while reading it, as well before as after, of the divine personality from which this word derives its authority. The recognition of the personality of God comes through the intuitions of the soul, and not from any speculation or reasoning about it. Sacred writ is addressed to this intuition of the soul. All Scripture is witness of an infinite personality, and of the fact that God is a person. The soul does not speculate, because the intuition sees, and does not need to speculate. He who reads Scripture must read it from his intuition of that personality. You cannot read a letter rightly, understandingly, when you know nothing of the author. One is more and more impressed with the importance of recognizing the personality of God when the Bible is to be read to others. You must know and feel this personality; you cannot get it from principles. Some think truth would be just as mighty in the world if the speaker did not recognize the personality of God; but this is not true even in philosophy. It never has been as weighty. It is not consistent with human nature because the human race is so constituted that it recognizes the personality of God.

This personal God has attributes. He is "eternal, omnipotent, omniscient, omnipresent, holy, righteous, merci-

ful and truthful." The reader must feel these; at least have a clear general conception of them; he recognizes that in his reading all are to be portrayed.

A sovereign God rules the world. The cattle on a thousand hills are His. God rules in this world; and the reader must feel this fact. It is not so much the word that the speaker utters, but the Spirit upon which the word rides that reaches and moves human souls.

The reader must feel the interior helpfulness of God through spiritual communion. The soul needs this help; the true reader of the Scriptures must know and feel this fact, though there are many things he cannot explain, and his voice will convey to the hearer the solace and comfort of the Most High. Consolation is the great need of humanity. The word read every Lord's day in His temple ought to afford it to all listeners. "Let not your heart be troubled; ye believe in God, believe also in me." There you see the breathing of the Spirit. He who would read the Bible or teach another to read it, must have this quality to a greater or less extent in his soul.

Finally the reader should have an abiding and deep sense of the immortality of the soul. "When I have said this, I have actually given that which points to the contents of the Scripture message. You are reading to men who you feel at the time are immortal men. You are reading to men, whom you know, are soon to pass out of sight. Out of sight, and out of sight only. Pass from the shadow to the substance; pass from the world of show to the world of reality. There is no living soul in this world who has lost a friend, whose heart is not reaching out to the one who has gone into the invisible world. What have you in your heart when you read 'In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also. And whither I go ye know and the way ye know.' Oh, how fraught with meaning, how fraught with the truth that that overbur-

dened soul needs. It must come from the realizing sense of him who reads, or it will not reach the soul. If your soul does not sense the immortality of the soul, you cannot read the comforting words so that they will comfort. 'If I go away, I will send the Comforter who shall guide you into all truth.' 'I will not leave you comfortless.'

"It is a comforting God, comforting not with a blind expectation, but with the assurance of faith. There is a weeping mother, who never will be comforted by any blind faith. She will be comforted only with the thought that the little waxen form she will find again; that the spirit that looked through those little eyes she will find again; that the affection that made those little arms cling around her neck she will find again. Oh! if the preacher feels that while reading the words of consolation he becomes a consoling messenger as he utters the consoling words from on high. Despise not this word. I love it, not merely from its sound historical associations, not merely because it has been with us in all sacred associations of the family altar, at the burial of friends, and connected with all the highest thoughts and feelings, but because the truth in it, the good in it, and the beauty in it, comes to us directly from the Most High. And to the reader, it first beats on his heart and the inner strings vibrate to the touch, and from his soul comes the sweet music of sympathy, of love, of faith in the immortality of the soul." — C. W. EMERSON.

NEW PUBLICATIONS.

Explorations in Bible Lands During the Nineteenth Century. By Professor H. V. Hilprecht, Ph. D., D. D., LL. D. Clark Research Professor of Assyriology and Scientific Director of the Babylonian Expedition of the University of Pennsylvania, General Editor, assisted by Dr. Benzinger, late of the university of Berlin, Dr. Steindorff of Leipzig, Dr. Hommel of Munich and Dr. Jensen of Mar-

burg. 1. Volume. Buckram Cloth, nearly 900 pages, 200 pictures, 4 maps. \$3.00 net.

This is probably the most important book on Biblical archæology that has appeared for years. It appears at a very opportune time in view of the fierce controversy that is now raging among some of the world-famous archeologists concerning the influence of the Babylonian Religion on that of the Hebrews, the so-called "Babel and Bibel" debate. Professor Hilprecht is the General Editor as well as the largest contributor and his article makes up the major part of the book. As the title indicates, it is a *resume* of the archæological work of the entire last century. While he gives a connected and lucid account of the early attempts from the time of Grotefend and others he nevertheless lays most stress on the labors and accomplishment of the four expeditions of the University of Pennsylvania beginning in 1888 with all of which he was connected, — first as Assyriologist and lastly as Scientific Director. Nippur is situated between the Euphrates and Tigris in Babylonia, and a little to the north of the 32d degree of north latitude. This is one of the oldest towns spoken of in the Scriptures, as we find mention of it under the name of Calneh, in Genesis x. 10. Among the most important achievements of the last expedition, aside from the hundreds of important discoveries of antiquities, was the determination of the Babylonian Temple and its storied tower of ziggurat. The mound covering the library rises on an average of 25 feet above the plain, and covers an area of about thirteen acres. Only about the twelfth part of the library has thus far been excavated, out of which over twenty thousand cuneiform tablets and fragments, mostly belonging to the third millennium B. C., prior to the birth of Abraham, were taken. These tablets are now read, and it has been found that among the subjects dealt with are Astronomy, Mathematics, Medicine, History, Religion and Linguistics. Among the results of success in deciphering these ancient inscriptions is the great enlargement of our field of knowledge. The history of Assyria and Babylonia is no longer an enigma.

The dim outlines which we had a few years ago have been largely filled in. To the mere names of their kings have been added the records of their deeds. The second article in the volume is "Palestine" by Dr. J. Benzinger, late of the University of Berlin. "Egypt," is discoursed upon by Dr. Steindorff of the University of Leipzig, the noted Coptologist and Egyptologist. Prof. Hommel, of the University of Munich, supplies a chapter on "Arabia." The ground covered in these articles takes in all the lands of the Bible, and the volume forms a veritable compendium of Bible Archæology for the last one hundred years. The decipherments of the various inscriptions found in the several lands of the Bible have great value in the confirmation which they give to many important statements of Old Testament history. They add, in no small degree, to our knowledge of the great events during a long period of Jewish national life. Increased light is thrown upon the social and domestic life of olden times. In view of their strong corroboration of the Sacred Text it seems as if these long-buried archæological treasures have been providentially kept in seclusion in order that in these latter days of doubt and questioning they might be brought forth as irrefutable witnesses to the fidelity of the Old Testament records. This magnificent volume, which all Bible students should read and study, can be secured at our Book Concern in Columbus.

Das Leben Jesu. Von Friederich Oehninger, 1903. Verlag von Carl Hirsch, pp. 478 quarto. Price \$1.70. This is doubtlessly the finest modern work on the life of Christ. Its author combines a rare scholarship, the evidences of which can be found in every page by the careful reader, with a warm-hearted piety, that makes the book not only instructive but also edifying. It is based in a critical study of the gospel records, yet in a spirit that accepts those records as absolutely reliable. Its rich illustrations, consisting of the reproduction of classical pictures, enhances

its value. The author is evidently Reformed as appears more negatively than positively in connection with his account of the Lord's Supper and in other places. But this does not materially detract from the uniform excellency of this work. The exceptionally low price should induce our pastors and intelligent laymen to procure the book. They will never regret its purchase. It is a kind of a book that grows on the reader. Apply to our Concern in this city.

G. H. S.

NOTE.

THE MARIAN CONGRESS IN LYONS.

France is rapidly becoming the *Hexenkessel* of pronounced antipodal movements within the fold of the Catholic church. In strange contrast to the Americanist tendencies and revived Gallicanism of the Priests Congress at Bourges was the Ultramontanism that prevailed at the Congress of Mary devotees held in the city of Lyons. No less than 35 bishops and about 500 priests were in attendance at this "Congrès marial." In the opening address, which was delivered by the Rector of the famous "Revenge" church in Lyons, the Abbe Chaletus, the reason for calling this convention was given because the nineteenth was the century of the Virgin Mary. "On what pages of history could we report more glorious and significant deeds than the definition of the doctrines of the Immaculate Conception and the assigning of two new titles of honor to the Virgin: one by Pius IX (Notre mère auxiliaatrice) and the other by Leo XIII (Mother of the Rosary) which have been achieved in this century? And why has the Congress been called in France? *Regnum Galliae regnum Mariae*. The divine Savior has selected Judeah as the scene of his deeds on earth; the Virgin Mary has selected France, where Lourdes, Lalette and many other sacred shrines testify of her presence and show that France is the country of her choice. And Lyons too is truly devoted to the Holy Virgin.

Here was erected the first altar to the honor of the Queen of Heaven, on this side of the mountains, and here still stands the special shrine dedicated to her honor by the letter of Leo XIII, in 1900. In answer to the question as to the why and wherefore of the Congress, Cardinal Conillè, stated that since in the Eucharistic Congress special devotions had been made to the Savior, it was necessary to hold also such congresses in honor of Mary, the Co-Redeemer (*la corédemptrice*), therefore too the congress was not called as a local or national assembly, but as a universal and Catholic convention. In the various sections of the Congress such topics as they received special consideration. 1) Mary in the Dogma of the church; 2) Mary in the Cultus; 3) Mary in the History of her Shrines in France. In the last mentioned address it was stated that the single diocese of St. Flour possesses 36 Mary shrines and 4 crowned Mariés; and in the first convention the proposal that the *Assumptio Mariæ* should be made a churchly dogma was loudly applauded. The Jesuit Coubé declared that Mary was the Judith of the New Testament, the "*femme forte par excellence*," from whom comes at all times the strength that Catholic men need for their battles. He concluded with these words:

"How grand it was when the Lion of France arises in his might and in his anger threatened the injustice of Europe. How grand he was when with his roaring he filled the Moslem hosts with fear and terror and drove them away from the sacred sepulchre; how grand when he cried out to the heresy of the Albigensians, Die! and to Protestantism: Away from here! Yes, in those days the lion of France was mighty. — And, now, roar again and declare to the world that you are tired of being asleep, that you will soon descend unto the plain and tramp out all injustice; roar, O Lion of France, O command the godless sects to disappear from the soil of France. May your mighty and terrible voice be heard beyond Mount Blanc and its echo declare that the rule of falsehood has ceased on the earth. And if you have then drawn the chariot of our Queen in the twentieth

century, surrounded by faithful followers, then return, O Lion, and listen or mightier multitudes and other Marian congresses assemble to do homage to the Blessed one, the Immaculate, the Warrior, the Queen of honor and of Knighthood. Higher Queen of Heaven, hear us, Amen!"

In a rather sharp but just criticism of this remarkable congress, the Abbe Burrier, leader of the "Former Priests" movement in France, in his journal, the *Chretien Francais*, says that in this Marian congress all the Ultramontane and reactionary elements in the Catholic church found their expression.

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CONTENTS

	PAGE
SOME LEADING BIBLICAL PROBLEMS. By Professor Geo. H. Schodde, Ph. D.	129
UNDER WHAT CIRCUMSTANCES IS A PASTOR JUSTIFIED IN RESIGNING? By Rev. J. Sheatsley, A. M.	139
THE PRACTICAL TREATMENT OF SECRETISTS IN MISSION WORK. By Rev. E. L. S. Tressel.	155
THE ILLUSTRATION IN THE SERMON. By Rev. M. R. Walter	169
A SESSION. By Rev. S. Schillinger.	173
SKELETON FOR CHRISTMAS AND NEW YEAR. By Rev. G. J. Trautman, A. B.	183
THE PREVALENCE OF MONOTHEISM BEFORE POLYTHEISM IN THE HISTORY OF MANKIND. By Rev. P. A. Peter.	188

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BY PROF. GEO. H. SCHODDE, Ph. D., COLUMBUS, O.

V. THE SYNOPTIC GOSPELS AND JOHN.

a) *The Problem Stated.* The relation between the first three gospels and the fourth has for half a century been one of the burning Biblical questions of the church. It was made such chiefly through the attacks made upon the authenticity and the historical character of John by the Tübingen school of critics, although the question as such was not ignored before the times of Baur and Strauss. This is, however, not what is currently called "the Synoptic Problem." This deals solely and alone with the first three gospels generally known on account of the way of narrating the doings and sayings of Christ, as the "Synoptics," and does not concern itself about John. The synoptic problem is chiefly a literary and then too an historical question, purposing to investigate the genesis of the first three gospels and their relation toward each other. Matthew, Mark and Luke have so many similarities that they cannot possibly be absolutely independent writings, and there must have been some dependence of the one on the other or of two or three on a common source; again, the disagreements are so many and so marked that one cannot have been copied from the other or any two or all three from the same source, but there must have been in-

dependent sources. To unravel this enigma is the object of the Synoptic problem.

Ours is a different, and while not more intricate, yet vastly more important matter. The first three gospels stand out in bold relief as a group of writings distinct in kind from the fourth gospel; the latter, over against the former, both in matter and manner, is a unique and peculiar writing. In substance the question practically deals with the historical character of John, especially his picture of Christ, and more particularly the Christology and theology of this fourth gospel. Can this be and is this truly historical? Is the Christ of the Fourth gospel really the Christ of the Lord himself or does He represent and reflect the theology of a later generation in the church? In order to answer this it will be necessary first and foremost to look at the facts in the case and to compare the contents of the fourth gospel with those of the Synoptics. In this connection attention can be drawn to the following:

1) Weiss in his *Leben Jesu*, p. 101, introduces his account of this difference by stating that when the reader goes from the Synoptics to John "he feels that he has entered a new world." Both by what it says and by what it omits, John's gospel is a different writing from the Synoptics, and not only by the manner in which he has written. No direct mention is made of Christ's birth from a virgin; the story and the testimony of John the Baptist is taken up where the other gospels drop it: the temptation in the wilderness, still more strangely the institution of the Lord's Supper, the agony in the garden of Gethsemane, the trial before the Sanhedrim, the ascension, are apparently ignored. On the other hand topics not touched upon by the first three gospel writers are the kernel and substance of the fourth, the main theme of discourse in Matthew, Mark and Luke, namely the character of the kingdom of God and the conditions of membership, together with varying historical phases in its past and future, are in John virtually not mentioned, but their place is

taken by the profound discussions of the uniqueness of the Lord's own person, His pre-existence, the revelation of the Father through Himself and His personal relation and equality with the Father. If in the Synoptics He is pictured as the Son of Man, in John He is pre-eminently the Son of God. The Synoptic Christ seems to be more bone of our bone, more an actual historical character than the Christ of John, surrounded with the halo of divinity and eternal godhead. In John's gospel Christ's discourses to His disciples often seem to be dogmatical discussions on His personal relation to the Father; it seems to be not an historical picture, but a theology and a dogmatics.

2) In general, too, the run of events in the Fourth gospel is different from that of the first three. The latter, seemingly, at least, deal only with the Galilean ministry and Christ does not go to Jerusalem until He ascends for the last Passover, there to die. If we had not the fourth gospel it would almost seem that Christ had been in Jerusalem only once, and then to suffer. The first three make at least no direct reference to the various visits paid at the great church festivals, the details of which are so vividly portrayed by John. Accordingly it has not been infrequently claimed that the Synoptics do not justify us in accepting a longer ministry than one year for Christ, and it must be acknowledged that it is only John's gospel that shows how this work had really been extended over a period of some three years. On the other hand, John almost ignores the Galilean ministry, furnishing only a few details and data of that work. Substantially he deals only with the Judean activity of the Lord together with selections for His work in Peræa.

3) Within this general difference between the first gospel group and the gospel of John the difference in details is quite marked. The *dramatis personae* in John are new, consisting of such as Nathanael, Lazarus and Nicodemus. New persons and localities appear already at the first miracle in Cana. He at once goes to Jerusalem where He from the very outset attract attention and gets

into collision with the leaders of the people, the development of which differences and controversies is so pronounced a feature of the fourth gospel; His return through Samaria is also peculiar to John, but scarcely has He reached the territory so well covered by the reports of the Synoptics when He again goes up to Jerusalem. According to the fourth gospel He remains in Judea for at least half a year, of which events the Synoptics report nothing, the account in John introducing scenes, persons, discussions, situations, etc., which are entirely unique to it. Even in the description of the last week of Christ's life the details of John differ from those in the Synoptics. John tells us that Christ goes to Gethsemane, but he says nothing of His sufferings; he does not mention the condemnation by the Jewish court, but gives a variety of new scenes from the trial of Pilate. Even from the cross the well known words of the suffering and dying Savior are not heard, and in connection with the burial and resurrection there are new facts and new details. On some matters they are seemingly important and far-reaching discrepancies. The Synoptics are a unit in teaching that Christ was crucified on the Jewish Passover festival, while John seems to teach that He died on the day *before* that great festival, which matter is, in Hasting's Bible Dictionary, vol. IV, p. III, declared to be the "most perplexing and debated apparent discrepancy between the first three gospels and the fourth gospel." This does not mean that any scholar of note claims that Jesus died on a Thursday, but only that such men as Godet, Weiss and other good exegetes claim that in the year Christ was crucified, the 15th of Nisan, or the Passover, fell on a Saturday and not a Friday, so that the Friday on which Christ died was not the Passover, but the day of preparation according to John. Other points of difference are often mentioned and emphasized in articles on "Gospels" and on "John's Gospel" in Hasting's Dictionary of the Bible, vol. III.

4) Not to be overlooked is the difference in the matter of presenting the gospel records. That which is the

most peculiar in Christ's method of teaching in the Synoptics, namely, the Parables, is not found in John at all. The Parables have entirely disappeared, or have developed into an allegorical form of discourse. The short, gnomic and proverbial dicta of the Synoptics are also largely wanting, or appear in new connections. Christ is no longer the popular teacher of the people, as He appears in the Synoptic account of the Galilean activity, but is almost consumed in constant controversies with the people and especially with their leaders. Still more notable are the subjects discussed in these debates. The kingdom of God, and its righteousness, the relation to the Law, the danger of carnal-mindedness, the preaching of repentance and of the forgiveness of sin, the warnings against the danger of riches and admonition to use it aright, exhortations to humility and self-denial in practical life, the warnings of the impending fate of Jerusalem and of the rejection of Israel and the predictions that the gentile peoples shall enter into the Kingdom of God, the signs of the last times and the full eschatological pictures of the Lord — all these things are virtually passed by in John and their place is taken up almost exclusively by one sole and central theme, namely, the person of Christ and the salvation He has achieved, for time and for eternity, and the bulk of this is given in the shape of addresses and discussions quoted verbatim from the Lord himself.

b. *The Problem Examined.* — 1. The relation of the fourth gospel to the three Synoptics can only be determined with exactness and correctness when the specific purpose and character of the former is determined. This general law and canon of literary and historical criticism is of special importance here, as external evidences on these points are almost entirely wanting. Fortunately the testimony of the fourth gospel on this matter is clear and conclusive. It is found in the last two verses of the gospel proper, namely chapter 20, 30-31 — since chapter 21 is evidently an appendix added later but by the apostle himself — and is given in these words: "And many other signs truly did

Jesus in the presence of His disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Supplementary to this is the statement of chapter 19, 35: "And he that saw it bears record, and his record is true: and he knoweth that he saith true, that ye might believe." It is accordingly not a biographical or an historical purpose that John has primarily in view, but rather a theological, or dogmatical, as also a practical. He intends to furnish the evidence of the divinity of Christ as based upon the miracles He did and what the disciples saw, so that this would cause the readers to believe in Him. This purpose stands out in decided contrast to that which we know from internal and external evidences, to have been the aim of the other gospels. Clearest among these evidences are the introductory verses to St. Luke where, chapter 1, 3, the author informs his friend Theophilus that it had seemed good to him to write all these things from the beginning in order that the latter might have certainty of those things in which he had been instructed. These are the words of an historian, while the statements of the purposes of John are those of a theologian, for whom historical and personal data and details are only a means to the end proper for which the gospel was written.

It is this general purpose of John that explains its unique character, its contents and its missions. Beginning with the eternal preexistence of the Logos with the Father the writer makes such selections from the sayings and doings of the Lord that will awaken the conviction which he aims to arouse in his readers, namely that Jesus was really the Son of the God. With even a greater persistency than Matthew pursues his leading though formally not mentioned purpose of demonstrating that Jesus of Nazareth was really the promised Messiah, but calling for the testimonials and predictions of the Old Testament by the scores, John keeps his purpose clearly in view, that of formulating the proof that Jesus the eternal divinity be-

came incarnate. He is the Word become flesh, and the whole gospel aims to demonstrate this central fact and thesis.

The method pursued by the author to attain his purpose is chiefly that of citing the verbal claims of the Lord Himself in His many controversies with His enemies and in His discussions with His disciples all aiming and purporting to prove His divinity. The question whether these discourses and discussions, which contain the heart, kernel and substance of New Testament Christology, are historical and reliable is really the substance of the Joannine problem. It is argued that Christ could not and would not have spoken as John claims He did concerning Himself, His person, His work, His relation to His Father, to a set of followers who at every step showed that they could not understand the elements of the teachings concerning the Kingdom of God. How could a group of ignorant men, thoroughly saturated with the prejudices of the false religious teachings and tenets of the day concerning the carnal character of the Messianic kingdom, and who even to the end could not grasp the central thought of a spiritual kingdom, appreciate the deep theology of the discourses of Christ as described by John's gospel? It is chiefly on this ground that the historical character of the fourth gospel is rejected by the advanced theology of the day, and in works like Harnack's *Essence of Christianity* its testimony is simply rejected in making up the picture of what original Christianity really was.

In reply to this notice must be taken of the fact that the objection is purely dogmatic or philosophical. No pretense of furnishing an iota of external or positive proof is made. The idea as to what the course of events was or ought to have been settles the matter. The whole proof or evidence is subjective and not objective.

The fact however that such christological discourses were actually delivered by the Lord is proven by the synoptic gospel writers also. Such are found, e. g., in Matt. 11, 25-30 and Luke 10, 21-24, which pericopes read just like the extracts from the fourth gospel. A moment's reflection

must convince the Christian reader that Christ must have spoken such things to His disciples to prepare them for the future work and preaching. The contents of the epistles, which are really only comments and commentaries on the facts reported in the gospels, show that the apostles had been thoroughly initiated into the mysteries of the person and work of Christ. Whence did they receive this information?—No doubt from Christ himself. What if they did not understand at the time when He spoke these things? We have records plainly saying that they did not at the time appreciate what He said to them, but that after the coming of the Holy Ghost and after the resurrection then they understood what the Lord had meant. John 2, 22. Then too it is a great mistake to claim that these deeper matters referring to Christ as the Life and the Light, as the Son of God and of equal divinity with the Father is confined to the gospel of John and not found in the Synoptics. The Joannine element abounds in Matthew, Mark and Luke. Cf. e. g. Matt. 2, 15; 3, 3. 17; 11, 19 and 26-30; 16, 16; 26, 64; 28, 18; Mark 1, 2; 2, 28; 12, 35; 13, 26; 16, 19; Luke 1, 16-17; v. 76; 2, 11 sqq. All four of the gospels treat of the same Lord and Savior but view Him from a different standpoint and describe Him for a different purpose. On account of this difference of purposes the real parallels between John and the other gospels are comparatively few, and the Harmonies of the gospels but rarely contain four columns side by side. Cf. on this whole matter the exhaustive and learned discussions in Zahn, *Einleitung in das Neue Testament*, Vol. II, § 68, pp. 527-549.

2. All appearances of contradictions or discrepancies between the fourth gospel and the Synoptics disappear completely when it is borne in mind that the former is in a marked sense supplementary to the latter and its contents presuppose the three older gospels. It is probably going too far to say that *ex professo* it was the purpose of John to supplement the Synoptic accounts of the doings and sayings of the Savior, yet it is evident that the fourth gospel

does in a most significant way supply what the other gospels fail to give and complement and supplement their contents. External and internal evidences agree in this matter. Of the former there is indeed but little, but that is worth heeding. This little is found in a quotation made from the teachings of Clemens of Alexandria by Eusebius in his Church History, VI, 14, 7, where we are told that John intentionally sought to supplement the account by the Synoptics who had given *σωματικά* in their gospels by uniting a *πνευματικὸν εὐαγγέλιον*. This testimony extends back almost to the apostolic age and accordingly deserves credence. All the greater is the internal evidence for the supplementary character of John.

The indirect evidence is seen in this fact that John everywhere presupposes the contents of the Synoptic gospels, or at any rate the bulk of the traditional accounts as they were transmitted from to the various parts of Christendom in the earliest period of the Church. John writes for Christians who are well acquainted with the story of what Christ said and did. He does not propose to narrate these stories *ab ovo*, as did the other gospel writers. His accounts in many instances are unintelligible without the substitution of the events recorded in the Synoptic gospels. An interesting illustration of this is found in the very first matter that he discusses after his grand prologue, namely his account of John the Baptist's work and his relations to Christ, which can be understood in the Joannine form only by presupposing the facts mentioned in the other gospels. Zahn, *l. c.* after a careful examination of the details in this respect reaches these conclusions, p. 503: "Two conclusions can be reached with practical certainty, viz. 1) John everywhere presupposes on the part of his readers a full knowledge of the gospel history, not only in reference to the general outlines and fundamentals, such as would be found in the mission sermons of the apostolic era, but also in reference to many details and which were not the subject of general tradition; and 2) he not only himself possesses a knowledge of the Synoptic gospel, espe-

cially of Mark, very probably too of Luke, but presupposes this knowledge on the part of his readers."

From the great body of gospel narratives he selects those things which serve the special purpose he has in view, and in doing so often, evidently intentionally, supplies what is needed to understand the Synoptic records. An instructive example of this supplementary work is found in John 18, 34-37. Here, as is the case throughout the story of the Passion, John gives details which alone make the story plain. In the Synoptic account it seems strange that Pilate, after eliciting from Jesus the statement that He was really a King, should have ignored this claim, in the eyes of the Roman governor dangerous to the interests of the state. The whole matter only becomes plain when we read in John that in a further conversation Christ had explained to the Roman ruler that the kingdom he claimed for himself was not one of this world. Pilate accordingly could regard the Nazarene as a mere fanatic and notwithstanding His claim to royal prerogative would advise His dismissal. In the same way it is only John 18, 10 who explains the enigmatical εἶς found in the other gospels, and it is only this gospel that furnishes us other details on the Passion supplementary to the Synoptics. Cf. Zahn p. 503 sqq.

This supplementary character of John also explains his omissions, otherwise it would be inexplicable that this "the finest" of the gospels as Luther was accustomed to call it should have ignored such essential features as the Lord's Supper, the struggle in Gethsemane, the temptation and others, which the writer knew that his readers well knew from the older sources. Cf. also Introduction to Lange's Commentary on John.

3. Many have been the so-called contradictions in the matters of doctrine which have been claimed to exist between John and the Synoptics, notably in reference to God, to Christ's person and other points. These really yield to a reasonable explanation if viewed in the light of the actual scope and real purpose of the fourth gospel. They are given in a summary form and refuted in the excellent

articles on John's gospel in the 2d volume of Hastings' Dictionary of the Bible, where also the common ground and prominent correspondence between the Synoptics and the fourth gospel are given in completeness.

UNDER WHAT CIRCUMSTANCES IS A PASTOR JUSTIFIED IN RESIGNING?

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(To be submitted for discussion at the next convention of the First English District.)

INTRODUCTION.

Not knowing whether the committee which assigned this subject had in view the elucidation of some particular knotty question, or simply a general discussion of the subject, I was a little like a ship at sea, uncertain whether I should make for some designated port, or simply cruise about generally. To meet all possible contingencies therefore, it shall be the object of this paper, first, to discuss the subject generally; that is, to determine the principles by which a pastor in his behavior, relative to this question, must be guided. This will clear the ground for the second part, viz., the consideration of all those circumstances which might possibly seem to raise the question of pastoral resignation. This plan, it is hoped, will afford abundant opportunity for the discussion of any question bearing on the subject, fundamental or practical, that any of the brethren of synod may wish for.

FIRST PART.

PRINCIPLES FUNDAMENTAL TO THE CONSIDERATION OF PASTORAL RESIGNATION.

I. *The divine character of the call.* We cannot undo a knot without knowing how it was tied; so too we cannot be in the clear as to how the pastoral rela-

tion may be dissolved without knowing how it had been contracted and what its nature is. For it is by the call, extended and accepted, that the pastoral relation is created. But of this call we believe that it is divine; *i. e.*, the pastor and congregation are brought together, not by mere human advice, wish or contract, but where things have proceeded orderly, by divine will, authority and direction. Hence there can be no legitimate dissolution of the pastoral relation without according due respect to this divine element. It is another case of which we can say, "What God hath joined together, let no man put asunder." If God primarily constituted the relation, then He alone may dissolve it; and if there should be any irregularity or violence of behavior bearing on this relation, whether by pastor or by people, which might seem to render the severance of the bond expedient, even then it dare not be consummated without the divine permit.

2. *The element of time.* When a man is called to the pastorate of a congregation there can, in the nature of the case, be no stipulation as to a fixed time when that pastoral relation shall cease. God doubtless knows when, but man knows not and is not expected to know. Hence the rule which I remember distinctly as having been urged by our teacher in the seminary, that, when a candidate accepts a call to a certain congregation, he should go there as though he was expected to devote his whole life to the work of that field. To follow a call with the purposed intention of making that position a stepping stone to a higher one, or to be constantly on the alert for a more desirable place, or to urge any and every provocation as a reason for resigning the pastorate, any one of these provisos, may be taken as relegating the incumbent to the hireling line. Our church believes that transference of pastors is divinely permissible, but, except, perhaps, in special cases, it is not a thing to be sought, but a thing to be dealt with when it comes of its own accord.

3. *Human agents as parties to the pastoral relation.* Of these there are ordinarily three; the congrega-

tion, the pastor and the synod or corporate religious body to which the congregation and pastor, or at least the latter, are attached as constituent members. Each one of these has a voice in the creation of the pastoral relation, to what extent and of what nature needs hardly to be considered here.

Some may question the right of Synod's voice in the matter; at least, as a matter of fact, that voice seems to be ignored in not a few cases, though even here the sanction of synod is obtained through the proper official's authorization of the induction of the pastor in question. But if Synod is expected to sanction a given pastoral relation, surely it should then also have a direct voice in the creation of that relation. The inference would then be that the congregation, the pastor and the synod, since they have individually a voice in constituting the pastoral relation, have likewise individually a voice in dissolving the same. If synod has no voice here, the question seems fairly raised whether synod has a voice at all in the matter.

4. *The disparity between God's ways and men's inclination and shortsightedness.* There is often a great difference between God's methods in His Church and the faulty inclinations and shortsightedness of pastors and congregations. The Lord rules in His Church, that must not be forgotten; and the methods by which He seeks to accomplish His ends are sometimes very much hidden from our view, or are very repugnant to our way of feeling and of thinking. For that reason the grounds which a pastor may advance for severance from his congregation may be far from sufficient in the sight of God. Indeed, the pastor himself, just because he is in the mix, may of all persons be the most unfit and incompetent to decide finally whether or not the pastoral relation should be dissolved. At all events the decision must be reached otherwise than upon the basis of personal feelings and inclinations, or of mere temporal conditions and effects. If the call and the pastoral relation are intrinsically of divine

character, then too in the dissolution of that relation an eye must be had chiefly to this divine element.

5. *The question of the pastor's comparative usefulness.* This question naturally follows from the above; if prejudices and shortsightedness are possible on the part of congregation and pastor, then the pastor's supposed greater usefulness elsewhere must not be accorded too much weight in deciding to resign a pastorate. This question of greater usefulness, if not an unknown quantity, is at least plainly susceptible to great miscalculations and we do well not to burden conscience with any scruples for its sake. Sometimes it is not present usefulness that is at stake, but principle the maintainance of which will prove the more useful in the end; or again, the supposed greater usefulness in another field may be only apparent, a kind of vapory cloud hanging over the place, which will largely vanish upon actual contact. At all events, utility, either in the present field of the incumbent or elsewhere, is not the only question, nor indeed the chief, to be considered in solving these problems.

The above seem to be the chief facts of a theoretical or fundamental nature that need to be considered in order to the proper understanding of the conditions or circumstances under which a pastorate may be resigned.

SECOND PART.

THE CIRCUMSTANCES OR CONDITIONS UNDER WHICH THE QUESTION OF RESIGNATION MAY AT ALL COME UP.

INTRODUCTORY.

I wish, first of all, to call your attention to a fact which I discovered during my investigation on the subject, viz., that this whole question of resignation seems to be a *quaestio incognita* in our theological literature. I examined a whole line of our chief dogmaticians and found no mention of such a contingency. Of course the question belongs in the sphere of practical theology, yet our practice of theol-

ogy rests on dogmas and we always do well to approach practical subjects from the side of dogmatics. Accordingly, I hoped here already to find the key for the solution of the problem under discussion. Presumably, too, there was no disappointment, but the inference seems to be that our dogmatic theology furnishes but little ground for the resignation of pastorates. But even in the field of practical theology my efforts were but little more successful. The term "resignation" or "resign," I did not find at all, and the only equivalent term used seems to be "*verlassen*." The various terms used to designate the transference of pastors are typically three. First, those cases where pastors receive calls in the ordinary way, without in any way seeking them, and follow them—*einem Rufe folgen*. Secondly, those cases where pastors for good reasons desire to be transferred to other fields and where in consequence the proper authorities take steps to have this done; this is usually called *versetzt werden*. Thirdly, those cases where the pastor is justified in simply leaving his congregation, in German, *verlassen*. It is only in connection with the third class of cases then that the question of resignation properly comes up, for to leave a congregation in the sense of the third case amounts practically to the resignation of the pastoral office in connection with that congregation.

On account of the above facts then I was led to believe in advance that, if there are any circumstances at all under which a pastor may legitimately resign his pastorate, they are very few.

Let us now review in order those cases where the question of resignation is at all likely to be raised, of which there are two general classes.

FIRST CLASS.

Cases where the conditions to be considered seem to have their source in the pastor.

1. *Cases where the pastor feels that he is worthy of a higher position.* Plainly the Scriptures are not opposed to advancement in the pastoral office any more than in other

spheres of human activity. It is one of God's laws that to him that hath shall be given, and from him that hath not shall be taken even that which he seemeth to have. But advancement must take place in an orderly manner, especially in the holy ministry for very evident reasons; and this not only with reference to outward forms and customs, but also with reference to that higher law in God's kingdom, implied in the admonition, Let no man exalt himself. Promotion must not be eagerly sought after and snatched at, but humbly accepted when offered. Especially, too, should a pastor not presume to judge of his own fitness for higher honors, for even in civil law the interested person is not allowed to act as judge in his own case. We believe that the Lord rules in His Church, that He has an eye on every one of His servants and that if He sees that this one or that one has approved himself worthy of a higher position, and wants to have the change made, He will see that it is effected in an orderly manner and in His own good time. It would be in contravention of all these facts therefore, if a pastor, in order to open the way to a more honorable post, should resign his present pastorate. On the contrary let him be of a good heart; his eminent gifts will not want for an opportunity to exercise themselves even where he is, if his soul is really in the Lord's service. Ambition for advancement is not a characteristic mark of the Lord's best and greatest servants. A fable: Said a crow to an assembly of his own kind, "I feel that I am worthy of soaring about in the upper regions as does the eagle." But, "Ah!" said his companions, "your wings are still black."

2. *Cases where the pastor lacks the capacity of meeting satisfactorily the requirements of his field.* His lack of efficiency may be due to mental inability, or to physical weakness, or to social inaptitude, or to faulty morals, or to any two or more of them together. Again with reference to the remoter causes his present condition may be due to natural incapacity, to defective training, to the infirmities of age, or to the results of sickness. The disparity may also have been brought about by the simple

fact that the congregation has outgrown the man's strength. But whatever the specific conditions in any given case may be, the course to be pursued in all cases coming under this head seems to be in general the same. If there is a vacant parish corresponding to his strength and where the pastor in question might labor successfully, then he should receive a call to that parish, and the proper persons should use their good offices to that end. It would then be a case of *versetzt werden* and no resignation would be necessary. This is constantly being done and when done properly there can be no detraction from the divinity of the call; for, as was pointed out in the first part of this paper, synod, through its proper officials, has legitimate authority to advise or aid in the transference of pastors, or in extending calls. But where there is no such opening and the pastor is unable to labor in his present field with any reasonable degree of success, then nothing else seems left but resignation; but this resignation then might appear to be not one of his present pastorate simply, but of the office of the ministry as well, at least for the time being. Possibly too there is where the Lord is leading him, without necessarily implying unfaithfulness on his part. Plainly however this step should not be taken without much prayer and without due consultation with those who are in a position to give wise counsel.

3. *Cases where the pastor has become PERSONA INGRATA.* The situation here may be due in part, at least, to what might be called a hypercritical spirit in the congregation where unreasonable things are expected of the pastor, especially, it may be, with reference to purely social functions. This aspect of the case however will be brought up under the head of congregational causes for resignation. Here we have to do with faults in the pastor on account of which he has incurred the dislike of his people. His official functions may be executed with great fidelity and with at least reasonable ability, or even with signal aptitude, but there is a something attaching, it may be, to his

person, to his manner of dress, to certain usages in his conversation or his social bearing generally, to a peculiar temperament, to economic mismanagement, to certain family conditions, to peculiarities in the manner of conducting his office, or to what not — a something by which he has forfeited the respect and confidence of a large portion of his parish and with this loss has, of course, greatly curtailed the effectiveness of his services in its midst. Conditions of this kind may, of course, exist in more or less acute stages, but whatever the extent of the evil may be, the course to be pursued, it would seem, must always be the same in general. First, the pastor should make every effort to remove the defects, and, I believe, it is safe to say that faults of this kind can generally be corrected, if the proper method and will power are applied. If he succeeds in making the corrections but for obvious reasons cannot regain the support of his people, then steps should be taken to have him transferred to another parish where similar objections might not hold. If, however, the faults are of such a character as to render a reasonable correction impossible, then also steps should be taken by the properly constituted persons to have him called to a field where, it is believed, his faults might not prove seriously objectionable. For example, a pastor who because of some such conditions is running a losing race in a city might succeed very well in a country charge, or vice versa. If however the uncorrected faults would quite probably prove detrimental to his work wherever he might go, or if with all reasonable effort no other post can be secured for him and if the work of the church in his own parish is suffering because of him, then again, it would seem, that resignation is in order. But here also, as in the second case, the question should at least be seriously considered whether the resignation should not include that of the office of the ministry itself. This statement is based upon the assumption that men may get into the ministry whom God Himself had never called, or else who through unfaithfulness have forfeited all rights to the holy office. Finally however, if the

pastor in question makes no serious effort at correction or laying aside the obnoxious faults, then it becomes primarily not a question of resignation or of transference, but of discipline on the part of the congregation and the proper synodical officials.

4. *Cases where the pastor is openly unfaithful in his office, or guilty of scandalous conduct.* We have really two cases here, for a pastor may be very neglectful of official duties, but not be guilty of scandalous conduct; or he may be guilty of the latter and yet be quite faithful so far as the formal functions of his office are concerned. However we take the two together, since the treatment in either instance would be much the same. Such a pastor, especially if he has been guilty of overt acts of sin, has rendered himself obnoxious to the people and has lost his prestige in the parish and in the community. Here again, the first thing to be done is for the pastor to repent, amend his ways and make all possible reparation for the evils done. The course to be pursued subsequently would then be the same as in the preceding case. But if the pastor should prove refractory, not repenting and amending his ways, then the situation would not be such as called for transference, nor for resignation, but for discipline and deposition from the ministry by the congregation and the proper synodical authorities.

5. *Cases where the pastor becomes very much dissatisfied with himself and his work.* I have not in my mind here any dissatisfaction having its origin in some carnal motive, as, for example, that some other profession would be more congenial or financially more profitable. For such considerations involve the ministry itself and not simply a given pastorate. I have in mind a conscientious pastor who is striving to be a worthy servant of Christ, but who is very much dissatisfied with his work or with himself; partly, it may be, because he is not accomplishing what he thinks ought to be accomplished; partly too, perhaps, because the results forthcoming do not to him seem to be commensurate with his efforts; or it may be too

because he feels that he is not the man for the place or has even concluded that he was never intended for the ministry. It's the man who, as one has well said, is on the point, every Sunday evening, of resigning. He is a brother who needs sympathy and especially the judicious counsel of older and more experienced brethren; he needs above all to spend much time upon his knees in pleading with God for more light and strength and possibly too for a little curtailing of personal ambition. I suppose every faithful pastor has to pass through this ordeal, particularly in his younger days. If however the case should really be one where the pastor is not the man for the place, then a change should be made, according to rules already laid down; or if it is really the case that he is not a man for the ministry at all, then, we say in all charity, he should get out. But in either case, if the question of resignation comes up at all, it will come up under one or the other of the heads already considered. Judging from personal experience I would say that this phase of the question is deserving of special discussion, and the aim should be encouragement and hopefulness for the afflicted, based however upon sound Scriptural advice.

SECOND CLASS.

Cases where the conditions to be considered seem to have their source in the congregation.

1. *The case where a congregation refuses to allow its pastor to follow a legitimate call to another field.* Of all cases under the second general class this is quite probably the most difficult of a satisfactory solution. The case becomes the more difficult in proportion as the outward circumstances generally point to the call as one sent of God and which should be followed, while the congregation, on the other hand, taking what seems to be a reasonable and unselfish view of the situation, decides that the pastor should remain with them. Fortunately however cases of this type, requiring extremely exact and nice judgment,

are rare. With reference to such cases I think we are safe in saying that as a rule we should be more ready to stay than to depart, on the ground that the first call is in force until a second one has invalidated it by weightier reasons. But as a definite answer to the question I herewith give the decision of the theological faculty of Jena as quoted in Walther's *Pastorale*, p. 414: "If the pastor is in conscience convinced, 1, that the new vocation is legitimate and divine; 2, that by following it he may hope to accomplish greater good for the Church of God; 3, and employ more profitably the pound committed to him; 4, finds too that after due prayer and with the advice of capable and conscientious persons he is still inclined to accept the call, then it should not be difficult for him to arrive at the conclusion that for the sake of, 1, due obedience toward God; the Lord of the harvest; 2; the preservation of a good conscience; 3, avoiding future scrupulous thoughts and temptations; 4, guarding against future hurtful talk as though he had for the sake of more salary ignored the divine call [this argument however is reversed where the new vocation promises the larger salary]; 5, confirmation of theological liberty, in order that he may not become a hired servant and so block the way for any advancement in the future—that for these reasons he is fully justified in following the call and in urging the consent of his people thereto; is even, under these circumstances, in duty bound to do so. Wherefore he must finally come to a decision in accordance with the apostolic admonition, Acts 5, 29, 'We ought to obey God rather than men.'"

Nothing is said here about resignation, yet what the pastor in question is urged to do amounts to the same thing, he is to leave and follow the call, whether his people consent to it or not. It is stated however in the immediate connection that in all probability the pastor under the circumstances will be permitted to go in peace. The conditions in Germany for which the above opinion or decision was intended differ, of course, from those of our church in America. In Germany the authority to say whether

a pastor shall or shall not follow a certain call does not rest with the congregation, but with the consistory of the state church or ecclesiastical body under whose jurisdiction the congregation stands, for in this body is vested the power to call or transfer pastors. That explains too why the German cannot speak of a pastor as resigning, for it would virtually be a resignation of the ministry itself. In our American Lutheran Church the power of ecclesiastical or synodical officials is only advisory in such matters and hence the final decision on the case in question rests with the congregations and pastors. But I wish to repeat that cases in which, under the supposed conditions, a congregation would not consent to their pastor's following the call are extremely rare. If the pastor therefore pursues the right course, the question of resignation will not arise; for, first, the reasons for accepting the call must be very clear; secondly, if clear, the congregation will give its consent, though it may do so reluctantly.

2. *Cases where congregations fail to furnish their pastors with a proper living support.* Here the question has to do primarily with material things, hence with an inferior matter; yet it is intimately connected also with spiritual conditions and may even lead to such a serious step as resignation of the pastorate, or leaving the field which is practically the same thing.

Under congregations of this class we have three types:

First type: There are congregations which, when judged by the prevalent standard of giving, are not able to support the pastor properly. Here the question of resignation does not come up at all, but rather the mission treasury; or, in case another pastor could live in the same parish on a smaller salary, transference of pastors in the proper manner.

Second type: There are congregations which are abundantly able to give a pastor a living support, but do not do so, presumably, at least, because they have not yet been trained to greater liberality. Here also the question of resignation should not come up, but rather the necessity

of building up the congregation in the grace of God with reference to the Gospel declaration that they who preach the Gospel should live of the Gospel, the mission treasury in the meantime supplying any needed additional support. If however after thorough instruction on this point and after due admonition and patient waiting the congregation from a spirit of avarice still refuses to contribute more liberally, then the case resolves itself into that of the

Third type: Congregations which are able financially, but are simply too covetous and stingy, to provide their pastors with a respectable support. Such congregations might apparently be referred with perfect justness to our third class, congregations that will no longer hear the Word of God nor submit to it. Yet experience teaches that avaricious people who contribute but a pittance to the pastor's support may be very punctual in attending divine services, quite faithful even in the use of the sacraments and accord the preached word a very respectful and reverent hearing, and yet hold on to their avarice. However cases where an entire congregation or even a large portion of one, is composed only of people of this kind, are, I think, by far more imaginary than real. There will always be found a number of people, and, I think, we are safe in saying, generally the majority, who are worthy of having the office of the ministry maintained in their midst. No resignation should take place. There may be a transference, if possibly another man could accomplish more with the people or would receive a more liberal support.

3. *Congregations which will not hear nor heed the Word of God.* This is the class already reverted to above.

There are two types:

First type: Congregations which will simply not hear the Word of God; i. e., they will not accord the pastor nor the Word of God the honor of going to church. What should be done in such a case? Not resign at all events. The people are not worthy of that honor. Simply pack up and leave them. But have we any congregations of this

type, we may well ask? I cannot conceive of any. At the most we could call them only preaching places.

Second type: Congregations which apparently hear the Word of God, at least go to church and even use the sacraments, but who in their life will not be guided nor bound by its teachings. This case does not seem quite so easy of solution. But before we try to solve it, let us consider whether we have a real or only an imaginary case before us. For my part I believe it is the latter. It may be possible, but I do not think it at all probable, that there is, for example, in our synod, a congregation the majority of whose members are people of this class. We find such individuals connected with congregations, but not entire congregations, nor even large portions of congregations composed of such people. The question of resignation may therefore here also be dismissed. A change might be advantageous for both people and pastor, but it should be accomplished in the regular order of transference.

As a kind of general characterization of the two preceding types of congregations, or rather of individual persons, the following quotations from *Walther's Pastorate*, p. 404, may serve: "Andere setzen den Unrath der gottlosesten Säue von der Heerde Epikurs in die Welt, von denen keine Bekehrung zu hoffen steht, welche Gott verwerfen, das Wort für nichts achten, die Sakramente gering schätzen, die Prediger verachten, der Unzucht dienen, dem Trunk sich ergeben, nach Wucher and Raub trachten und auf jeden greulichen und abscheulichen Frevel sinnen und denken." For such people, it is clear, one can preach only as a missionary.

4. *Cases in which congregations do not agree with their pastors with reference to certain disciplinary measures.* There are two types:

First type: A congregation by official decision refuses to submit to certain disciplinary measures which are based upon express rulings of synod, as, for example, the exclusion or non-reception of members of anti-christian lodges.

The question here, however, is not one between the congregation and its pastor primarily, but between that congregation and the synodical body to which it belongs. Synod therefore through its proper officials must deal with the case and resignation of the pastor in advance of any synodical disciplinary action would not be in order. If the congregation's fault in any given case is a really serious one and the congregation proves hopelessly refractory, then expulsion from synod would result.

Second type: A congregation refuses to submit to certain disciplinary measures which have not been stipulated by synod, as for example, that no church member shall attend dances on pain of expulsion; that particular pastor, however, feels in duty bound for conscience sake to enforce the measure, what shall he do? I will not here presume to speak for another man's conscience, and it is plain that everyone must seek to preserve a conscience void of offence. However, to resign a pastorate on the slippery grounds of a debatable disciplinary measure would, in my estimation, be extremely hazardous and might result in still greater qualms of conscience. At all events the step should not be taken without due prayer and consultation with persons who are capable of giving sound advice. Such resignation furthermore would imply resignation from the synodical body and the necessity of organizing a little synod for oneself.

5. *Cases where congregations are disaffected toward the pastor.* Much dissatisfaction with the pastor has arisen or a great dislike to him has been fomented, not, however, because of any fault that can reasonably be found with him; but, it may be, because the congregation, or a part of it, expects unreasonable things of him; or because of other circumstances, such as family troubles among some of the members with which unfortunately the pastor had to deal and on account of which some have become embittered against him; or, it may be, because of certain cases of discipline which he was in duty bound to urge upon the congregation. In some of these cases it might be the duty of

the pastor to remain in spite of present opposition, even if in the meantime he received a call elsewhere. In other cases the proper thing to do would be to have the pastor transferred. These alternatives should always suffice for the solution of this class of cases, so that here also resignation need not be considered at all.

This now seems to end the discussion. Summing up we have really only two cases where the question of resignation may rightly come up, viz., where a pastor is not able to meet the requirements of the field, or where on account of personal faults and official blunders he has lost the support of his people, and when in either case there seems to be no other pastoral field open to him.

In conclusion I wish to state that the resignation of a pastorate to which one has been divinely called is such a momentous step and, apparently at least, so incongruous with the fact that the Lord knows His business and Himself places His servants where He will have them, that I for one am glad that the occasions for resignation have thus been found to be so very few. It may be stated further that in connection with the discussion of the two cases where resignation may possibly be called for the resignation of the ministry itself at least be touched upon. For in the minds of some the resignation of a pastorate is virtually a resignation of the office of the ministry itself, at least, for the time being. For example, Achelis in his *Praktische Theologie*, p. 39, says, "The ministerial office is, in opposition to Rome, above all the office of *preaching*. The absolute ordination of Rome is rejected, the spiritual office exists only for the congregation; the office-bearer becomes layman so soon as he ceases to exercise his office in a congregation." The discussion however of this question probably does not belong to this paper, but it might clear up some matters with reference to the ministry that do not seem perfectly clear, especially this point, What is it that constitutes one a minister of the Gospel, *in the sight of God*; simply the fact that he has been ordained, or the fact that he is in active charge of a congregation?

THE PRACTICAL TREATMENT OF SECRETISTS. IN MISSION WORK.

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It does not come within the requirements of our theme to treat the whole subject of secret societies in their many phases and relations.

Their essential features, however, will be taken as a basis of our treatment of the subject in hand. In speaking of secret societies in this paper the following points need to be elucidated to some extent and kept in view as the characteristics against which we lodge our objections to them:

1. Their unscriptural secrecy,
2. Their sinful oaths,
3. Their counterfeit charity,
4. Their unholy union and fellowship,
5. Their unbiblical worship.

UNSCRIPTURAL SECRECY.

Secret societies are expressly secret. One of their essential features is secrecy, sworn secrecy. Sworn to conceal and never to reveal is one of the basic principles of lodgery. Secrecy covers what is claimed to be of paramount importance to man, even to the obtaining of heaven. It is not a natural secrecy which grows out of either of the divine institutions of family, church or state. It is a fictitious, unnatural secrecy springing right up in the midst of God's ordained institutions, out of an evil soil, and which claims equal recognition with family, church and state and their legitimate operations, without any solid ground for such claim. Secret lodges are a scab on the body of society and not a branch of healthy growth.

There is no real parallel between lodge secrecy and the private affairs of home or of a well managed business. In the one case secrecy is essential, in the others it is accidental. In the case of the lodge it is one of the pillars upon which it rests. In the case of the family, church or state it is but one of the things that grows out of the natural divine relations to be exercised only under certain conditions and circumstances.

In the case of the lodge secrecy is made binding by oaths and penalties and in some instances the penalty for revealing secrets is death. In the case of the church, family and state secrets are kept by the obligation which good judgment, prudence, love, common sense, fine feelings, or sacred duty taught by God, impose.

In fact the so-called secrets of home, church, state or business are more properly designated by the term private matters. In a well regulated home there are no secrets at all in the sense of lodge secrecy. Every one knows, even if he does not see with his two eyes, what takes place in a good and well ordered home. He knows the marital relations of husband and wife, the relations between parents and children, that parental, filial and fraternal affection, cleanliness and decorum reign there.

The greater the disorder, the more sins found in a home, the more need will there be,—in the estimation of those not lost to all sense of decency and right—for that which departs more from the things properly called private in the home, and approaches real secrecy. Strong influence, and even the oath in such cases may falsely seem advisable by those concerned, to cover up sin and shame. The same may be said of like conditions in all the institutions of the Lord.

There may be things properly connected with state affairs which if revealed under certain circumstances would amount to treason. There are things in our relations to each other as individuals in church, family and state, and things of an official character in these three great institutions of God which would be very sinful for one to make

known. But in such cases God has put a seal upon our lips through His Word. St. Matt. 18; St. James 5, 16; Prov. 11, 13 and Romans 13 are our warrant therefor.

Yet all such secrecy is essentially different from lodge secrecy as has been shown.

The secrecy of the lodge does not "abstain from the very appearance of evil" as St. Paul admonishes in 1 Thess. 5, 22. That a company of our neighbors and acquaintances should assemble weekly behind barred doors, allowing ingress to no one except to him who is able to give a sign of some kind to him who guards the door, and the sign itself a secret, except to those who belong to the fraternity stamps the lodge with the sin of violating the passage quoted. All unprejudiced minds, all minds not corrupted by familiarity with such sins or by participation in them, and all divinely enlightened minds will see this readily.

Lodge secrecy is directly contrary to the manner of Christ's work and teaching. He says, St. John 18, 20, In secret have I said nothing. See also St. Mark 4, 22. Again the Master says: "This is the condemnation that light is come into the world and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest: that they are wrought in God. St. John 3, 19-21." Jesus could not have more decidedly, plainly and explicitly condemned lodgism if He had spoken directly of it.

All the claims of secretists, and the good reputation of many of them, cannot destroy the force of these plain and earnest words of Christ. The secrecy itself of the lodge is condemned by the Lord. This sin alone, and so easily seen, ought to convince any guileless person that he should not join a lodge.

Lodge secrecy is an enemy to the well being of family, church and state; to the family, in that it stands athwart the perfect understanding and non-secret relation which should ever exist between husband and wife, and the putting

of an unnatural barrier between parents and children, whose intimacy and confidential relations God would keep free and untrammelled by any human devices, as the air they breathe; to the church, in that oath-bound secrecy makes a division among professed Christians which is at once unnatural, unbrotherly and unscriptural; to the state, because secrecy creates a body within a body which under conditions of its own making acknowledges no superiority or authority, at least in certain cases, of the government over it.

SINFUL OATHS.

Oaths are allowable when taken

1. About known things,
2. Concerning things possible of performance,
3. Regarding things morally good and necessary:
 - a) To God's honor, Jer. 4, 2.
 - b) Neighbor's need—settle disputes. Heb. 6, 16, prove innocence, establish truth, uncover falsehood and the like,
 - c) When the government commands it,
 - d) When the necessity of office and calling requires it,
4. When administered by proper persons,
5. When taken in the name of the Triune God.

Lodge oaths not only lack all these things, but are a direct violation of these principles.

- a) They swear to keep unknown things,
- b) They swear to conceal and never to reveal—even not to reveal treason and murder,
- c) They swear their own and the lives of others away,
- d) Such oaths are not taken in faith,
- e) They are wholly uncalled for,
- f) They are taken in the name of a false God.

COUNTERFEIT CHARITY.

Charity is one of the great beneficent claims which secrecy makes in its own behalf. True charity is the one

great adornment above all others and the mother of all other virtues; but this charity is just as foreign to lodgism as it is indigenuous to Christianity. True charity is the sincere desire of the believer in Jesus Christ, and His growing disposition to do good unto all men, but especially to them of the household of faith.

Lodge charity is a counterfeit,

a) Because it does not proceed from faith in Christ as the source of all true love and therefore does not possess the spirit of charity and cannot foster it.

b) Because people afflicted with consumption, the feeble-minded, the blind, the bed-ridden, poor widows and orphans and the helpless are by its very terms of membership kept out of its association and cut out of its charity.

c) Because lodge charity transposes the order of Christ in dispensing its benefits. Christ says do good, especially to the household of faith—believers in Christ. The lodge says: Do good especially to the household of the lodge.

d) Because the lodge calls a purely business transaction, charity, and in many instances a poorly managed business at that, and not infrequently it is a fraud.

UNHOLY UNION AND FELLOWSHIP.

The union and fellowship of the lodge are extolled very highly. But as soon as you examine this feature of the subject its good qualities fall to pieces in your hands.

There are a union and fellowship among men dear even unto God, and precious to those men who enjoy them. They are the union and fellowship of Christ with His believing ones. The foundation for these is God's love. The purchase price of the same is Jesus' blood. The condition and means of their enjoyment is faith in the Lord. The substance of them is the real communion of Christ with His believing sons and daughters, made effectual and blessed by Christ's indwelling in each and all, and of which they are conscious.

The naked requirement as to one's belief in joining the lodge is that of faith in a supreme being. No belief in the Trinity of God, nor in Jesus as the Son of God is demanded. Such belief is even excluded because the union and fellowship of the lodge may, and often are, made up of Heathen, Mohanmedans, Jews, Unitarians, Universalists, deists and Christians of all names and shades of belief. Thus a fellowship is formed upon a basis wholly unbiblical and anti-Christian. This union and fellowship are placed upon a parallel with true Christian fellowship. In some lodges the theory is advanced that the duties and blessings of such fellowship fit men for heaven—heaven of the lodge—just as well as fellowship with Christ fits men for eternal blessedness. Many make such association equal to and even above membership in a Christian congregation. From the very nature of such association there can come nothing better than a heathen union. None but powers of unregenerate men are active in such a body. The faith spoken of in such a union is but a mere human persuasion and has no kin with that living confidence known as Christian faith, and which transforms human lives into images of Christ and shines brightly in human hope that gives assurance of eternal blessedness, that has Jesus of Nazareth as the heart of all its confidence, and that finally unlocks the door of heaven to its possessors.

UNBIBLICAL WORSHIP.

And of course the worship of such association as the lodge must be unbiblical.

a) There are no properly authorized persons to lead in worship and give spiritual instruction. There is no divinely appointed body of men to call a chaplain or divine teacher.

b) By some lodge men, it is claimed, that prayer is offered in Jesus' name because they use names of the Deity which include Christ. Such argument is not worthy of a refutation,

c) Because Masons, Odd Fellows, Knights of Pythias and others, the very people who sometimes use the above argument, studiously avoid using Christ's name in prayers and in their instruction and by statute it is forbidden in their worship.

d) They therefore have nothing better than a heathen god, and their worship must be heathenish.

We see from the foregoing statements that the church is confronted with organized bodies of men having altars of worship, employing chaplains and teachers, bound together by oaths in a bond of solemn secrecy, claiming to practice the precious principles of true charity, and being able to fit men for heaven. It is not a theory, therefore, against which we contend, but a condition. The church stands face to face with a great power of darkness, and it is expected by many, both of these belonging to the lodge and of those belonging to the church, that there be no friction betwixt the two organizations; that members of the lodge can be members of the church without protest, and in certain public functions the church is even asked to acknowledge the lodge as occupying ground fully as high and unequivocal as the church. On the one side of a grave, for instance, stands a pastor, an ambassador for Christ, a representative of His church and of its faith, an exponent of all its teachings and practices. On the other side stands a chaplain of the lodge, perhaps a woman, called by the lodge, to give expression in the burial ceremonies to its teachings, tenets, and hopes. Here are two organizations, in teaching and principle mutually exclusive, in practice acknowledging each other as brethren. There is an intermingling of members of the two bodies. Church members are lodge members, and vice versa. Lodge members knock at the doors of the church for admission. They are also sought in their homes and asked to become members of the church. And still the burning question before us as churchmen, is, what shall we do with lodgemen? While there can be, legitimately, no essential difference between the treatment of lodge members in established congregations

and in missions, yet the question before us is: *The Practical Treatment of Secretists In Mission Work.*

Our treatment of secretists is not to be educational *alone*, but also disciplinary. If dealing with lodge men means merely that we offer them instruction which they can accept or reject as they please and the result will be the same in either case as to their membership in a mission or congregation, then we have made the question a very simple one. All contention about it at once falls to the ground. Such discussion may add some fund of knowledge to those who will take time to prepare themselves for it and for those who will listen to the discussion, but the moral and spiritual worth of such labors and proceedings will be next to nothing. Such treatment we would hardly accord the adiaphora of the church. Under certain conditions they would occupy much higher ground than the lodge question, if we are to consider the latter simply as a subject about which we can give and receive information to add to our stock of knowledge. Either the lodge question is one requiring disciplinary proceedings or it requires no course of action at all by the church.

If the things be true which we have charged against secrecy in this paper, then the church cannot be faithful in her mission in any direction, when she deals with secrecy, unless she proceeds against it as an enemy and soul destroying power and work of Satan. It means war to the knife and the knife to the hilt.

In mission work secretists are to be dealt with outside of the pale of organized effort. This is demanded by the following considerations:

a) First for God's sake. He says: Be ye holy for I am holy. Jehovah thus places His holiness before us as the goal of our attainment. As He is holy as God so are we to be holy as men. God's holiness is to be our highest ideal.

We shall never be able in degree to attain unto it; in quality we shall strive after it with our whole being. The distinction of God's holiness above ours is the intense intensity of His holiness. In our personal effort no more

than in our organized reach after it are we to keep God's holiness before us. Neither can we ever rightly look upon God in His relation to sin, than that of burning hatred, as a furnace heated sevenfold. His commandments and prohibitions, His warnings and threatenings, His judgments upon nations, countries, peoples and cities, and above all His poured-out-fury upon the devoted Head of His Only Begotten show His eternal and unabated hatred toward sin. Neither can He be looked upon in any of His dealings with men as deviating a hair's breadth in His devouring vengeance upon iniquity. When in the Acts of The Apostles it is said God winked at unbelief it can mean no more than that God did not destroy from the face of the earth all heathen nations, but permitted them to live and prepared salvation for them and saved those who believed.

In receiving men into congregations they are received into fellowship with God. At least that is the supposed intention. Without that there is no purpose in organizing congregations. Behold the spectacle. Men adhering to open sin, therefore without repentance for such sin, brought into fellowship with God! The thing is monstrous. God must be the very heart of true fellowship in the church, receiving nothing from men, but giving them everything that enables them to fellowship Him. But in congregations where the lodge goes unrebuked God's holiness, God's perfect attributes are tempered and modified by man's heathenism and unionism.

b) For Christ's sake secretists must be kept out of missions. Christ died to put away sin. This is done for all men, but sin is put away from the individual sinner only when he repents of sin and believes in Jesus, who put sin away for him. If lodge men are not required to put away their sins peculiar to the lodge, then Christ can profit them nothing. More than this, Christ's suffering for sin is despised, and an effort is made to cause Christ to fellowship sin and to place man's sin at least as an innocent thing, or even as a good thing alongside Christ's merit, because secrecy is not only not an offspring of faith in Christ, but is

a bitter enemy of the same. There can be no union here but clear separation. Christ excludes the lodge. He can have no fellowship with belial.

c) For the sake of the church, lodge men must be excluded therefrom. This holds good of the laity and of the ministry.

Church members are responsible for the state of things in our folds. If lodge people are received, Christians must answer for it. They must give account to God for it. If they admit men with their sins unrebuked into the church, especially if they know this, they become partakers of these sins, and eventually will become corrupted by them. The many weak in the church will become offended in Christ and made to err from the truth, and the whole body loses the power of testimony and ceases to be a salt and light. They become as the Samaritans of whom it is written: "They feared the Lord and served their own gods" (2 Kings, 17, 33). The only safety is to follow the instruction of St. Paul in 2 Cor. 6, 14-18. It is certainly a serious contradiction that often times there is apparently such deep concern for the salvation for the poor dupes of the lodge who are taken into the church, lodge principles and all, lest they perish when there seems to be no concern about the many weak in the churches who are offended, nor about the fact that the whole congregation thus becomes diseased and weak.

Neither can the clergy remain free from lodge influence where members of secret societies are admitted into their congregations. Instruction, admonition, warning, discipline will be colored and shaped to a greater or less degree by the presence of such men in the fold. This, perhaps, is the most dangerous and destructive feature of the matter. In the midst of grave surroundings and corrupting powers, recognized, it may be, by the pastor, he finds himself trammelled in speech and action. The church is a city set upon a hill and cannot be hid. Let her ministry stand upon the highest pinnacle of the same.

d) For the sake of lodge men themselves they should be refused membership in our missions. They are entangled in sin. If they show a genuine willingness to receive instruction they will come out of the lodge. If they are Nathanaels, Israelites in whom there is no guile, all will be well. If they are not such characters, or if they will not permit themselves to be made such, then it is better for all concerned that they be kept out of mission work.

A refusal to receive them will be a standing rebuke against their sin and an admonition to repentance. Fear of their going away should not influence us. Christ's example in His dealing with the rich young man and with others is a model for us here. Only divine demands are made upon lodge men when we require them to leave their association. The matter rests betwixt them and their God, and the responsibility upon them, not upon us. See I Cor. 10, 18-21. Let men choose between the table of devils and the Lord's table. There can be no communion at both, no mutual recognition of both.

e) For the sake of the world let lodge men be kept out of the church. Since the tenets of secretism are distinctly of the world, an offspring of unregenerate mind, a work of darkness, whose fraternity belongs in the regions beneath us, therefore the church should draw the line and show the clear marks of separation between the world and the church.

We should treat with secretists outside of our missions as organized congregations, as those who are living in open sin.

True, the sin itself is honorable in the estimation of many professedly good men, men of good reputation and much influence. The sins of the lodge are chiefly sins against the first table of the law. They are more difficult to see than sins against the second table. On this account they are the more dangerous and need more strenuous effort to dethrone them from the hearts of men. They militate directly against the relation of the soul to its God. They directly rob the heart of its God.

The demands upon the ministry in their labors with secretists are very great. Who is able for these things? Let us first despair of all human help, of all wisdom of our own, which is tinged with the spirit of compromise and seeks to escape danger or obloquy, or that fears loss of prestige, or of people. Men in whom the spirit of God dwells, men who stand in holy awe of God in such measure that human fear is forgotten, men who have by God's grace full command of all their powers of body and soul, men who are given to no effeminate or emasculating vices or habits, men who have burning love for souls which moves them to take all kinds of abuse and still seeks the soul that fulminates the abuse, but who withal maintain their own dignity and self-respect, men who have well developed mother wit, men who labor and pray most when days are darkest, men who seek and employ the advice and co-operation of their brethren, men who stick to work with a dogged perseverance that never tires, these are men who will make their presence felt in the worst lodge-ridden community in the world, and will rescue soul after soul from its clutches.

How shall we treat secretists in our mission work?

Get them to come to church, and preach the Law to them in such a clear and forcible manner that they may feel the fires of hell burning in their hearts and consciences. Do not preach immediately against the lodge, naming it, unless the preacher and the place are ripe for it. When men have been aroused through the law, so set Christ before them that they may rightly be assured that they are on the threshold of heaven if they but believe what is preached to them. Prove and seal and confirm this as the only way to peace and to heaven, so that the lodge foundations may crumble into dust before their eyes. Visit lodge men frequently and perseveringly in their homes. If possible, make wives and children instrumental in winning the husband and father from the lodge. This is to be done not by trying to array wife and children at once against the lodge, and which might look as though they were being arrayed against the husband and father, but by winning their hearts

for Christ, which are usually much more susceptible to truth and divine influences than those of lodge men, and inflame them with glowing zeal for Jesus and His church. In going to lodge homes special care should be taken to impress the people with the precious fact that the pastor is a messenger sent by God.

One should thoroughly acquaint himself with every phase of the lodge question so that he may make no blunders in talking to lodge men on the subject of their lodge. With as many different secret societies as a pastor has to deal, with just so many should he consider it his duty to become acquainted. This will require study, research and investigation.

Tracts and other publications setting forth in a biblical and evangelical spirit the sins of the lodge may be blessedly employed among the people.

It should be the aim of a pastor to avoid all heated debates with secretists. As soon as you make a man your opponent you have set up a bar of hindrance to winning him. In this particular the most consummate skill and the highest reach of true spiritual diplomacy are required. True diplomacy, however, shows the easiest and simplest way to do a thing, and this is the hardest to learn. But above all a thus saith the Lord should be ready upon the lips of a pastor. This is the power of God, this is the weapon mighty to tear down the strongholds of Satan in man's heart. No wisdom, no skill, no diplomacy can make a Christian out of a lodge man. All these may serve to clear the way for the opening of the divine batteries upon the soul, but this divine instrument, the Word, the Word, the Word alone sets men free from satanic lodge dementia and clothes them in their right minds. If necessary, months upon months should be spent in making ready for the organization of a congregation. Meeting after meeting can be held to discuss the fundamental principles of church organization and the fundamental qualifications of those who are to enter into a Christian congregation.

Unless such precautions are taken the great risk is that a crowd of people will be gotten together who will run things in a very worldly manner, and who will disband on very slight provocation, or a congregation will be gotten together with such unmalleable material that even after a generation has run its course, a worse condition of things prevails than at the beginning. The generation departed, the spirits which follow have grown in hardness of heart, and this too because the Word was muzzled.

Then, perhaps, the only thing to be done, if ever a change for the better is effected, is to go into such a crowd in sledge-hammer fashion and knock things to pieces, then, if anything remains, gather up the pieces and begin anew.

If it could be arranged, good, solid, trustworthy men from other congregations should be gotten together as the nucleus of mission congregations. But cogent objections could be made to this unless such men are living within the bounds of the proposed organization and intend to make that their permanent church home.

In sending a man into a mission field infested with lodges, arrangements should be made by those behind him to see that he is supported until the work is established so that the temptation to yield to lodge influence from material interests may be avoided.

In the lodge we have to deal with subtle unionism and all the way up, or down, to full-fledged heathenism.

Pity the man who is put into a mission field overrun with secretists and support him with all your powers. God make us one in spirit and effort against the deviltry of the lodge.*

* Prepared and read by resolution of a conference.

THE ILLUSTRATION IN THE SERMON.

BY REV. M. R. WALTER, LONDONVILLE, O.

From time immemorial illustrations have been employed as means to educate as well as to entertain. The hieroglyphics of the ancients, consisting largely of crude representations of men, beasts and other objects, convey messages to us from those remote ages. In the olden times when books were manufactured by hand many hand drawn pictures embellished the pages of many works. No sooner had the printing press been invented, than wood cuts and copper plates were produced. Some of Luther's works were illustrated by wood cuts from his own drawings. To-day Bibles, books of all sorts, magazines and newspapers are filled with pictures. Scientific writers to make their works comprehensible resort to illustrations. Fine art painting, sculpture, wood carving, art plaster work, metallic and fabric art work are all used to teach and entertain. But long before the art of drawing and carving was known men used the so-called Word pictures in describing and elucidating the thoughts of the mind, for spoken language was the first art that man employed to convey ideas. As far back as we can go in the history of the human race we find the word or pen pictures in figures and parables. Savage nations that have no written language use illustrations in their conversation and discourses.

Samson was given to riddles, Elijah to irony, Isaiah to metaphors and Solomon to comparisons. Virgil, Homer and Livy used illustrations on nearly every page of their writings.

But may the Christian minister who is called to preach the Saving Gospel, use illustrations in his sermons? We are aware that some excellent homiletical writers, rather disparage the use of the pen pictures in the sermon. No doubt these warnings are given because of the abuses and misuses of illustrations in discourses. But both from

Holy Writ and the examples of the greatest and most successful preachers the world has ever seen there is a strong evidence in favor of illustrating the sermon.

The Sermon on the Mount has illustrations both from nature and incidences common in life. Christ says: "Behold the lilies of the field etc." How quickly the mind, even of a child, reverts to the beautiful flowers of the meadow, and woodland; hears anew that they come from the great Creator's hand, and then learns that Solomon, the wisest of men, with wealth and artifice at his command, could not compete in glory and splendor with the modest little floweret.

To teach men the Golden Rule, Christ relates the story of the Good Samaritan. To elucidate "Divine Love" in seeking and saving sinners, He tells of the Lost Sheep and the lost coin. He illustrates the church on earth by the parable of the Sower. Throughout His ministry Christ taught to a great extent by illustrations.

When Nathan came to rebuke David for his crimes, he commences by telling the story of the lone little ewe lamb. The Prophets, Apostles, Luther, Savanorola, Chrysostom, Augustine, Massillon, Spurgeon, Beecher, Harms, Gerok and other great preachers of the past embellished their sermons with illustrations.

A serious mistake is often made by the preacher in making the illustration too prominent; and thus both preacher and hearer are apt to lose sight of the true lesson to be learned. Then, too, in modern times when the pulpit is too often looked to for entertainment instead of edification, the Gospel truths are sometimes made subservient to the effort to please the ear. For instance, a clergyman in one of the large cities announced, that he would preach on the following Sunday evening a Gospel sermon to be illustrated by Westcott's story, "David Harum." From a newspaper reporter's account of the sermon the following is an extract: "The people heard a great deal about the Horse Jockey and nothing about Christ Jesus and Him crucified, but the people were entertained and looked for more."

Illustrations are sometimes employed that are so unreal and far-fetched that nothing but the bare recital is prominent.

The sermon illustration should be: *First.* Apropos of the subject; *Second.* Plausible, real, true to fact, pertaining to things that have existence, or might have existence. Never should the sermon illustration be of things that are unreal, fanciful and unthinkable.

Third. Only such illustrations, or pen pictures, should be drawn for the Sermon, that do not need a commentary to explain the picture. To make an explanation of an illustration is as ludicrous as Artemus Ward in lecturing on his panorama. He would point to the picture of a horse and say: "That is a horse, I am telling you that is a horse, so that you will know it is a horse." The illustrations should be clear, so that the hearer can grasp and apply them to the subject in hand himself. The preacher must not forget that illustrations are to be used only to throw light on the theme and aid in comprehending the message and create a greater interest in the central thought. One of Luther's methods of selecting good material for illuminating the sermon is worthy of consideration. The common occurrences in his every day surroundings as he mingled with the people at their homes, or their business places, or on the streets or at the market, or in social gatherings, would suggest to him some of the best side lights for his discourses. Illustrations, drawn from trades, professions, occupations of different kinds, from science and history have been used by the divine writers whom we may well use as patterns. Church History, lives of great men, missionaries and their works are good sources from whence to draw. Modern history is preferable to the history of the extinct nations and pictures from American history would be better for instructing our young people than to use the histories and events not so well-known.

There are thousands of forms and events of real people and actual occurrences, and true objects that may be beneficially employed in making the Sermon clearer, more im-

pressive and interesting, so there is no excuse for the fairy tales, the grotesque, and the impossible being used to elucidate the Gospel message.

Fourth. It seems that those illustrations drawn from nature carry a deeper, clearer and more convincing argument to the heart of the hearer than those of any other class.

A noted divine has said: "Nature becomes an organ for the preacher of truth to play upon." Nature is God's Book given directly from His hand. From this book the preacher should learn and also teach divine truth. Nature teems with symbols of life, death, resurrection and immortality. It gives greater insight to spiritual things than the reasonings of profane philosophy. How striking are the words of Job, in the burial service of our liturgy: "Man that is born of woman is of few days and full of trouble. He cometh forth like a flower and is cut down. He fleeth also as a shadow and continueth not." Death symbolized by the faded flower. James compares life to a vapor. Paul symbolizes resurrection and immortality by grain sown in the ground.

For the illustration to impress the audience it must impress first of all the preacher himself. When preparing the sermon, the preacher should be impressed that the incident, occurrence, passage of history, or Nature lesson he wishes to use illuminates to his own mind the subject before him; then he may have some assurance that it will prove an illumination for the hearer. Yet he must be on his guard lest the truth be obscured rather than enlightened by the illustration. The illustration should be simple, free, natural, comprehensible, so that while preaching the old truths the lessons may be presented in a new dress and in a new light. The sole object of the sermon illustration is to make the truth more intelligible and comprehensible to the hearer, so that the doctrines of God's Will, the plan of Salvation and the relation between God and man may be brought within the scope of the understanding of the most simple mind.

The process of the true, real, efficient sermon illustration, as Christ set the example, is to teach the spiritual by the physical, the unknown by the known, the invisible by the visible. The preacher should also bear in mind, that he is just as responsible for the illustrations in his sermon, as for the utterance of an article of faith. As the object of the sermon should be the preaching of Christ Jesus and Him crucified unto the saving of sinners, so, too, the sermon illustration should serve unto the drawing of souls to Christ — to the Glory of God.

A SERMON.

BY REV. S. SCHILLINGER, WEST ALEXANDRIA, O.

Exodus 14, 15-16.

Dearly Beloved:—When the Lord addressed these words to Moses, the children of Israel had encamped on the banks of the Red Sea, with the impenetrable wilderness, humanly speaking, to their left, the insurmountable chain of mountains to their right and the sea in front of them. In this dilemma the hosts of Pharaoh came upon them hemming them in this narrow passage. Imminent destruction stared them in the face. Before them was the Red Sea with no vessels of navigation, to the left the wilderness, to the right the mountains, with Pharaoh upon their backs. Imagine their extreme perplexity resulting from this immeasurable difficulty. Their reason was at its wit's end. They were on the verge of despair, for they cried unto Moses saying: "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore has thou dealt thus with us, to carry us forth out of Egypt? Is not this the word we did tell in Egypt, saying: Let us alone that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness." But there is a

God in heaven who taught the children of Israel it is not impossible for Him to help through reason be at its string's end.

God would teach us the same comforting lesson, for He has given us a greater Leader, of whom Moses was but a type; viz. His Son Jesus Christ. He leads us through a more difficult passage, in a manner much more incomprehensible — by leading us out of Satan's kingdom of darkness into His own kingdom of light, and there protecting us against a much more shrewd and powerful enemy than Pharaoh and his hosts. Pharaoh could but have destroyed Israel's bodies, but Satan would have destroyed both body and soul in hell. Jesus is sufficient for every emergency, however critical and dangerous it may seem to us. These remarks suggest for our consideration that *God has a Way Everywhere.*

I *Upon what does His way depend?*

II *What is the result of His way?*

God's miraculous way does not rest in the least upon the ground of human reason or skill, but entirely upon His own infallible Word, which sets before us many an example illustrating this truth. In every example, however, God allows man's reason first to waste its strength in order that he may the more easily see that the ground of the sure way is found alone in His Word. True it is, indeed, that man is inclined to rely as long as possible upon the arm of flesh, and when he does call upon God for help, he has already drawn in his own mind certain plans, according to which he thinks God ought to send the desired help. This we learn to have been the case with Israel. Despite their extreme oppression in the Land of Egypt, they were inclined to rely more or less upon their own efforts for relief. They had not that confidence in the sure promises of God becoming His children. They prayed and cried and sighed to God but went about at the same time with plans drawn by reason as to the manner help should be rendered. They had no thought of being delivered in the manner concerning which we are

informed in the book of Exodus. When Moses and Aaron were sent to them, they believed their message then only after the three miracles spoken of by the Lord to Moses upon the fields of Jethro had been performed. God would have them taught that the certainty of His wonderful way rested just as little upon their reason as it was reasonable to change a rod into a serpent, a clean hand into a leprous one and back again into their original condition, and water poured upon dry ground into blood. He wanted them to learn that His help would come indeed and in truth when reason had long since despaired. But scarcely had they reached the Red Sea when they had already forgotten the Lord's miracles, for upon seeing the Egyptian hosts they at once began vividly to reason out, if possible, a plan of escape, and were driven into despair, saying: "It had been better for us to serve the Egyptians than that we should die in the wilderness." The Lord teaches them here again that the certainty of His way shall not be affected in the least by complaining, and therefore He says unto Moses who had been interceding in behalf of Israel: "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." Reason would here again reply: "What, go forward, to be drowned in the depths of the Red Sea? Why we can neither go forward, backward, nor in any other direction!" Reason would begin to censure Moses, saying: "Why do you mock our miseries? give us weapons that we may fight with out enemies!" or it would say: "Let us surrender and beg the Egyptians for mercy." But God's ways are not man's ways, and His wonderful help is not limited by nor dependent upon the narrow thoughts of man, He therefore says to Moses: "But lift thou up thy rod and stretch out thine hand over the sea and divide it: and the children of Israel shall go on dry ground through the midst of the sea." Moses did as the Lord commanded, and behold! contrary to all man's reckonings the sea began by a strong East wind to flow back, thus dividing its waters and causing its bed to become as dry as land, and the children of Israel went into the sea, and the water on each side be-

came a mighty wall of protection, until they had reached the opposite shore. Thus Israel was delivered against reason, by the sure Word of God, out of the hands of their relentless enemies.

But God has bidden us to go forward also, and that, too, against difficulties seemingly as insurmountable as the troubles surrounding Israel previous to their wonderful journey through the Red Sea. He has bidden us to preach the Gospel of His dear Son and thereby to lead forth souls out of the Egypt of natural depravity, and from beneath the curse and oppression of the divine law. In this work of evangelizing the world troubles present themselves that would fill us, like Israel, with despair, if we had no surer foundation than our reason upon which to rely. The word of Christ is our foundation, and He has told us to go forward and to preach the Word, giving us the promise that He will be with us always even to the end of the world.

But let us follow Israel a little further, and see whether they were ready now to abandon reason, and remembering their miraculous deliverance out of the hands of Pharaoh, to confide in God and His sure Word for help. Notwithstanding that they had been permitted to stand on the opposite banks of the Red Sea, and to behold their enemies swallowed up by the furious waves, after a short journey of but three days in the wilderness, they again murmured against Moses on account of the bitter waters of Marah, saying: "What shall we drink?" But the Lord's incomprehensible help was again not far off, for He showed Moses a tree which, when he had cast it into the waters, they became sweet. One would think that Israel ought now to have had sufficient experience forever to have established their confidence unreservedly in their God. One would think that they would ever have remembered the command of God, "Go forward," and the rod of Moses dividing the sea. But not so. Reason again must be placed in the front. Again they forsook the sure help of God, were driven into despair and longed for the flesh-pots of Egypt. Again and again they forgot Moses' outstretched rod and its miracu-

lous effect upon the Red Sea. But this has been the trouble with man in every age from the exodus of Israel down to the present time. He would make God's help dependent upon his understanding. The god of reason must be appealed to first, before the living God is allowed to send His incomprehensible but powerful help, and in many instances reason stands in the way and would prevent the help of God. This was the case with Naaman the leper, whose proud reason became enraged when Elisha, the prophet, told him to go and wash himself seven times in the Jordan and he should be clean. Reason said: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?"

When our Savior came into this world and told the Jews that they must believe in Him if they would cross with joy the river of death and enter into the land of eternal bliss, they hooted at this God-given doctrine and only power to save their souls. They persecuted unto death Him who was greater than Moses, and who came to lead them through the wilderness of sin into a land of perfect happiness. But man's rebellion and shameful conduct cannot affect the foundation of salvation one iota, nor can they weaken the power of Jesus miraculously to save all who believe in Him. The skepticism and rationalism of the present age, that would scan Biblical doctrines in the light of reason and common sense, strive in vain to effect the power of God's sure Word and Sacraments. The same God who bade Israel go forward and Moses stretch out his rod over the Red Sea, bids us to-day to preach the Gospel to every creature, adding the sure promise that whosoever believes and is baptized shall be saved. That same Word which had the power to divide the mighty waters of the Red Sea and to lead Israel through upon dry ground has the power to-day to save famishing souls; and as the hosts of Pharaoh were swallowed up in the midst of the sea, so shall skepticism and rationalism be ground to nothingness beneath the mighty power of God's sure Word. Let this suffice to prove that

God's miraculous and incomprehensible help is neither affected by nor dependent upon human reason or manipulations, but alone upon His sure Word, which shall stand secure when heaven and earth shall have passed away.

But it will be of interest yet briefly to consider

II. *What is the result of God's incomprehensible way?*

When we look at the words of the Lord addressed to Moses concerning Israel again, we learn that they contain not only a command, "Go forward * * * stretch out thine hand," etc., but also a promise: "And the children of Israel shall go on dry ground through the midst of the sea." Further on we read that by the power of God's Word, through the instrumentality of Moses' rod, the waters were actually separated and Israel passed safely through, and had the satisfaction of seeing their merciless enemies swallowed up by the furious waves, as the Lord had expressly promised in the following words: "Fear ye not, stand still, and see the salvation of the Lord, which He will show you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever." This promise was fulfilled in these words: "And the waters returned, and covered the chariots, and the horsemen, and all the hosts of Pharaoh that came into the sea after them; there remained not so much as one of them." This proves that God comes with His help and effects immediate relief. As soon as the words were uttered and Moses stretched forth his hand, the waters were divided and Israel passed through.

Brethren, we have the same powerful Word of God to-day, and it is just as able to accomplish wonders as in days of old. We have it clearer and more fully than Israel, for we are living under the New Covenant—when the promised Messiah has already appeared and accomplished the greatest wonder of all wonders, viz.: the work of redemption. Jesus has effectually divided the sea of death over 1800 years ago, and His followers are continually crossing over. He has established in our midst the office of

the ministry, through which His Gospel is preached and the sacraments, Baptism and the Lord's Supper, are administered, and these are the mighty power, which, contrary to reason, has effected a passage across the ocean of time and leads us safely through into the portals of heaven. Christ has not only opened the way, but by the preaching of His Word He has also equipped us, i. e., wrought in our hearts a willingness to go forward upon the road that leads to eternal life. That willingness is nothing else than faith in Christ Jesus, and the equipage is His righteousness appropriated by faith, in which His children shall appear when they shall have crossed the sea, before His heavenly Father without spot or wrinkle or any such thing. God wrought in the hearts of Israel a willingness to go forward, i. e., faith in His help, before the rod of Moses was lifted up and the waters of the Red sea began to separate. Israel's forward march and the dividing of the sea were not simultaneous acts. At the Lord's command to go forward, Israel began to lift their tents and to set themselves in motion upon their miraculous march; then Moses lifted up his rod and the waters began to separate. Thus we must accept this item of sacred history, if we would not detract from the beauty and wonderful power of God's way. Neither do we believe that Israel hesitated to heed the Lord's command, nor that the Lord forced His help upon them, compelling them to enter the Red sea. If it be true that God compelled them to lift their tents and to begin the wonderful march, that they might be delivered from their enemies, then God's gracious help was irresistible. But God compelled no one to accept the proffered help. Through His Word He wrought in Israel's hearts a willingness to accept it; but they could have said, yes they had the power to say, "we will not go, we will perish here in the hands of our enemies."

God offers His gracious help through Christ to all, and it is His will, yes, He gives every one that hears His Word, the power, i. e., faith to accept it. They who do

accept it are delivered from sin, death and hell, as Israel was delivered out of the hands of Pharaoh.

God's help further establishes in the believer true confidence in Him. This will perhaps be doubted on the part of those who remember that Israel had scarcely entered the wilderness of Shur when they had already forgotten their miraculous deliverance and despaired on account of the bitter waters of Marah. True it is, indeed, that Israel was very forgetful. So is man at the present time. But this does not weaken the power of God to establish confidence in man; and if the fault be ascribed to any act of God a grievous mistake certainly has been made. We might as well claim that because a starving man refuses to accept a piece of bread and perishes, therefore bread has no power to nourish. The fault is not at all to be ascribed to God and His Word, but alone to man and His forgetfulness. The waters of Marah were sweetened no sooner because of Israel's forgetfulness, than if Israel had remembered their gracious deliverance and unreservedly confided in the help of God. The Bible furnishes us, however, with examples of unparalleled confidence in the help of the Lord: Joshua and Caleb, e. g., who were among the number of Israel, and who bore every cross and affliction through this long journey with unspeakable fortitude. And behold pious Job, who bore his extreme affliction with a confidence in his God that can be described only by the Holy Spirit. Then the example of David, Daniel in the lion's den, and the disciples of Jesus, and finally the hosts of Christians who confided in their Saviour even to the extent of the burning of their bodies at the stake, as history informs us.

The Christian, furthermore, submits to the gracious will of the Lord and is obedient to His commands. This is also a blessed result of God's way. When the Lord said to Moses: "Speak unto the children of Israel that they go forward," he at once obeyed; and when he was commanded to stretch forth his rod over the sea, he did not enter into a discussion with the Lord, questioning the propriety of so doing, or asking "what effect can my insignificant rod have

upon the mighty sea?" but forthwith he stretched out his rod and the waters were separated. Here Moses sets before us a beautiful example from which we ought to learn a lesson of obedience. It is well known that there are many wise fools in our age who question the command of Christ to baptize by the application of water in the name of the Holy Trinity, saying: "What effect can a little water produce?" It is not the water indeed that produces such wonderful results ascribed to baptism, but the Word of God connected with the water, and yet according to Christ's institution the water must be there or there would be no baptism. It was not the rod of Moses that produced the wonderful effect upon the Red sea, but the command of God connected with the rod. Even as God saw fit in time of old to use Moses' rod as an instrument to divide the sea, so He now sees fit to use water in baptism as a "washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Savior." It is enough for every true and humble child of God to know that the command is from the Lord to influence him to comply with its demands. It was God that bade Moses to stretch out his rod, and this was enough for him to obey and await the gracious results. It was Christ the Lord who commanded us to go and to baptize, and this ought to be enough for us to obey, submitting our cause to Him, trusting that He will be faithful to His promises and accomplish through baptism the gracious forgiveness of all our sins.

But finally the incomprehensible way of the Lord affords us sweet comfort. It was a comfort for Israel to see their relentless enemies swallowed up by the raging waves. They were so exceedingly comforted that they sang a beautiful song of praise to God who so graciously delivered them by overthrowing the Egyptians, chariot, horse and rider, in the sea. They could console themselves that God was with them on their perilous march, and that He would enable them to go forward through every difficulty. We have the same sure comfort. God is with us. He will help

us out of every trouble. We have many difficulties to encounter as followers of Christ — difficulties before which reason would flee in despair. But there is a Lord of lords who says for our strength and comfort: “Go forward” in the good work of spreading the Gospel, and “I am with you always even to the end of the world.” Christ is a greater leader than Moses, and He is able to lead us through every difficulty. Pharoah and all his hosts, in the shape of wicked men, who threaten us with all manner of persecution, can harm us naught, for we have Christ for our captain. Though they threaten us with starvation, an experience which many a Christian minister already has had, yet shall they not accomplish their hellish designs, for the God who by the ravens fed the prophet of old, dwells in the heavens to-day. He has prepared for us a table in the presence of our enemies. This is our comfort, then, on our forward march, that though our enemies enclose us between mountains and deserts, with a sea of trouble in front of us, Christ will effect a passage and safely lead us through.

“Onward then to battle move,
More than conquerors ye shall prove;
Though begirt with many a foe,
Onward, Christians, onward go!

Let your drooping heart be glad;
March in heavenly armor clad;
Fight, nor think the battle long,
Victory soon shall tune your song.” Amen.

SKELETON FOR CHRISTMAS AND NEW YEAR.

BY REV. G. J. TRAUTMAN, A. B., CIRCLEVILLE, O.

ROM. 13, 11-14.

THE EFFECT THE COMING OF CHRISTMAS SHOULD HAVE ON
U.S.

- I. It should arouse us to meditate more earnestly upon our salvation.
 - A. Since it is high time to awake out of sleep.
 1. The sleep of indifference. 2. The sleep of forgetfulness.
 - B. For now is our salvation nearer than when we believed.
 1. Christ's birthday anniversary is nearer, in Whom we have salvation.
 2. The day of our death is nearer, the consummation of our salvation.
 3. Christ's second coming is nearer, when the final decision shall be given regarding our salvation.
- II. It should influence our conduct in the new Church Year.
 - A. We should cast off and forsake our old sins.
 1. Which have their source in the realms of darkness.
 2. Which manifest themselves in sins such as:
 - a. intemperance, b. impurity of speech, c. personal quarrels, d. lust.
 - B. We should put on the Lord Jesus Christ.
 1. By believing in Jesus.
 2. By accepting and appropriating His redemptive work.
 3. By making Christ our example.

ROM. 15, 4-13.

TO WHAT SHOULD THE ANTICIPATION OF THE ANNIVERSARY
OF CHRIST'S BIRTH (ACCORDING TO OUR TEXT)
MOVE US?

- I. To study the Scriptures.
 - A. That we may learn of Christ. .
 - B. That we may have consolation in Christ.
 - C. That we may have hope in Christ.
 - D. That we may glorify Christ.
- II. To unity of faith.
 - A. This unity comes from God, and is worked by Him.
 - B. It must be according to the will of Christ.
 - C. It consists in confession and profession.
 - D. It manifests itself in receiving and forgiving, as Christ did to the glory of God.
- III. To appreciate the all-embracing love of Christ.
 - A. This love includes Jews and Gentiles.
 - B. It manifested itself in the fulfillment of the law, both actively and passively.
 - C. It brings us peace, joy, and salvation, through the power of the Holy Spirit.

1 COR. 4, 1-5.

THE ANTICIPATION OF THE ANNIVERSARY OF CHRIST'S BIRTH
SHOULD MAKE US FAITHFUL STEWARDS OF GOD'S
MYSTERIES.

- I. What this stewardship implies.
 - A. A Lord whom we are to serve.
 1. We are not lords and owners, but
 2. Ministers and servants of Christ.
 - B. Possessions to be administered. The possessions are the mysteries of God.
 1. Word.
 2. Sacraments.

- C. Qualifications necessary to fulfill the office.
 - 1. Not great learning,
 - 2. Or eloquence,
 - 3. Or great social qualities, but
 - 4. *Faithfulness.*
- II. Who will judge us.
 - A. Our fellow men.
 - 1. Their judgment should not be spurned, for we can sometimes be benefited by their criticism.
 - 2. We must not place too much importance upon man's judgment and court popularity.
 - B. Our own conscience.
 - 1. Which is a better judge than our fellowmen, but
 - 2. Is not infallible.
 - C. Our Lord.
 - 1. Who is an infallible judge.
 - 2. A just judge, and will give to every one his dues.

PHIL. 4, 4-7.

REJOICE YE CHRISTIANS AT THE NEAR APPROACH OF
CHRISTMAS.

- I. In what are we to rejoice.
 - A. Negatively.
 - 1. Not in catering to the flesh, in drunkenness, gluttony, and like vices.
 - 2. Not principally over gifts we receive or hope to receive from friends.
 - 3. Nor simply because it is a joyous season, as the worlding does.
 - B. Positively. Rejoice in the Lord always,
 - 1. Who is our brother and our God.
 - 2. Who saved us from our sins.
 - 3. Whose birthday celebration is near at hand, a day of rejoicing for rich and poor, young and old.

- II. How this joy should manifest itself.
 - A. We should lay aside our anxious worldly cares.
 - B. We should pray for genuine Christmas joys.
 - C. We should give thanks by words, songs, and gifts.
- III. The benediction Christmas brings.
 - A. Peace, between God and man.
 - B. It reveals to us the incomprehensible love of God.
 - C. All through Jesus Christ.

TIT. 2, 11-14.

JESUS OUR CHRISTMAS GIFT.

- I. The nature of the Gift.
 - A. The source.
 - 1. The source of this gift is not of man, but
 - 2. From God.
 - B. The motive that prompted the giving of this gift.
 - 1. Not the merits of man, but
 - 2. The grace of God.
 - C. The benefits derived from this gift.
 - 1. Jesus gave Himself for us.
 - 2. He redeemed us from iniquity.
 - 3. He made us His peculiar people.
 - D. To whom was this gift given?
 - 1. Jews.
 - 2. Gentiles.
 - 3. All people.
- II. The effect this Gift should have upon us.
 - A. It should move us to strive against sin.
 - 1. Ungodliness.
 - 2. Worldly lusts.
 - B. To strive after holiness.
 - 1. Soberness.
 - 2. Righteousness.
 - 3. Godliness.
 - C. To be fearless on the day of judgment; for
 - 1. Jesus is our Brother.
 - 2. Our God.
 - 3. Our judge.

GAL. 3, 23-29.

OUR COMFORT IN THE NEW YEAR.

- I. We are not slaves.
 - A. We are not slaves to the laws of nature. If we were obliged to put out trust,
 - 1. In physical forces outside of us, or
 - 2. In our own physical natures, we should have reason to be fearful at the beginning of the year.
 - B. We are not slaves to the moral and ceremonial laws. Our happiness does not depend upon the fulfillment of these laws.
 - C. Although we are not slaves to these laws, they are very beneficial, especially the moral law.
- II. We are God's children.
 - A. How we became children of God.
 - 1. Not by nature, but
 - 2. Through baptism, by faith in Christ Jesus.
 - B. The comfort this fact gives.
 - 1. In time God will care for us according to His promise.
 - 2. We are heirs of heaven for eternity.
 - C. Who has this comfort. Every believer, regardless of race, color, sex or condition.

TIT. 3, 4-8.

OUR SALVATION IN THE NEW YEAR.

- I. It originates with God.
 - A. It was God's kindness and love that moved Him to save.
 - B. It was wholly unmerited by man.
 - C. It was revealed in Jesus Christ.
- II. It is the work of the Holy Ghost.
 - A. Who works through the Word and Sacraments.
 - B. Who applies the merits of Christ.
 - C. Who justifies through Christ.
 - D. Who makes us heirs of eternal life.

.III. It should make us bold in proclaiming the gospel in the New Year.

A. We should boldly state the truths of salvation.

B. We should constantly affirm these truths.

C. We should show our faith by our works.

D. Because it is good and profitable unto men.

THE PREVALENCE OF MONOTHEISM BEFORE POLYTHEISM IN THE HISTORY OF MANKIND.

BY REV. P. A. PETER, VERONA, OHIO.

It is boldly asserted by many rationalistic and skeptical writers of our day, that Polytheism prevailed long before Monotheism. It is said that the religion of mankind progressed successively from Fetichism, Animism, Sabeism and Polytheism to Monotheism, through an evolutionary process, that continued for long ages, before mankind arrived at the monotheistic conception of the Deity. This absurd theory assumed a definite form among the English Deists of the eighteenth century and largely prevails to-day in skeptical circles, both in Europe and America, notwithstanding the fact that this theory is as unhistorical as unscriptural.

Neither the Bible nor the history of our race teaches that Polytheism preceded Monotheism. From the beginning God revealed Himself to man. Such a revelation was necessary and possible. God did not fail to manifest Himself to man; He left not Himself without witness (Acts 14, 17) that man should seek Him, if haply He might feel after Him and find Him (Acts 17, 27). How God manifested Himself to the Gentiles in the works of Creation is shown in Rom. 1, 19, 20, and in addition to all this He wrote His law in their hearts (Rom. 2, 14, 15).

It has been well said that "God is a necessary postulate of our whole spiritual nature." There dwells in the spirit of man the direct assurance, the immediate certainty of the

existence of God. Man cannot divest himself of this assurance or deny this certainty. He cannot think of himself or of the universe, or of the order of events, without thinking of God.

Whether we employ the ontological, cosmological, teleological and moral argument to demonstrate the existence of God, or whether we take all these arguments together, the conclusion will always be the same. Professor Diman. (*Theistic Argument*, p. 247), says, "The argument for the divine existence is complex and correlative. Not from one, but from many sources is the evidence derived; and its force lies in the whole, not in any of its parts." Of these four arguments the moral is perhaps the strongest. It has been said "that the existence of the moral law within us can only be explained on the supposition of a Lawgiver." And again: "Merit and happiness do not always go together in this world. Our sense of right demands that this should be the case and forces us to believe in a just God, who in another world will rectify the inequalities of this." (*Vide Schaff-Herzog Encyclopedia*, Vol. II. Art. God. Argument for the Existence of God p. 885).

These ideas, demonstrating the existence of God, are as universal as they are necessary. Man bears within himself the evidence of the existence of God and only a fool can say, There is no God. Because the idea of the existence of God is necessary, therefore it is universal. Now it is evident that that which is necessary and universal must be first, and therefore we say that the primitive idea of our race was the conception of the one true and living God — Monotheism.

The farther back we extend our researches into the history of the ancient nations, the purer we will find their ideas concerning the Deity. The dreadful errors and superstitions of the old heathen world were disfigurations and defacements of lost or hidden primitive truths. The ancients groped in darkness and ignorance without the pure knowledge of the one true and living God, and Monotheism gave way to Polytheism. This was evidently a departure from

the primitive religion of the race of mankind, a corruption of the first faith.

The belief in the only true God was the primitive faith of mankind. God manifested Himself repeatedly to our first parents before and after their fall. He gave them the promise of a Redeemer. We find Cain and Abel expressing their belief in the one true God by bringing Him their offerings. The descendants of Seth began to call on the name of the Lord, or to call themselves by His name. They are called the sons of God, as distinguished from the sons of men, the descendants of Cain. Enoch was a righteous man, who "walked with God," as also did Noah, who after the flood brought a burnt offering unto the Lord. God made a covenant with him and his seed after him.

All these instances are evidences that Monotheism was the original, the primitive religion of mankind. Polytheism does not appear until after the dispersion of the builders of the tower of Babel, and then appears as an after-growth, a desertion from the only true and living God. The Biblical account given in Gen. 11, is a divine record of the separation, not only of languages, but also of religions. (Vide Schaff-Herzog Encyclopedia, Vol. III., Art. Polytheism).

Idol-worship was practiced in the days of Abraham. About five hundred years after the flood Terah and his family served other gods (Jos. 24, 2). No doubt, the worship of the celestial bodies is here meant. This was an innovation, a departure from the principle of Monotheism. In order that the worship of the one true God might be preserved to the human race, He commanded Abraham to leave his country, his kindred, and his father's house and to go into a land He would show him. All this was necessary that the primitive idea of Monotheism might be preserved.

Notwithstanding occasional lapses of the descendants of Abraham into image-worship, they preserved the principle of Monotheism. That was the rule and Polytheism the exception. The Hebrews never had idols of their own. When

they fell into idolatry they adopted the idols of surrounding nations.

We find monotheists outside of the Hebrew nation. There was Melchizedek, king of Salem, the priest of the most high God. He worshipped the true God, the Eljon, who is the same as the El Shaddai, worshipped by Abraham. It is evident that this priest-king was a monotheist and no doubt his subjects, not related to the family of Abraham, were monotheists.

Then there was Reuel, a name signifying "friend of God," also called Jethro — "excellency," a title of honor, priest or prince of Midian, the father-in-law of Moses. In Exod. 18, 9, 12 we read that this priest of Midian praised the Lord for preserving Israel and that he brought burnt offering and sacrifices for the God of Israel. In his conversation with Moses, in which he counselled him to appoint judges to execute justice, he acknowledged Israel's God. From all this we learn that this Midianite was a worshipper of the true and living God — a monotheist.

Finally there was Job, "a hero of pre-Mosaic times," an emir in the Haman. In the narrative portion of the book bearing his name, God is called Jehovah, elsewhere Eloah and Shaddai. It may not be possible to definitely determine the time when this book was written or who wrote it, but we may say with Luther: The book of Job is a history, afterwards cast into the form of a poem, recounting that which actually occurred in the experience of some person, but not in the very language in which it is here recorded. (Köstlin's *Theol. of Luther*, Vol. II., p. 239).

Job was not a Jew. In his book we find no allusions to the law of Moses, the temple, the Levitical priesthood, the sacrifices, the history and the custom of the Jews. That Job was a real, and not a fictitious character, may be easily inferred from the manner in which he is mentioned in Ezek. 14, 14; James 5, 11. It is evident from the tenor, the course of thought, running through this book that Job was a worshipper of the true and living God — a monotheist.

When we consider these three instances — Melchizedek, Jethro and Job — we cannot but come to the conclusion that Monotheism was the original religion of the human race and that Polytheism was a departure from the true and living God. The pure, primitive religion passed through a process of degeneration. The Apostle well says of the old Gentiles: Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, even his eternal power and Godhead; so that they are without excuse: because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. (Rom. 1, 19-23).

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CONTENTS

	PAGE
OUR GLORIOUS LIBERTY. By Professor M. Loy, D. D., Columbus, Ohio.....	193
SOME LEADING BIBLICAL PROBLEMS. By Prof. George H. Schodde, Ph. D., Columbus, Ohio.....	219
CHURCH ARCHITECTURE. By Rev. Walter L. Spielman, A. B., Columbus, Ohio.....	224
ELOCUTION FOR PREACHERS AND PUBLIC SPEAKERS. By Rev. E. G. Tressel, A. M., B. E. O., Columbus, Ohio.....	230

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COLUMBUS THEOLOGICAL MAGAZINE.

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No. 4.

OUR GLORIOUS LIBERTY.

BY PROFESSOR M. LOY, D. D., COLUMBUS, OHIO.

Were it not that we are writing for a Christian community we might entertain some fear that our theme will be misapprehended. Our civil liberty is with ample reason prized so highly that the epithet "glorious" to many minds suggests no other. But it is another and a greater that we have in mind: it is the glorious liberty of the children of God, which comprehends the universe, and continues when the glory of all lands and all times shall have passed away.

This Liberty is not prized by all as it should be. Not all are capable of thus appreciating it because it is not in the possession of all and can be rightly prized only by those who possess it. Hence when shouts go up for liberty and the praises of freedom are sung, usually the favorable external condition is meant, in which people can largely have their own will and way. This takes but little note of the deeper question concerning the soul's attitude towards right and wrong, good and evil, and the relation of liberty to these more important matters. Indeed when our reflections are limited to the exercise of the will in regard to external affairs and the limitation to which we are subjected in the execution of our desires, we are not on the way of clearness in the conception of liberty; and those who complain of tyranny only because they are restrained in the realization of their whims and restricted in their licentiousness, are confounding things that are wholly different. Experience

shows how vague are the notions of liberty entertained by a large portion of the community and how necessary is the endeavor to secure a right understanding of this subject. What is frequently called liberty is not worth striving for; what the Bible calls liberty is glorious.

It may not be superfluous to state expressly, that what we propose to discuss is the liberty of man. The term is applicable not only to God and angels as well as to human beings, but is sometimes figuratively applied to creatures that properly can have no liberty because they have no power of discernment and of choice, and in regard to which the question of liberty is necessarily irrelevant. Where there is no agency at all in the subject there can of course be no free agency. When the rock is said to be free to fall from the cliff or the water to rush down the valley, we are using the word free merely by metaphor. When we speak of the bird as free to fly overhead or the ox as free to enjoy the shade, we may be making a common application of the term, but we are evidently using it in a wider sense than when we speak of man as free to choose his vocation or cast his vote. The element of possible deliberation, of weighing reasons for his choice, not to mention the most important factor in human liberty, the influence of taste and especially of conscience in determining action, are wanting in such cases, though necessary to the right conception of liberty in man. This always refers to powers in the subject's possession and the unhindered use of them according to that subject's will.

Man is endowed with powers that give him an exalted position in the universe. He has intelligence which enables him to know and think; he has feelings that are capable of pleasure and pain; he has a will to put his thoughts and feelings into action. Is he free in the exercise of all these varied powers? Even a superficial survey, which looks only at externals, must take right and wrong into account. No country can afford to let men do as they please when they please to do wrong. Manifestly the subject of liberty cannot be made clear without entering into inquiries which lie

below the surface of things as they appear. To this end we propose to consider man in the three respects in which human history presents him respecting human liberty. He has fallen from the high position assigned him by the Creator. He has become an enemy of God. He is redeemed, and as many as believe in the Redeemer are renewed after the image of Him that created them. We are therefore to inquire into human liberty in man, 1, as created, 2, as fallen, 3, as renewed.

I. LIBERTY IN MAN AS CREATED.

I. Man was created a free moral agent. He was endowed with intellect, sensibilities and will. All these powers were in perfect harmony with each other, and man was accordingly in possession of internal peace. His knowledge and his feelings were all in accord. But they were in harmony with God as well as with each other. This is expressed by the statement that man was made in the image of God. He was otherwise endowed than other creatures. He could know the will of God, and the whole disposition of his nature was in sympathy with that righteous and holy will. Other creatures were empowered to do the will of God without any volitions of their own. They have no will, but act as they were made to act. That action was always in accordance with the purpose of the Maker, who created all things good, and made them for His purpose. They could not act otherwise than they did, and they had no responsibility for their actions. The whole creation was the handiwork of God to declare His glory. In this vast manifestation of God's might and goodness man had the peculiar place of entering intelligently and willingly into God's thoughts and purposes, and of doing His will in hearty accord with His design. This is evident from what revelation tells us of the effects produced by the removal of man after the sorrowful catastrophe in Eden. Through the tender mercy of God the fallen creature was to be restored. Wherein that restoration consisted is told us by the apostle when he says: "Be renewed in the spirit of your mind; and

that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4, 23, 24. That this applies also to the intellect is expressly declared in another passage of the same apostle: "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him." Col. 3, 9, 10. The new creation in Christ Jesus consists in the restoration of man to his original powers and the attainment of his original destiny. By creation he was therefore possessed of the knowledge of God and His good will and of His righteousness and holiness which that will embraces. That was man's endowment. He knew the Lord's will and his heart was in harmony with his knowledge. Therein consisted his blessedness. He was holy and happy. Made in the image of God he enjoyed communion with Him, was intent upon the accomplishment of the purpose of God, and acted in complete accord with the will of God, which was also his own will. In nothing was the creature discordant with the Creator. All was harmony and all was peace. The creature that was made to have dominion over other creatures of less endowment was free to serve the living God and to exercise all his powers in accordance with his own will, which was in happy accord with the will of Him who made him. Man thus had the material freedom to live according to his own nature as God had made it good, and thus to move in harmony with the goodness of the Creator.

2. This point pertaining to the real liberty of man to determine his own action has caused disputes ever since men began to think of their relations to a higher Being. The question is still debated whether there was in the original constitution of man any liberty of self-determination, or whether in the purpose of God any such liberty ever was or could be granted. Many have come to the conclusion that the Creator, if He is to be recognized at all, arbitrarily does with all His creatures as He pleases and in the exercise of His almighty power makes no difference between man and other creatures, thus entirely disregarding the in-

telligence and will with which He endowed man. The result is philosophical Determinism or Necessitarianism, or heathen Fatalism, or, as it has unhappily forced its way also into theology, absolute Predestinarianism. As God is absolute Lord of His creatures, it is assumed that there can be no room for the exercise of human choice. Thus the image of God is declared a fiction and the dominion of man over lower creatures a meaningless figure. The higher place assigned to man thus becomes merely a more important part in the great mechanism of the world, as the spring in a clock has a more important place than the screw which holds it in position. The intelligence and will of man in such a scheme determines nothing, and in fact amounts to nothing. He moves when God makes him move, and stops when God makes him stop. His own judgment and his own will have nothing to do with it. In fact he has no will at all, and that which is so named is all a delusion. The theory implies that man runs his course as the planets and all other creatures run theirs, and what seems in the case of man a decision of his judgment and an act of his will, is only part of the mechanism which God designed for the accomplishment of His great purpose in the universe, man performing his part under the same divine necessity as the rock that falls from the cliff or the vegetable that pushes to the light. Man's will has accordingly nothing to do with his career, and as a matter of course he has no responsibility, unless we are willing to admit the fictitious responsibility which corresponds to his fictitious volitions.

Such a scheme of philosophical thought the heathens in their blindness may devise and we may excuse while we pity them. But in the light of the Gospel it has no excuse, largely as it is still entertained in our own day by men who refuse to hear the Gospel and accept its enlightenment. It makes man a mere puppet and makes God responsible for the delusion that man has a will which may be guided by his own intelligence. It regards man as a creature without all responsibility for his character and his acts. It wipes out entirely the idea of sin; for the deeds that men

do are the work of God, who merely uses them as instruments to do His will, as we use a tool to do our work. It destroys the entire foundation of Christianity, for it leaves no sinner that needs salvation and no Savior to deliver from sin and death, which are thus made a mere fiction.

Against such and similar destructive extravagances, which are the result of the sin which is a reality in the human soul, we cannot insist with too much emphasis and zeal, that man was created free, though by no means independent of God who created him for the glory of the Creator. He was free in the fullest sense in which that word is applicable to a creature. But the fact that he is a creature at once makes manifest that his liberty could not be absolute, in which sense only his Maker can be free. He was created to fulfill a purpose of God, and that purpose necessarily put limitations upon him. The multitudinous works of God are all expressions of His creative will, and every creature has its office in His magnificent plan. The design of one order of creatures is not the same as that of another, except so far as all are parts of one whole and each is tributary to the design of all. The mineral has not the same office as the vegetable, nor the animal the same office as either; and man occupies a place different from them all. Accordingly the powers with which these various creatures are endowed by their Maker are not the same. Each has its special purpose and place in the world, and each fulfills its mission in its appropriate sphere. Man was indeed assigned a higher place than other earthly creatures and was accordingly gifted with higher powers. "God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1, 27, 28. This solves the whole mystery of man in his relation to God and the world, and gives us in few plain words the fundamental truth in regard to mat-

ters which have in all ages perplexed the minds of philosophers. But man's high position in the scale of creation in no wise lifts him above the creative design of his being and activity. It does not make him an independent being that is lord of his own destiny. It does not give his liberty unlimited range. He is under God, who rules the universe and will not let the creature usurp His authority or His throne. Man was assigned an exalted place among creatures, and was endowed with gifts and potencies that fitted him for domination over creatures of lower positions and powers, but with limitations that confined him to the sphere for which he was designed, and beyond which he could not go without violating his own nature and forfeiting his happiness. He was free, but his liberty was restricted by the will of his Maker and the design for which he was made. As the brute, with all its freedom within the limit of its nature, has no liberty to perform the functions of human reason, for which it was not designed and for which it was not capacitated, so man, with all the freedom within the limits of his nature, has no liberty to perform the functions of an angel, who has not the restrictions laid upon him which are necessarily involved in our bodily nature. His freedom embraced the whole domain of what was assigned to him as man, while of necessity it was confined to this as his proper sphere. In this he had perfect liberty.

3. But there is another element in the nature of man which forbids the thought that this presentation of the subject is exhaustive. Man as a free moral creature has powers of such determination that could turn him away from God. He can do things which His Maker has forbidden. He can sin, and this means that he can fail in his mission and miss his goal. He is an intelligent creature and thus can devise plans of his own. He can have desires other than those involved in the righteousness and true holiness with which he was naturally endowed. As a moral agent he was not designed to do the will of God by external coercion like inferior creatures that could do only that for which their nature designed them. He was to

serve his maker freely, doing His will not because he could not do otherwise, but because he loved God and freely chose His will as the good and the blessed. Man had the terrible power, which is invariably associated with responsibility and without which a free moral agent is inconceivable, of willing against the will of God. The test was made in Paradise, and the highly endowed and blessed free creature, in his endeavor to set up his own will as the rule of conduct and to be independent of his Maker, fell into slavery. Tearing loose from God he became a slave of Satan, who is the prince of this world, and who is at once the great deceiver and the great accuser.

Man was made for intelligent and free and happy communion with God and a blissful relation to all other creatures in the universal harmony of all, as God had designed it. This is implied in the creation of man in the divine image. It excludes the thought that he held communion with God and worshiped Him in the beauty of holiness by a coercive power in his own nature. Such a compulsory allegiance would involve a contradiction and frustrate the divine plan of free service. By man's endowment with a knowledge and appreciation of God and His holy will, he was designed to adopt the divine purpose of love and wisdom and holiness as his own, and thus walk with God by free personal choice, without compulsion from within or without. Thus he was holy and happy. But this material freedom of his nature was associated with the formal power of choice. There was no "must" in the blessed fellowship with God, and the creature with freedom of choice, or formal freedom, could deliberate and freely choose, as could the angels before him, and elect the evil instead of the good. We are puzzled by the bestowal of such a power upon man, and we wonder at the stupidity and misery of the choice that was made, but we see how alone by the donation of such a power the divine plan of a free intelligent creature, with the peril that accompanied it, could be realized. The unhappy choice of evil brought slavery and death. For it was not merely an unwise choice between two particular

acts, but a decision as to whether God's will should rule in the universe, or whether this creature man should be permitted to lord it over the creation, independently of the Creator's will. The die was cast, and man professing to be wise became a fool. He sinned, and seeking to be independent of the Maker he became a slave to His enemy, who with all deceivableness of unrighteousness seeks to work man's ruin.

II. LIBERTY IN MAN AS FALLEN.

But a certain liberty still remains, and this is the reason of many a consequent confusion and doubt and denial. Man is still a creature that can deliberate and choose. This is a matter of universal experience, and all efforts to disprove it are futile. Whether a man shall go on a journey or spend his summer at home, whether he shall live in one country or in another, whether he shall pursue one profession or another, whether he shall devote himself to one kind of literature or to another, or to none at all — that is his own concern, and he makes his own choice. He is a free agent.

I. But there are necessary limitations. These lie in our nature as created as well as in our fallen condition. We are not free to do everything that every other creature, otherwise endowed than man, can do, and each individual is not free to do everything that any other man can do. We have our natural and our individual limitations. In no respect have we absolute liberty, and the relative liberty which we do possess is variously restricted by the conditions of our earthly life and its surroundings. Experience is constantly telling us that we are not free to go through a wall where there is no opening, and that, though there be an opening, we are not free to go through it when a stronger force than ours is opposing us. Limitations to our liberty are daily confronting us, even aside from the bondage of sin.

Nor is it only in our external relations that this liberty is subject to many restrictions, and that our abstract theories are necessarily modified to adapt them to concrete

cases. Civil liberty cannot in all lands equally involve the same particulars. The customs and habits of different peoples vary so much that the laws of one free country, which seem wise and judicious to its citizens, appear to those of another country as an infringement of personal liberty and are pronounced oppressive. Even where the matter in question is not one of moral right or wrong, but one that comes within the proper scope of human reason and must be decided by considerations of expediency, the judgment of different persons will not be the same, though all may be sincere lovers of liberty and all be intent on its preservation and advancement. The conscience and the judgment, which are personal powers and control individual actions, must be consulted in determining the nature of liberty and the extent to which it may be regarded as a boon to a community in its special circumstances.

The necessary restrictions which are placed on liberty when men come into contact with their fellowmen and work together with them in communities, are dependent not only on the environment. It is the individual factor which mainly furnishes the limitations. Each one has a will of his own. He lives among other people, and these no doubt exert an influence upon him, as to a greater or less extent do his natural surroundings. But it is a degrading conception of man which assumes that he has no power by the energetic exercise of which he can, in some sort or degree, exercise control over his environment. If he cannot better his surroundings, which is not always impossible, he can go where the surroundings are better. Largely man is responsible for many of the ills which he is so ready in futile efforts at self-justification to charge upon his environment. But whilst the dominion which is given him over nature leaves him, even in his shattered condition, some power to subdue it, he cannot run away from himself. He has a soul that can know and think, that can feel and will. He lives and moves, and his movements, so far as they are properly his personal actions, are governed by what he is. He lives his own individual life. His will is

not a power independent of him or his other powers. He thinks and feels, and as he thinks and feels, so he wills. This thinking may be so slight and so shallow as to amount practically to nothing, but it is his thinking, however worthless the product may be. According to the feebleness that is in it will be the volitions which emanate from it, however headstrong he may be in the maintenance of his unwisdom. He feels, often enough wildly and viciously, and these feelings, good or evil, act upon the will, and his actions will be put forth under their influence. It is the man that acts, not a particular faculty of his mind or member of his body. How the thoughts and feelings and volitions act together, the one directing the other and each giving aid to the other, so that self-discipline is possible, notwithstanding the apparent impossibility, it is not to our purpose here to explain. But this is the point to be urged in this connection, that liberty would be a perfect tangle if each person claimed freedom to do just as he pleases. Neither in theory nor in practice could the proposition be upheld, that under all circumstances liberty is a boon, or that for the complete understanding of the subject nothing more is necessary than to observe men who live under no restraint or upon whom is laid no constraint.

2. Liberty is not a faculty capable of certain functions, in the performance of which it makes itself known as always the same, so that by its activity its nature could be clearly discerned. In fact it is not a faculty at all, but rather an attribute of functions performed by other faculties, whose action, as to contents, is not always the same and whose freedom or unfreedom is not determined by the nature of the function. Hence the need of considering liberty in regard to the various powers which men possess and the various relations in which they are exerted, in order to obtain an adequate conception of its nature. Sometimes it is physical liberty that is meant. Then the question is whether a man is hindered or left unhindered in doing what he desires and what he would do if these hindrances did not prevent it; or whether he is forced or

left to his own choice in doing what he does not desire and what he would not do, if such coercion did not exist. Sometimes the reference is to mental liberty. Then the question is whether or not our minds are subjected to powers which hinder their normal action in making choice, or put constraints upon us in thinking and feeling and willing that result in opinions and volitions other than those which would have resulted if the mind had been left untrammelled. Ignorance and error and superstition are thus enemies of liberty. Sometimes moral liberty is had in mind. Then the question is whether or not obstacles are placed in the way of the proper action of the sense of right, hindering the performance of functions which would otherwise result, or forces are brought to bear upon it which give rise to actions that otherwise would not have been performed. An inquiry into the liberty of man as fallen will always lead to confusion if the difference between man's various powers and spheres of action on the one hand, and of the various characters of the agents on the other, are not kept in view. We must not overlook the fact that whatever faculty of man is brought into exercise, it is the man that acts, and it is his liberty that we have under consideration. He may be uncoerced and unhindered in the execution of some project in the external world without on that account being internally free. He may even devise philanthropic plans and carry them out without let or hindrance, and yet be spiritually unfree. His movements may in many respects be free actions whilst he is a slave to sin.

3. The fall of man has not destroyed his liberty in such sense as to make him irresponsible. It has its influence, as other considerations have, on his decisions; for he has desires and convictions resulting from his sinful nature which he would not have if that nature were not corrupt, and these enter into his determinations as well as thoughts and feelings, which are morally indifferent. Whether, for instance, he shall live in the city or the country may be decided by his love for the club and the

theatre and the gaming table, notwithstanding the better prospects for a livelihood in the other alternative. But he is formally free though he is sold under sin. Restrictions are placed upon him by the depravity of his nature, which enslaves him and destroys all spiritual liberty. In the absolute sense, in which there are no limitations to the external or internal movements of life, there is no free creature. In that sense only God is free. Man is enslaved by sin, because this puts restrictions upon him which did not originally belong to his nature and by which he is rendered incapable of accomplishing his creative design and unfitted to fill his ordained place in the universe. But with all his disabilities and all the implied limitations beyond those belonging to his created nature, he has a certain formal freedom still. Indeed he would not continue to be man if this were not so. For his soul, with its power to know and think, to feel and will, belongs to his essence. A creature that is not endowed with will can no more be human than a creature that is not endowed with intelligence. It may be a beast, but it cannot be a man, whose distinctive mark is rationality with its power of thinking and willing. But there is no power of will without the power of choice. To will is to choose between doing and not doing, between doing this and doing that. Such liberty is not lost by the introduction of sin into the world, because human nature is not lost, disastrous as has been the coming of sin upon our race.

This disaster consisted in the loss of the divine image and of the higher liberty which that involves. Man was free in the exercise of all his faculties for the attainment of the end for which he was created. He did not make himself, nor assign to himself his own place in the order and plan of the universe. God made him and made him for His own purpose. His place in the order of creation was lofty, and his endowments were correspondingly high. He was good, and that in a higher sense than the creatures which were not gifted with rationality. Every creature was made to subserve its purpose, and therefore every crea-

ture was good as adapted to this purpose. But man was endowed with mind, could know what he was made for, could enter into the plan of his Maker, could make choices even to the extent of dissenting from the divine plan, could use his gift of dominion over other creatures against the Creator's design, could know and adore his God or turn away from Him in a vain attempt to be independent. In every way his nature and his powers were above the other creatures. His endowment rendered him a moral being. He was made in righteousness and true holiness according to the image of God, and had he used the power and the liberty which this implies, according to the will of God, he would have remained good, and sin and evil with its condemnation and misery never would have come into this world, which God made good, but which now lieth in wickedness. As a moral being with power to choose he was put upon trial and failed. That failure under the circumstances is a marvelous thing, but it is a fact which must be reckoned with and which no speculations can annul. Its effect was horrible beyond the power of language to express. Man lost his manliness. We do not mean by this that the creature called man disappeared from the earth. Human nature did not cease to exist. But it was despoiled of the noblest gift and remained but a corrupt and crippled apparition of what it once had been. The glorious liberty was gone; for the creature that chose to set up for itself in disharmony with the righteousness and holiness of God, his Maker, became the helpless slave of sin and Satan, deprived of his Maker's support and guidance and blessedness. But though his glorious liberty was gone, he was still a man, not a brute, and therefore still had a soul that could think and feel and will. He was human, but humanity in ruins. As such he still had liberty of a formal sort. He could by his intelligence distinguish between the things around him, could choose one thing in preference to another, and could will to act or not to act in regard to all of them. He could deliberate and will what gratified his desires and seemed to him expedient. He was not im-

pelled by forces outside of himself to will what he did not choose, and he was not restrained from willing what he did choose.

How then does his liberty after the falling away from God differ from that which was in his possession before that lamentable catastrophe? The answer is manifest in the history of man. He was deprived of the liberty which lay in his nature as created in the image of God. He was no longer able to fulfill his mission as his Maker designed it. He was not good, and the good will of God was not his will. He was no longer the spiritually minded being that was after God created in righteousness and true holiness. Now that which is born after the flesh is flesh. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8, 7. 8. This no more implies that the distinction between good and evil has been wiped from his soul than it does that he has become a brute. He is still the morally responsible creature who is called man. He still has the intuition of right and a conscience to sanction it and to condemn its violation. And in this regard also he can exercise his will according to the nature which he possesses. There is therefore a morality even among the heathens: some have more sense of right than others; and some have more respect for right than others. But man's foolish heart is darkened, and when by nature right is chosen in preference to wrong it is on the same ground that the pleasant or profitable is chosen in any other sphere. His nature is not right. The fatal poison of sin has corrupted it. When our nature was as God made it, every thought and feeling and volition was in harmony with God, because the root of all man's activities in his nature was in conformity with God and His good will. Hence with all his formal freedom of choice within the domain of sin, he has no liberty to serve God in righteousness and holiness according to His good will. Man was made a servant of God in liberty; he has become a

servant of Satan in slavery. By nature man is now not really free.

It is not surprising to Christian believers that many of their fellow men should take umbrage at such a statement. They claim to be lovers of liberty, and that this had nothing to do with faith in the Holy Scriptures or in Him whom they present as the Savior of the world. They vehemently affirm that a man can be free without being a Christian. Believers can understand their contention and appreciate their arguments. From their point of view they are contending for a truth, the whole import of which they do not understand and in their condition of unbelief cannot realize. In many things they are free. The whole field of nature is open before them, and they can act, as far as their natural powers of mind and body extend, with freedom. No one compels them to think otherwise than as they please. God permits and man cannot hinder the natural motions of the soul. So in the external world they are free to act, so far as nature and the will of other men, who are equally free, do not interpose obstacles. By their exertions in the cause of liberty they can even enlarge the scope within which their fellow men can move in freedom, both as individuals and communities. But still the chief thing is wanting so long as the truth in Jesus has not made them free. The heart is not right. It is not in harmony with God. It seeks selfish ends. It does not serve God, whose will alone is good, and alone secures the blessedness of our race in time and in eternity. Even its pursuit of righteousness, under the impulse of conscience, which still remains in the soul as a reminder of what man was made to be and to do, has become part of human policy in independence of God. There is liberty now only within the realm of sin, which holds all men in bondage.

III MAN'S LIBERTY AS RENEWED.

Only Christ makes man really free. It must have become apparent that something more is meant by this statement than that our motives for the good are increased and

that our environment is improved. When the Scriptures tell us that we are dead in sin, children of wrath by nature, saved by grace through faith, and that there is no other name under heaven given by which we could be saved but that of Christ, all thoughts of regaining our lost liberty by the exercise of any powers still remaining in our nature must, if we are to occupy Christian ground, be abandoned from the start.

1. We are made free by the grace of our Lord Jesus Christ. "Then said Jesus to those Jews which believed on Him, If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." John 8, 31. 32. The truth meant is not the knowledge in general which we obtain by our natural powers from natural sources, but that truth which He, the way and the truth and the life, brought to the souls of benighted men, who are thus saved from the bondage of sin and made heirs of His kingdom of grace and glory. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John 18, 37. Thus our Lord established a kingdom which is not of this world, but which serves the Savior in liberty. "If the Son therefore shall make you free, ye shall be free indeed." John 8, 36. This is a freedom of which only those are partakers who by grace are brought to honor and believe the truth which is revealed in Christ, without which all must remain in the blindness and bondage of sin. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5, 1. This is the truth unto salvation which by the Gospel is preached unto us, and which by the power of the Holy Spirit we are led to believe, that the truth may make us free. "For the words that I speak unto you," our Lord assures us, "they are spirit and they are life." John 6, 63. The Spirit comes to the soul with a power that liberates from the slavery in which sin and Satan holds it. "Now

the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty." 2 Cor. 3, 17. "For as many as are led by the Spirit of God, they are the sons of God; for ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption whereby we cry, Abba, Father." Rom. 8, 14. 15.

2. It does not belong to the purpose of this article to inquire into the psychology of the great change that is made in man's heart by the bestowal upon him of the glorious liberty of the children of God. But it is essential to our purpose to observe that the restoration of our lost liberty is the effect of divine grace and of the redemption through the sacrifice of God's incarnate Son, applied by the Holy Spirit.

The Scriptures make known to us the truth, that "By grace are ye saved through faith, and that not of yourselves: it is the gift of God; not of works, lest any man should boast." Eph. 2, 8. 9. Grace is divine mercy to the helpless, who cannot help themselves. It is mercy in God, not merit in man. Sin is the violation of the Creator's will and merits punishment. Man is guilty and merits death. God's goodness provides a way of escape from the death that is merited and offers pardon to the guilty for the sake of His merit whom the love of God provided as a Mighty Savior. That is the grace of our Lord Jesus Christ, the grace which is declared freely in the gospel, the grace by which we are saved through faith. All thought of man's power and man's merit is thus excluded. It is inconsistent with grace; "not of works, lest any man should boast." "If by grace, then it is no more of works, otherwise grace is no more grace. But if it be of works, then it is no more grace, otherwise work is no more work." Rom. 11, 6. The free gift of God is of grace and therefore cannot be merited; if the claim of merit by works is put forth, the gift of grace is renounced. Therefore it is written: "Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace." Gal. 5, 4. The liberty which the Christian enjoys is wholly a

gift of divine grace, and is in no respect the product of his own efforts to break the chains wherewith Satan has bound him and holds him captive.

It is one of the gravest of errors to separate this liberating grace from the redemption which is in Christ Jesus. The notion that God's love may be depended on to release us from the penalty of sin without the atoning blood of the Lamb of God, lacks all scriptural warrant equally with the other notion, that man has power in himself to work righteousness and thus secure the favor of God by his works of virtue. God in His holiness has nothing but condemnation for the unholiness of man. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3, 13. Without this the righteousness of God, demanding fulfillment of His holy law, will always stand in the way of the sinner's pardon and of the restoration of his liberty by divine grace. Where there is no forgiveness of sin there can be no life and salvation. Without the redemption through Christ there is as little ground for man's moral betterment and ultimate acceptableness to God as there is for a removal of God's wrath from the soul that sinneth and hence must die. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2, 10. Whenever a soul renounces the dominion of sin and resolves to walk with God in the way of holiness, it is not by the impulse of his nature, which is corrupt and at enmity with God, but by the power of the Holy Spirit applying the grace of our Lord Jesus Christ, "who was delivered for our offences and was raised again for our justification." Rom. 4, 25.

The soul is free when the truth in Jesus has made it free. This takes place when faith is wrought by the Holy Spirit. It would scarcely be necessary to give special prominence to this were it not that errors in this regard are in vogue which are of the same character as those relating to the grace of God and the redemption through Christ. As the grace of God is often conceived as divine:

love exercised for the sinner's salvation without any regard to the requirements of divine justice when wrong is done, so that it becomes a mere sentimental weakness after the manner of human tenderness which cannot endure the infliction of punishment on evil-doers; and as this redemption is often conceived merely as the supply of human motives for higher living by the noble example of our Lord in the labor of love and in the patience of hope, not as the fulfillment of all righteousness in the sinner's stead by doing and suffering all that the law demands, so that God could be just and still the justifier of him which believeth in Jesus, (Rom. 3, 26): so the work of the Holy Spirit is often conceived as an exercise of divine power, for the sinner's sanctification, without reference to the incarnation of the Son of God and His vicarious sacrifice upon the cross, proclaimed to us by the Gospel, by which alone this sanctification is rendered possible. In all these vagaries the same fundamental error of salvation without the Savior, who was delivered for our offences and was raised again for our justification, is manifest. It is the offence of the cross that is everywhere apparent—that cross that is the peace and joy of believers, but to all others a stumbling block and simply foolishness.

The way of God is the way of faith. It is the way of salvation and therefore the way of liberty. No one is saved from the damnation of hell by the mere fact that God is love. Millions perish still. This infinite and therefore unspeakable love did all that could be done to save our whole human race. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3, 16. The only begotten of the Father came, was "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4, 4. 5. And the love that is infinite did not stop there. He now sends forth His Spirit to convince men of sin and of righteousness and of judgment, that they might believe the truth and be free from the condemnation which is on

them because of their sin. He came and redeemed us all, that whosoever believeth in Him should not perish, but have everlasting life. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." JOHN I, 11-13. What infinite love could do was done, and is done now, to save the people from the wrath to come. But the one thing needful for all is the faith that believes the love which God hath to us, which receives the only begotten Son as the Savior of the world, and which accepts the truth communicated by the Holy Spirit in the Word of God. That truth, by the power of God which is exerted in it, will make you free. But God compels no man to receive it, and men have the terrible power to reject it; and hence it comes that notwithstanding the love of God and the grace of our Lord Jesus Christ and the exercise of the Holy Spirit's power, millions still remain in bondage and die in their sins. Only those who believe the precious truth unto salvation have the glorious liberty of the children of God.

3. This glorious liberty, like all other spiritual gifts of our Lord, who made us for eternal blessedness, is only partially realized in this world, but it is none the less a precious possession, which only the children of God enjoy, and whose full fruition is yet to come.

To prevent confusion it may be necessary again to refer to the liberty in external matters, which does not belong exclusively to the children of God. A free country is a boon which belongs to all citizens, whether they are Christians or not. It secures an unmolested exercise of rights, which enlightened reason recognizes, and immunity from burdens which the light of nature shows to be oppressive. As intelligence increases, human insight in this regard will become deeper and civilization will advance to larger liberty, although necessarily also to greater restriction of lust and license, and every form of selfishness that

acts to the detriment of our neighbor. That the light of Christianity, without making the special truth unto salvation any part of the political constitution, has done much for civil liberty and the overthrow of tyranny is apparent in the whole history of civilization and the establishment of governments recognizing the rights of the people. The growth of civil liberty since the Reformation indicates the powerful influence of the deeper knowledge of God and man and their mutual relations which were the result of that great movement. Civil liberty is largely an outgrowth of the truth wherewith Christ makes us free, not at all through its introduction as political policy or necessary divine law for the nations, but as a leaven in the souls of men that works outward and penetrates society, permeating all the spheres of life, and sanctifying all its forms. Not the introduction of the law and the gospel into state constitutions as the norm of legislation and the final court of appeal in civil contests and national disputes, but the introduction of revealed truth into the hearts of men, that they may have clearer conceptions of righteousness and greater love for its eternal worth, is what is needed for the advancement of civilization and civil liberty, whilst the ultimate purpose of the divine gift is to liberate from the bondage of sin and secure the eternal possession of the promised inheritance in Christ. Our glorious liberty insures blessings here in the land of our pilgrimage, but attains its glorious results hereafter, when life's struggle is past and the land of everlasting rest is reached. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him." 1 John 3, 2.

The glorious liberty of the children of God is the gracious deliverance from every yoke, that the soul may serve God alone, as it was created for such service in complete freedom. It therefore implies above all else the deliverance from the curse that is on us because of our opposition to the divine law and the violation of God's will. By this the human creature presumed to throw off the

allegiance which he owed to his Creator and stupidly resolved to be his own God and Master, bringing him into disharmony with all the rest of creation, even including himself as created in the image of God. This would mean only misery. It was breaking loose from everything that constituted his goodness and his blessedness in its possession. Now he was doomed to death. His only help now was the redemption which is in Christ Jesus. That is the provision which the love of God has made for our salvation. That is the proclamation of the gospel, offering forgiveness of sins, life and salvation to lost souls. That is the salvation which the Holy Spirit makes ours when He works faith in our hearts. Only when this precious truth enters the heart and is embraced by faith, is the soul liberated from the curse which is upon it by reason of sin. The truth has made it free. The curse of sin and damnation has given place to the assurance of pardon through Jesus' blood. "Being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5, 1. "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8, 1. They are free; they enjoy the glorious liberty of the children of God.

But there is another aspect in which this liberty must be considered. The children of God are not only free from the curse of the law, but in an important sense from the law itself. "Sin shall not have dominion over you; for ye are not under the law, but under grace." Rom. 6, 14. In our evangelical theology the first place must always be assigned to pardoning grace; which applies by the word of the gospel the righteousness of our merciful and mighty Savior for our apprehension by faith, and thus our deliverance from the wrath of God upon our sins, and the bestowal of peace upon our troubled conscience. That is the main thing, that the condemned soul be freed from condemnation, without which nothing that we do can be pleasing to God, who is angry with the wicked every day. The preaching of the gospel is always primarily the granting of the forgiveness of sin and peace for the soul through

our Lord Jesus Christ, whose merits are appropriated by faith. Grace purifies the heart, but it does this by faith. Thus the love of God is shed abroad in our hearts; for His goodness is realized when the proclamation of pardon is believed. God is then no longer hated as the merciless tyrant denouncing indignation and wrath upon sinners, but loved as the loving Father who has at an infinite cost made a way for us to escape from just damnation by the gift into death of His own dear Son, and now accepts us freely in the Beloved as His own dear children. By faith the condemned soul is delivered from the curse and rendered free from the bondage of sin in consciousness as well as in fact, and the service of God, for which the soul was created and thus by creative endowment was adapted, but for which by the entrance of sin it was rendered incompetent, is made a delight. In this state of liberty from slavish efforts to do good because it was demanded, and thus to observe the forms of good while the heart was not in harmony with it, and dread of punishment was the only motive to make the efforts that were vain, the liberated soul performs the Lord's will because it loves the good which that will inculcates, and the deeds which the law requires are not done because it commands and threatens, but because they are good. Christians are not under the law, but under grace; but all the more are they zealous of good works, because they are not unwillingly driven to them by the thought of securing God's favor or escaping His wrath, but prompted by the love by which faith works they do them cheerfully. They receive the same mind which was also in Christ Jesus, and thus become cheerful workers together with Him in the execution of the divine will. Not because the law requires works of righteousness, and not because it condemns all failure to fulfill it, but only because they will what God wills do Christians daily strive to live in holiness and abound in good works. The grace of our Lord Jesus Christ has brought their hearts in harmony with His will and the love of Christ constrain-

eth them. They enjoy the glorious liberty of the children of God, and their delight is to do their Father's will.

And yet it is needful to add another remark, lest the subject should after all be misunderstood. Our human nature is not destroyed nor does it become a substantially different thing by the work of grace. In essence it remains the same. Man is still the creature of God that was designed for communion with his Creator and for blessedness in such communion. By his sin he was corrupted and unfitted for his high destiny. But God did not annihilate or absolutely cast him off on that account. He came to his rescue, but in the whole plan and process of rescuing him dealt with him as the living soul with moral powers that He had created him to be. Hence he was held to the same accountability after as before the fall, and when the grace of our Lord Jesus was declared in the gospel, it was not forced upon him, but offered him as the only means of rest to his disquieted soul and as the power of God to his salvation through the merciful Redeemer. "As many as received Him to them gave He the power to become the sons of God, even to them that believe in His name." And now these believers, who are the sons of God and heirs of heaven, still carry about with them the human nature that was corrupted by sin. This in Scripture is denominated the flesh, as distinguished from the spiritual powers called the spirit, which are the divine gift to those who believe the truth concerning Christ and the great salvation which He hath wrought. And that makes the spiritual life an incessant conflict with the sin in our nature. "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8, 14. "It is I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh, For the flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law." Gal. 5, 16-18. These are glorious revelations of the inner life as they appear in the experience of all believers, and they must not be over-

looked when Christians assert and exert their glorious liberty. Their will is now to praise the God of their salvation by doing His will in all things and always. The new life, which is Christ in them by faith, desires nothing else. They would do God's will only and wholly. To this end they are free from the bondage of sin, that they may serve the living God. And yet their daily life is not a perfect service of the Lord and under Him a perfect service of His people. Tumultuous thoughts arise in the soul as discouraging failures arise in practical life. We are free, but the internal resistance of our sinful nature hampers us at every step. "For I know that in me, that is in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would I do not; but the evil that I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Rom. 7, 18-20. The fact as it presents itself in the consciousness of the Christian believer is a contradiction to the natural psychologist, notwithstanding that there is something akin to it in the common experience of the natural man, who often wants to and at the same time does not want to do a thing. The believer has become a free man and wills what God wills. This is what is declared when St. John says: "Whosoever is born of God doth not commit sin." 1 John 3, 9. Personally he has renounced the devil and all his works. His will is to serve the Lord and Him only and wholly. But the evil in his nature that clamors for gratification and the evil in the world that offers manifold enticement to such gratification, make the execution of his will as a child of God a continual struggle. His intellect is often deceived by the sophistries of natural reason, and his heart is often misled by the allurements of sin in forms of beauty and even of love, so that the good and the true are unwittingly exchanged for the evil and the false. Hence the need of incessant vigilance and prayer, without which the accomplishment of the good which we will is obstructed and thwarted by the flesh in our life of service, and that

very life and the liberty which it involves is endangered. The free man in Christ is a soldier of the cross, and pursues his way to the crown amid daily battles with sin. But faith is the victory that overcomes the world, and to him who is faithful unto death the crown of glory is sure.

While then we prize liberty even in the form in which man is capable of enjoying it now in his earthly relations, let us not overlook the higher and larger liberty which belongs to the children of God alone. Whilst we take a profound interest in the struggles of humanity for deliverance from the ills to which it is subjected in this world that lieth in wickedness, let us not forget that only where the Spirit of the Lord is there is liberty, and that all effectual help for man is in the name of the Lord, who has redeemed us and graciously given us the glorious liberty of the children of God as an everlasting heritage.

SOME LEADING BIBLICAL PROBLEMS.

BY PROF. GEO. H. SCHODDE, Ph. D., COLUMBUS, O.

V. A FEW NEW TESTAMENT EXEGETICAL CRUCES.

a) Not a few of the parallel passages found scattered in so great an abundance throughout the pages of both the Old and the New Testament present peculiar difficulties when the effort is made to harmonize their contents. Some special kinds of parallels constitute a unique exegetical crux by themselves. This is notably the fact of the Old Testament citations found in the New Testament writings. A close examination of these is the source of constant surprise and perplexity, not on account of their similarity but on account of their divergencies and differences. Although for all of the New Testament writers the Old Testament is the inspired word of God and an ultimate and highest court of appeal, the mere *ipse dixit* of which settles all pertinent problems, yet the various writers of the New Testament seem to vie with each other in the perfectly in-

dependent way and manner in which they make use of the Old Testament passages. Turpie, in his famous work "The Old Testament in the New," although one-sided yet the best collection of materials on this intricate subject, figures out 275 such citations between the beginning of Matthew and the end of Revelation, and this list does not include the almost countless indirect references, verbal reproductions of single words, etc. Yet it is probably not going too far to say that in all of these citations there is not one of any length that is taken literally from the pages of the Old Testament. Even such a classical word as that found in Romans 1, 17: "The just shall live by faith," is not in every particular a literal reproduction of the words found in Hab. 2, 4. Within the pages of both the Old and the New Testament themselves the parallels are not perfect, all going to show that while the sacred writers were most positive in the assertion of the inspired character of the Scriptures they were very free in the *forms* in which they made use of these writings. Professor Haupt, concludes his special researches in his "*Die Alttestamentliche Citate in den vier Evangelien*," with the statement that while there is the greatest divergency in the wording of the citations as compared with the original source, yet these citations are all true to the thoughts and contents of the passages from which they are taken. This latter statement must be recognized as correct, notwithstanding the fact that these citations are generally given in the form found in the Septuagint version, even where this translation is not in exact harmony with the Hebrew original. The claim that is so often made that some of these New Testament citations pervert the meaning of the Old Testament passages, is incorrect and is based as a rule upon a misunderstanding of the purposes which the New Testament writers had in view when making the quotation. A good birdseye view of the data and details involved in this problem is found in Hasting's Dictionary of the Bible, Vol. IV, pp. 184-188.

The same freedom in the use of the same material by different writers appears especially in the gospels, and a careful synoptical survey of these four books shows that not only do not two report the same event or describe the same parable in exactly the same way, but it is the rare exception when even two single sentences are found in exactly the same words throughout in two or more of the Evangelists. Such similarity of expression is usually confined to popular sayings, such as "He that hath ears to hear, let him hear"; or "Many are called but few are chosen." Instructive examples of the independence of the writers in this respect are found in the two forms of the Lord's Prayer, one in Matthew and the other in Luke, as also in the words placed by Pilate upon the cross of Christ. It is an old problem whether the longer form of the Lord's Prayer as found in connection with the Sermon on the Mount, in Matt. 6, 9-13, is the more original shape, or the shorter as found in Luke 11, 2-4. In Matt. 27, 37 the inscription on the cross is the following, "This is Jesus the King of the Jews"; in Mark 15, 26 it reads, "The King of the Jews"; in Luke 23, 28 it is, "This is the King of the Jews"; and in John 19, 19 the words are, "Jesus of Nazareth, the King of the Jews." These are four different recensions of one and the same sentence that by its very nature and circumstances ought to have assumed in the minds of the early Christians and gospel writers a fixed verbal form. There is a perfect agreement in the thought but what a divergency in the form. The case in hand is however typical and representative for the way in which the Biblical authors all cling to the fact and the contents but seem indifferent to the verbal expression and the forms which are employed to express their message.

b) There are several New Testament parallels that alone rise to the dignity of an independent problem. Prominent among these is the genealogical table of Christ's ancestors found in Matt. 1, 1-16 and the inverted table as recorded in Luke 3, 23-38, the most probable explanation of the difference between the two being this that Matthew's

list leads up to Joseph, theocratically the father of Jesus, in accordance with the general tendency of this gospel, while the list of Luke, preëminently the historian among the gospel writers, leads to Mary the real mother of the Lord, although it is quite evident that other factors must enter into the harmonizing of these two groups of names. Another problem of greater proportions in this department is the determination whether John agrees with the Synoptics in reference to the day of the crucifixion of Jesus, and like the first three gospels says that this event took place on the Passover festival. The most accessible satisfactory discussion of this problem is found in Haas Commentary on Mark, in the Lutheran Commentary series, while the entire Appendix, pp. 287-362 is devoted to this question.

A few examples of difficult parallels that more readily yield to an explanation can here be cited. One of these is the well known difference in the order in which Matthew and Luke narrate the temptation of Christ, the latter inverting the second and the third, cf. Matt. 4, 5, 8, and Luke 4, 5, 9. There is absolutely no contradiction between these two, only that the two evangelists had a different principle in arranging the second and the third temptation. It is well known fact that the evangelists as little as some other writers in the Scriptures adhere strictly to the chronological order. Matthew particularly seems to depart from this by arranging his material according to subject matter, as is seen, in this among other things, that he places the Sermon on the Mount in the very beginning of his gospel, although it is very evident that it was not preached until the second year of Christ's ministry. But it being the purpose of Matthew to distinguish sharply between the old and the new in the kingdom of God on earth, it was proper in the very outset to give Christ's account of the ideas and ideals that were to prevail in the new order of things as contrasted with the old. The antecedent probability however, the order in which Luke reports the temptation is historically correct, is not supported by facts. The way Matthew connects the third and the second temptation, especially with

the word *πάλιν* and the shape in which he closes the third make it practically certain that his order is correct, and that Luke for reasons of his own inverts the natural order. Cf. Robinson's *Synopsis of the Gospels*, p 209 sq. Schaeffer, in the *Lutheran Commentary on Matt.*, Vol 2, p. 74, says: "Luke arranges this temptation as the third according to certain gradation of locality, namely the wilderness, the mountain, and, lastly, the temple in the city. Since the three temptations of Christ occurred in a comparatively short time, and are distinct from each other, the order in which they are related does not affect the meaning of the text."

Again, it occurs several times that the evangelists do not agree in the number of persons mentioned in connection with certain miracles of Christ. Thus in Matt. 7, 28 sqq., in the case of the Demoniacs of Gadara, the explicit statement is made that there were two of these unfortunates, while both Mark, 5, 1 sqq, and Luke 8, 26 sqq. make mention of only one. Again in his last journey to Jerusalem, on his way through Jericho the Lord is reported by Matt. 20, 29-34 to have healed two blind people, while Mark, 10, 46-52, speaks of only one, mentioning him by name, and Luke, 18, 35-43 also speaks of only one. The proper solution of the difficulties is doubtlessly found in the principle of interpretation, common with languages and literature, that this number is correct which will render an easy explanation of the other. There doubtlessly were two persons in each case; since, if there had been only one, it would be impossible to explain how one of the evangelists should have made two out of this one. That two of the Gospel writers report only one is doubtlessly owing to the fact, that in each case one of these two was particularly conspicuous in these transactions with the Lord. In this way the difficulty readily yields to an easy explanation. The seeming discrepancy between Matt 27, 44, where both the malefactors on the cross are accused of having reviled Christ, in agreement with Mark 15, 39, and the statement of Luke 23, 39, where one is particularly mentioned and

the second is described as penitent, is of a different kind, the evangelists doubtlessly having different points of time in view, as probably both malefactors did revile the Lord, but one, in view of what he saw and heard, came to his senses and repented before his death.

Sometimes the exegetical difficulties suggested by a comparison of the gospel accounts are of a different character. One of these is the question suggested by the absence of any statement in Matt. chap. 26, and Mark 14, as to the time when Judas left the table to betray the Lord, whether the traitor was still present when the Savior instituted the Lord's supper. A solution of the trouble is found by referring to the supplementary report in John's narrative, where chap. 13, 30, that Judas after he had taken the sup, *immediately* departed. As this was during the eating of the passover and before the institution of the supper, it is certain that Judas was not present when the sacred rite was instituted.

c) Quite naturally the difficulties presented by the epistles are many. Peter already recognized the fact that there were many points hard to understand in Paul's writings, and there are at least several passages in his letters for which dozens of explanations are offered. We here confine ourselves to one section giving details on several intricacies.

(To be continued).

CHURCH ARCHITECTURE.

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This subject is certainly a very wide one, and if treated exhaustively, would have to fill a large sized volume. In fact, to study the subject of Church Architecture thoroughly, an immense amount of labor and diligence is required, because the standard works on this subject are not only quite numerous and costly, but also exceedingly voluminous. It cannot be expected, therefore, as certainly it was not intended by the Conference, that this essay should enter thoroughly into all details. Believing, therefore, that

what was wanted, was simply a brief outline of the subject, together with some practical suggestions in the application of the fundamental principles, the writer has decided to treat the subject under these two heads,

- I. *A Brief Outline of the Historical Development of Church Architecture, and*
- II. *A Few Practical Suggestions in the Practical Application of Fundamental Principles.*

I. *A Brief History of the Development of Church Architecture.* Not deeming it necessary or even of value to us, for our purposes, to go back to the time of ancient pagan and of Jewish architecture, we will begin at once with the Christian era, when the Church as the Christian Church, first came into existence. Here, in the very beginning of Christian Church Architecture, we find two different tendencies, that of the Oriental church, and that of the Occidental church. Let us notice *first the development of church architecture in the Orient*, for different as that Church was from the Occidental, in its form and cultus, so it was also different in the style of its architecture. In the Oriental, or Greek Catholic Church, from the time of the Emperor Constantine the Great, until the present, the style of architecture, with but few changes or alterations, has been that which attained its greatest and fullest development in the Church of Hagia Sophia at Constantinople (falsely called *St. Sophia*), now, alas a Turkish mosque. Of course, in the first two or three centuries after Christ, very little difference can be shown between the churches of the East and of the West, because, in the first place, there seem to have been as yet very few Christian *church* buildings, and in the second place, records and representations of them are wanting. As Chrysostom has said, "It was then yet the time when the houses of the Christians were churches, and not the time when the Church became a house." Both because of persecution, and of dislike of heathen temples, the Christians of those days were

went to assemble for their worship in the homes of members of their number, and not until near the end of the third century, do we find records of special buildings with special arrangement for church services. Then it was, that during the forty peaceful years before the Diocletian persecutions, new church edifices were built, and old ones were enlarged, modelled much after the Greek circular temples and mausoleums, but gradually assuming more and more a peculiar character, until, under Constantine, the Oriental style of church architecture was really established, the special characteristics of which were, vaulted domes, supported on pillars or covering walls whose ground plan took the form of the circle, the octagon, hexagon, square, Greek cross, or other figures, whose extreme points were equi-distant from the centre of the dome. Here and there, occasionally, in later years, the rectangular or oblong form, leading to or from the dome, was added, although as a rule, this feature was not incorporated into the Oriental style. In the Oriental church architecture, the long Basilica of the Occidental style, i. e., the long, single naved audience room, though rarely present, was entirely wanting, the ground plan being, as before stated, one of those figures closely related to the circle, the dome like a circle inscribed in a square or polygon, surmounting the whole in the centre. These buildings rose in some instances to quite a number of stories, balconies or galleries being provided around the dome, in the upper floors, for the use of the women. The main entrance was from the west, with the altar in the east, usually standing in an apse or altar niche. The dome, usually in the form of a hemisphere, sometimes, however, assumed a more pointed form, especially later, in the Byzantine styles, as for example are still seen in the churches of Russia and in the mosques of Turkey; and sometimes the main entrance, as also the extreme points of the building were surmounted by smaller domes or turrets. These remained, with very few alterations except in the increased grandeur of interior decoration, the main characteristics of Oriental church architecture. In the fifteenth cen-

ture, much of this style was brought to the Occident, in that later hybrid style, called the Renaissance, which sought to combine the features of the Oriental dome church and the Occidental Basilica or oblong church, and whose best and highest types were attained in the Cathedral at Florence, and St. Mark's at Venice, and culminated in the stupendous church of St Peter at Rome, and in that magnificent production of Sir Christopher Wren, St. Paul's Cathedral in London.

The present style of the Greek Catholic church, however, is almost exclusively the Byzantine, and as that church is in most respects moulded by Russian influence, so too for its architectural forms, it will no doubt depend upon that country for its future.

Let us now turn our attention westward, to the architectural development of the Occidental, or Roman Catholic church. The architecture of this branch of the Church had a more varied and complete development than that of the Orient. Here, too, there were, of course, during the first three centuries of the Christian era, very few if any churches. On account of the terrible persecutions which waged so long against the Church, the Christians first worshipped in secret, in caves and crypts and in secluded caverns in the Catacombs of Rome and Naples and other places. Besides this, the hatred of the world and of its heathen art, had much to do in discouraging any inclination to church architecture and embellishment. Crypts and catacombs and private houses were therefore the usual places of assemblage, until here too, Constantine led the way in architecture, but with a different style from that in the Orient. Naturally the prevalent styles of architecture prevailing in the surrounding country, influenced the Christians in their methods of church construction. Inasmuch as the prevalent style of Roman public buildings, largely borrowed from Greece, was the Basilica, the long, oblong form, the Christians adopted this as being best suited to the needs of their public worship. The Christian Basilica was an oblong building, with the entrance at the narrow and far west end, and the

building directed toward the rising of the sun. In front, at the entrance, was usually a covered and pillared arcade, forming a porch or narthex, which in some cases had in front of it a pillar-enclosed forecourt. Within the building, and running parallel with the sides, were usually long rows of columns, separating the nave, or main auditorium from the lower and narrower side aisles. Above the columns which flanked the nave, rose the lofty clearstory wall, pierced with windows above the side aisle roofs and supporting the trusses and timbers of the flat roof of the nave. At the farther end of the nave was the sanctuary or apse receding from the nave in semi-circular form, and containing, arranged along the semi-circular end wall, the seats of the clergy, — the bishop's seat being the middle one — then on either side, the presbyters' seats, and beyond them, the deacons' seats. The floor of this part was raised higher than that of any other part, and in front of the bishop's seat stood the altar. All this was called the altar room, or high choir. On the right side of this was usually at the end of the right aisle, the room for the monks, and on the left side of this was usually at the end of the left aisle, the room for the deaconesses; then, directly in front of the high choir or altar room, and extending about half-way down the nave to the door, with also a raised floor, but not as high as that of the altar room, was the low choir, or place for the singers, separated by a railing from the lower-floored room of the penitents and catechumens. On either side of the low choir, were the ambones or reading desks for the Gospel and Epistle. In front of the room of the penitents and catechumens, and sometimes separated from it by columns, the first place entered from the door, was the place for Jews and Gentiles. In the side aisles were the places for the faithful, the men occupying the one to the right, and the women the one to the left. Toward the front, and along the side walls, were also usually rooms for the sacred vessels. This was in general, the style of the early Christian Basilica, although it must be stated that there was also much variety in their construction, especially

in later years. It may be stated here that a very good idea of the interior arrangement of the ancient Christian Basilica may be obtained from the illustration in Appendix I of Dr. Schuette's valuable little work, "Before the Altar." The style of architecture used was the old Roman, with columns surmounted with straight beams. This style prevailed materially unchanged until the ninth century, when it gave place to the Romanesque, whose distinguishing feature was the substitution of semi-circular arches to connect the columns, and support the weight above, in the place of the plain straight beams used as architraves before. This immediately changed the style of the doors and windows and relieved the rectangular monotony of the building by graceful curves. This style soon made it possible, too, to introduce larger windows, and therefore more light, and made it easier, by vaulting the ceilings, to introduce a new departure from the oblong shape of the old style Basilica, by building the ground plan in the shape of a cross, and thus having a transept on the right and on the left of the nave and choir. Towers began to be added, too, mostly square and flat on top, and in them were placed bells and chimes. The Romanesque style lasted, however, only until about the thirteenth century, when it gave place to a style much more beautiful from an architectural standpoint, and much simpler and stronger in construction,—the Gothic.

The pointed arch characterizes the Gothic style. This style was based on geometrical rather than architectural principles. It arose from the systematic application of two principles in building, that of *concentration of strains* and that of *balanced thrusts*. The concentration of strains upon isolated points of support, was made possible by the substitution of groined for barrel vaults. This led to a corresponding concentration of the masses of masonry at these points; the building was constructed as if upon legs. The wall became a mere filling-in between the piers or buttresses, and in time was indeed practically suppressed, immense windows filled with stained glass, to break the glare of the flood of light, taking its place. The second dis-

tinctive principle of Gothic architecture was that of *balanced thrusts*. In the Roman buildings the large round arches were weakest in the middle; in the Gothic, the arches were *strongest* there. In the Roman buildings, the thrust (or spreading force) of the vaulting was resisted by the great mass in the abutments. In Gothic architecture, thrusts were as far as possible resisted by counter-thrusts, and the final resultant pressure was transmitted by flying half-arches across the intervening portions of the structure to external buttresses at convenient points. These principles applied, resulted in ribbed vaulting and in the pointed arch, and soon the buildings began to grow in height, tall, and massive windows being inserted, while the lofty vault, tapering far above to a point, and the tall spires, unconsciously, as it were, lifted the soul upward, above the din and commotion of earth, in reverent awe. This style is certainly the most churchly of all, as well as the most perfect and refined from an architectural point of view, and the most easily adapted to ornamentation. It attained its height in the middle ages, and flourished until the fifteenth century, bringing into existence such marvels of construction as Rouen, Notre Dame, Amien, Beauvais, and other great cathedrals of Europe.

With the end of the fifteenth century, however, the Gothic style began to decline, and in its place came the confusion of the Renaissance and modern mongrel styles, going back again to the days of barbarism and heathendom for their models and inspiration. Within the last century, the Gothic style has again come more into general use, and as it is the most practical and churchly and artistic, it is to be hoped that in the hands of ardent patrons it will in future years attain again, or even exceed the glories which it attained in the past.

As to a distinctively Lutheran style of church architecture, it might be stated here that there is none, except in so far as the internal arrangement of Lutheran churches may exert an influence here and there. That there is no especial Lutheran style, is to be explained by the fact that

the churches and churchly buildings which came into the hands of the Lutherans at the time of the Reformation, were Romish buildings, which had to be cheaply remodelled and left in the main as they were, to be adapted by the Lutherans as well as they could for their needs. However, the fact is, that the Lutheran Church has just as good a claim, perhaps a better one, upon the grand Gothic styles of the middle ages as the Romish Church has;—for it was in Germany, the land of the Reformation, that the Gothic style attained its glory, and at that time the Lutheran Church was still a part of the Roman Catholic. Nor did the Lutheran Church found a *new* Church; it simply sought to purify and lead back again to its true fundamental principles the Church of Christ, which in Romish practice was sadly going astray. No more therefore than the Lutheran Church sought to separate from the Roman Church, did she reject her styles of architecture.

The Reformed Church, however, did institute a new style, if such it may be called, especially in the days of Carlstadt and the Zwickau prophets, when in their iconoclastic efforts they dismantled their churches of all ornamentation and art and architectural beauties. It seemed as if in their zeal or rather mania, they could scarcely make their churches plain enough, destroying the altars, the pictures, the organs, the crucifixes, the statuary, in fact even debating whether they ought to have even pulpits. How strange that of later years they are going to the very other extreme again, and thus by their own actions in patronizing again the productions of art, condemning in loudest terms their former deeds of vandalism.

So much for the historical outlines. Now let us turn our attention to

II. *A Few Practical Suggestions in the Practical Application of Fundamental Principles.*

a) *As to Style and General Plan.*—In general, the Gothic is the style to be preferred above all others because it is the most churchly and the most practical in every

respect. Of course, the styles of architecture prevailing in the vicinity will also influence more or less the choice of style for a church. The size of the lot and of the church to be erected thereon will also determine this somewhat, for it must be remembered, that the Gothic style, to be fully carried out and to look well, requires a church of no small and stunted proportions. With its long quadrangular shape, this styled church is the best adapted to satisfy liturgical requirements in the Lutheran Church. With the main entrance at one of the narrow ends, surmounted usually by one or more tall tapering spires, the main nave stretches out in front of the entering worshipper, and at the extreme end, in the apse, or chancel, the altar, and to the right the pulpit and to the left the font, all appear in plain view. This, one of the fundamental liturgical requirements distinguishing the Protestant from the Romish Church, is, it will be readily seen, best satisfied by the Gothic style, as also the requirement that from every seat in the church, if at all possible, the pulpit and altar shall be plainly visible.

Esthetically, too, this style best symbolizes the *unity* of the congregation. Of course, there are other styles which also meet these demands, and only such are to be rejected, which conflict with the fundamental ideas of Lutheran liturgy and worship. Inasmuch, however, as the Gothic style is most easily and economically applied in the construction of medium-sized single-naved or multi-naved churches, is the most practical in general, the best adapted for ornamentation, the most economical in material and space, and in short, the most inspiring, uplifting and churchly, it will, of course, be considered the *ideal*, whether developed in a single nave, in cross or cathedral shape, or in double or triple nave.

b) *As to Economy and Usefulness.*—It has already been stated that in this respect the Gothic style is perhaps the best. Economy is always a great factor in the building of Protestant churches, especially, it seems, with regard to Lutheran churches, the Ohio Synod being no exception.

Still, it needs to be emphasized, that in church building, too, the best is always the cheapest. The Lutheran church has not the easy task, in raising money for church buildings, which the Romish church has. By her doctrine of justification by grace and not by works, she has cut herself off from the questionable privilege of enjoying grand churches built by persons who thus sought by their works and gifts to merit forgiveness and favor in the sight of God. Thus Rome could easily raise her millions of old for the erection of St. Peter's, and can still manage quite easily to get out of her people, most of whom are poor, the funds with which to erect the fine church buildings, which she is constantly building, while our poor Lutheran church, seemingly more than most other Protestant churches, usually is able to get from her people only the meagre sum, with which by great economy to put up modest chapels. Perhaps this is to be accounted for partly by the fact that most pastors are too easily satisfied and so the people get to consider any plain structure as good enough, or, by the fact that where people in these days have plenty of time and money and inclination to embellish and beautify their homes, they have little money and less inclination to embellish the church, and where it is left to their own free will to do what they can to beautify the house of God, oft-times will to do very little. It needs to be impressed upon our people, therefore, that if any buildings on earth ought to be grand and artistic and costly, they are the buildings which we design for the worship of God, and which we dedicate to His honor and service.

Money saved at the cost of substantial construction, is after all not saved. A frame building may be the cheapest in the beginning, but it will be the most expensive and the least attractive in the end. A brick, or better a stone construction, is always the best. Of course, money can be extravagantly wasted, and often has been wasted in the erection of what were intended to be churches, but which turned out to be rather monuments of folly to the lasting shame of their builders.

True economy is the art of getting the best worth for the money, and such economy is always to be practiced in the building of churches. The amount of money on hand, or the limit of expense allowed, will, of course, determine the kind of building to be erected; but stinginess here too has its own reward of only harming itself.

c) As to Inner Arrangement.

1.) *The Altar.* The proper place for the altar is the center of the far end of the church, in the Gothic style, opposite the main entrance and in full view. Here an apse or altar niche should be provided, in which the altar stands, and the floor of which should be raised above that of the rest of the platform on which the font and pulpit stand, thus symbolizing its removal from the plane of the tramping foot of man. The altar, as also the rest of the church furniture, should, of course, wherever possible, be in harmony, as to style, with the architecture.

2.) *The Pulpit.* The pulpit should be placed neither in front of, nor above, nor back of the altar; its proper place is at the side thereof, usually the left side, and somewhat farther forward, there where the apse and nave meet. As to the styles of pulpits, we may well say that their name is legion, and that at least some of them are fearfully and wonderfully made, all extremes being represented, from the so-called "swallow nest" pulpits and long balcony arrangements, like the bench of a supreme court, to the small lectern or reading desk used in some churches as pulpits. The best and perhaps most artistic style of pulpit, is the pedestal pulpit, which, however must not be raised too high. It should be only so high as absolutely necessary, in order that the speaker may easily be seen therein, from the seats most distant. Whether it should have a sounding board must be determined by the size of the building and its acoustic properties, although as a rule, sounding boards have become obsolete.

3.) *The Font.* In some churches, the Baptismal font is placed in the vestibule of the church, near the entrance

to the nave, or in a small chapel to one side of the choir, especially provided for that purpose. In our churches, however, where the rule is to administer Baptism in the presence of the assembled congregation, the proper place for the font is in the fore part of the church, where the altar niche and nave meet at the right.

4.) *Lecterns.* Where a lectern is used, it should be placed in the choir, much farther forward than the altar, and to one side, so as not to interfere with seeing it.

5.) *Organ.* That the pipe organ is the one to be chosen for church music, no one will dispute. The only question is that of its position, and that must be decided largely by the plan and acoustic properties of the church. The natural place for it, especially where there is a large choir, is at the end of the church, opposite the altar. True, there are many advantages in having the organ and choir in front of the congregation, in the first place, to properly lead the singing, and in the second place, to avoid the very disagreeable habit of the turning of heads and the craning of necks to see what is going on in the choir. Where the organ can be placed in front of the church, to one side, say the left, so as not to interfere with the other general arrangement, there is nothing against it, and much in its favor; but where to accomplish this, the pulpit and altar must be displaced, let the organ by all means be relegated to the rear.

6.) *Sacristy.* In the Lutheran church, the custom is, and properly so, to have a sacristy. This, naturally, is to be placed near the apse or altar niche, and of easy access to it, with a door opening thereto. The sacristy should be built not inside the church auditorium, but on the outside, and joined to it.

7.) *Galleries or balconies.* These are to be used only there where they are absolutely unavoidable, not only because they are often the hidden scenes of very unchurchly doings on the part of young folks and the irreverent, but also because they interfere materially with the lighting and

sometimes with the acoustics of the church. Where they have to be used, they should never exceed in width one-fifth of the width of the church, and should be raised to about one-third of the height of the nave, and then the windows should be so arranged as not to appear to be cut in two thereby.

8.) *Seating.* Pews are the most churchly forms of church seating. Chairs, with more or less modern attachments, have been installed in many churches, but this form of seating, somehow, smacks of the theatre, and is otherwise not altogether satisfactory. The pews, in style and workmanship, should match the other furnishings, as also the architecture of the church and the finish of the interior. They may be arranged in straight rows or in circular form, the main requirements being that they be comfortable, that from each place the altar, font, and pulpit be plainly visible, and that sufficient floor space be left for wide enough aisles.

In order to satisfy the requirement that the altar, pulpit, and font be plainly visible from each seat in the auditorium, a modern arrangement of inclining the floor has been invented, so that the rear seats are raised to the level of the choir in front. This cannot but be considered the best arrangement yet effected, both for the good of the speaker and of the hearers. For the speaker it is the best arrangement, because in this manner it removes the necessity of elevating him to such a raised position, where the temperature is so many degrees warmer, of necessity, than it ought to be for his own good. Then too, since it is the nature of sound to rise rather than to fall, and by the old arrangement the speaker had to use a great deal more force to make his voice reach the rear seats so much lower than his place, by this new arrangement, all these difficulties are removed. For the persons in the pews this arrangement is also far better than the other, because they can, without being forced to hold their heads in strained and unnatural positions, easily see the speaker, and hear him without special effort.

d) *As to Acoustics.* Several things bearing upon this subject have already been mentioned. The acoustic properties of a church need to be taken well into account before building, and therefore it is to be remembered that round or polygonal shaped auditoriums, especially when vaulted at the ceiling, are very objectional. The rectangular, as also the cross-shaped auditoriums will be found to be the most perfect acoustically, especially also, if the material used in the ceiling is wood.

e) *As to Hygiene.*

1.) *Ventilation.* This is a matter, which in the construction of churches, is alas, too often utterly disregarded. Few churches are so arranged that they can be properly ventilated. When a church is filled with people, the air soon becomes vitiated, and unless promptly remedied by proper ventilation, this foul air will cause the spirit of drowsiness to steal over the occupants. Many a pastor who deplors the sleepiness of his audience, might do well to seek its cause in the poor ventilation of the room, if he cannot find it in his sermon. Nor is this all. Cases of syncope and fainting are not infrequent in churches, and usually are to be attributed to poor ventilation. Auditoriums should therefore be so arranged as to be easily ventilated, yet always in such a manner as to avoid draughts. This can be arranged by installing a system of overhead ventilation, acquired by arranging the windows so that they can be slightly tilted open at the top or lowered from the top. Another fine arrangement is a system of ventilating flues and shafts, so arranged as to remove the foul air from the bottom of the room, and keep a current of fresh air coming in from above.

2) *Heating.* The heating of a church is also an important matter. Churches, it should be remembered, are not only places where the soul is fed and uplifted in worship,—but, also places for public assembly; and since we are in these mortal *bodies*, respect must be had to them too, and to their needs. Where churches are poorly and un-

evenly heated, and where the floor is cold or draughty, persons are unnecessarily and recklessly exposed to colds and sickness. An even and steady temperature is therefore to be aimed at; yet how to attain that is the question. Hot water heating, by means of series of pipes arranged along the floor, under the pews, is perhaps the best, although this system, on account of its cost, is usually beyond the means of most congregations. Furnaces are used to heat most churches, and where the type of furnace used is a good one, properly adapted in size to the church, and where the registers also are well placed, good results are usually attained, if the sexton understands his business in firing. An expert furnace man ought always, however, to be consulted about the placing of the furnace and the registers.

3.) *Lighting.* Churches ought always to be well lighted, both for services in the day-time and for services in the evening. The windows, therefore, should be numerous enough and large enough to admit plenty of light, stained or if possible art glass being used to break and mellow the strong glare of the sunlight. If the church is so hemmed in by other buildings as to shut out the light from the side windows, (as is sometimes the case), more light can be secured by a series of upper windows along the roof, or by inserting sky-lights. Anything but a dingy church with its musty odors! For the evening services the church should be provided with plenty of artificial light. Where oil lamps are used, central draught burners give the most and best light. Where gas is used, Welsbach burners are the best. Incandescent electric lights are for all purposes the best, because they are so clean, so easily lit and extinguished, and because they do not heat up a room so quickly in the summer, although, of course, they are as a rule, the most expensive, and cannot always be procured.

e) *As to Decoration.*

1.) *Finish.* The finish of the interior woodwork and of the church furnishings, should be made as much as

possible to harmonize. Oak in hard oil finish usually gives the best satisfaction.

2.) *Fresco*. The neatest decoration for church walls, and that most generally adopted, is fresco work. This, however, must always be appropriate. Great care should be exercised both in the selection of studies, that they be appropriate for a church, and that, too, a Lutheran church, and also in the selection of colors and tones, that they be not too gaudy nor too dingy and gloomy. Many a nice study has been spoiled by being botched up in loud and flashy colors, while on the other hand, many an otherwise cheerful room has been made cheerless and forbidding by being covered by dead and dark colors. Here the golden middle must obtain, light, soft colors daintily blended and in harmony with each other, and themes in harmony with the general style of architecture, and with the proper symbolism for a Lutheran church. Portraits and figures, unless done by a real artist of unquestionable ability, had far better be omitted: and let it be stated by the way, that among church decorators, portrait artists of real ability are few and far between.

May the time spent in the discussion of this paper and in the study of its subject prove a blessing to us, and tend to enlist our best efforts in making our places of worship churchly and artistic, temples of the Most High God, to which shall apply the Psalmist's words,—“How amiable are thy tabernacles, O Lord of Hosts.”

ELOCUTION FOR PREACHERS AND PUBLIC SPEAKERS.

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Analysis of thought must claim the attention of every student; especially is this true of the elocutionist, who must give emphasis, tone color, and gesture. Without such analysis emphasis may be wrong, the tone color will not be natural, and the gesture will illustrate the wrong idea.

The effort to find out the correct word in emphasis will be of great value to any one, and will in itself be an education. Accordingly an effort will be made to give the essence of a work on emphasis or analysis of thought put out by Webster Edgerly, of the Martyn College of Elocution, Washington, D. C.

§ 103. In the study of analysis there are
Two fundamental laws;
Ten rules of grouping;
Two bases of emphasis; and
Twenty rules of emphasis.

The twenty rules are the life of the study. To them everything will be referred, and by their aid the mind will be assisted in its unfolding until an analytical nature has been acquired. Rules of emphasis are to be used for no other purpose than to develop the habit of close thinking and analytical dissection; and the result of this will be a correct understanding of thought. We cannot always stop to emphasize by rule, but we can educate the mind by rule, so that in time it will emphasize without rule. The graduate of these lessons will find himself able, if he passes through them carefully and not impatiently, to deal with the most complicated and weightiest thoughts with perfect success, and with an assurance that he is able to unroll before his mind's eye every possible shade of meaning that is wrapped up in the thought; and by familiarity with the context he will place the emphasis on the right word and thereby make the thought clear.

Correct emphasis or analysis implies correct grouping of words. *In every elementary thought or word-group, but one word can receive emphasis as the leading idea. If the group is a long one there may be several important words marked for secondary emphasis. Beyond this, no marking should ever be allowed.* Better not mark secondary emphasis, for the reason that if the primary emphasis be discovered and used, the group will be properly modulated and all secondary emphasis will receive due attention.

The weight of a group cannot be divided between two words, as a family cannot have two heads and the same people two kings.

There are ten rules of Grouping.

Elementary Groups.

Words presenting the (1) Participant, or (2) the Place, or (3) the Time, or (4) the Transaction, or (5) any Detail of either may form an elementary group. A (6) negation forms an elementary group.

Compound Groups.

A (7) Primary thought associated with its detail, a (8) Primary thought involved in another, and (9) When an expletive group belongs to an emphatic group, in each instance both should be read as a compound group. (10) When a parenthetical reading cuts a group into two parts, though in oral reading three groups are made, they yet form one compound group.

§ 104. The fundamental laws:

1st. Emphasis is placed upon a word for the purpose of conveying information to another or of enlightenment.

2d. When the person addressed is presumed to be familiar with the thought, emphasis may be employed to impress that thought more strongly on the hearer's mind.

The Two Bases for rules of emphasis.

1st. *Leading Idea.* The leading idea of a new thought requires emphasis.

2d. *Important Words.* Important words in a new thought require emphasis.

§ 105. The Twenty Rules of Emphasis.

The affirmative rules. The first four are primary-thought rules:

1. Rule of Participant.

The participant is always emphatic when first presented.

2. Rule of Place.

The place is always emphatic when first presented.

3. Rule of Time.

The time is always emphatic when first presented.

4. Rule of Transaction.

The transaction is always emphatic when first separately presented.

The imperative rules :

5. Rule of Contrast.

A word used to establish a contrast is necessarily emphatic.

6. Rule of Comparison.

A word used to establish a comparison is necessarily emphatic.

7. Rule of Antithesis.

A word used to establish a meaning different from itself is necessarily emphatic.

8. Rule of Specification.

A word used to specify a part or detail is necessarily emphatic.

The four conditional rules :

9. Rule of Qualifying Words.

A qualifying word, intended to strengthen an assertion, is emphatic when the primary word is involved or omitted.

10. Rule of Denial.

A negation, used to deny an affirmative expressed or understood in the context, is emphatic.

11. Rule of Compound Thought.

When the emphasis falls upon a compound thought the last word of the thought is emphatic.

12. Rule of Compound Words.

When the emphasis falls upon a compound word the accented part is emphatic.

Four discretionary rules :

13. Rule of Imitative Modulation.

A word used in Imitative Modulation may be emphatic.

14. Rule of Emphatic Repetition.

A repeated word or idea may be emphatic, at the discretion of the reader.

15. Rule of Kindred Thought.

When two or more words are used to express a kindred thought, any one of them may be selected for emphasis, and more than one if the expression is strong.

16. Rule of Introductory Words.

Conjunctions and other introductory words, which mark a sudden turn in the thought, or introduce a new idea of the highest importance, may, in the discretion of the reader, receive emphasis.

The Negative Rules:

17. Rule of Involved Words.

Words involved in the (1) context, (2) occasion, (3) circumstances, or (4) general understanding, do not require emphasis, unless removed from their involved state.

18. Rule of Expletives.

A group that is expletive cannot contain an emphatic word.

19. Rule of Small Words.

Words that merely fill in the thought are regarded as small words, and are not emphatic.

20. Rule of Unintended Contrast.

A word must not be emphasized, when by so doing, an unintended contrast is suggested.

FIRST BASIS. — The leading idea of a new thought requires emphasis. This is the most important of all rules, and is the most easily understood. It is undoubtedly true that the leading idea of a new thought should be emphatic; but how to select the leading idea, and how to tell whether the thought is new or not, requires close study of weeks, if not months; and this can be accomplished only by careful work in the application of the remaining rules. Several rules may apply to the same word, but it will not be found that an affirmative and negative rule conflict. Sometimes two or more negative rules will warn a person to let the word alone, but it will not occur that the affirmative rule directs the emphasis while the negative rule forbids it.

Here is a selection that will be grouped and marked, and it is hoped this will, by careful study, give sufficient information on this basis.

A *poor* old king | with *sorrow* for my crown |
 Throned upon *straw*, | and mantled with the *wind* |
 For pity my own tears have made me *blind* |
 That I might never see my *children's* frown; |
 And may be *madness*, | like a friend has thrown
 A folded fillet over my dark *mind*, |
 So that unkindly speech may *sound* for kind; |
 Albeit, I *know* not; | I am *childish* grown, |
 And have not gold to *purchase* wit withal, |
 I, that once maintained *most* royal state, |
 A very *bankrupt* now, | that may not call
 My *child*, my child! *all* beggared; | save in *tears*,
 Wherewith I *daily* weep an old man's fate; |
 Foolish and blind, and *overcome* with years.

Take the following psalms, group them and find the leading idea in each group: Ps. 1, 8, 46, 119.

SECOND BASIS. — *Important words in a new thought require emphasis.* It must not be forgotten that the Second Basis can never be applied until after the first has been used. It will therefore be necessary always to find the leading idea, and if in a group it appears that there is another that is important, THAT may then be marked as emphatic under the second basis. The life of the thought must be in the leading idea. Man should not excuse his inability to find the leading idea, by saying that two words are of equal importance. There can be only one head of a family, and there can be but one leading idea in a thought.

The high purposes of art are best served by not over-emphasizing. When the leading idea is found, a certain confidence comes to the reader that makes expression easy, and all other words in the group seem to follow in the train of meaning. But it does happen that words are of equal weight, but they rather belong to two groups than one; and at times in the same group more than one word

has emphasis, though one is the leading idea and the other is secondary. Only in extreme cases does another word need emphasis besides the leading idea; at times it may be difficult to tell the leading idea from the secondary, as they seem to be nearly on a level.

Take the fifth group in the former selection.

In pity my own tears have made me blind.

Mark the word *blind* as the leading idea. At the same time it is apparent that the word *pity* is entitled to recognition; it is not the leading idea and it does not form a group by itself.

In the ninth group of the same selection:—

So that unkindly speech may sound for kind,

the last word is entitled to emphasis under the rule of contrast, but the word *sound* bears the burden of the thought. *Kind* is entitled to secondary emphasis under this rule.

Take this line:—

“Burned Marmion’s swarthy cheek like fire.” Fire is the leading thought and is made so under the first basis, and is sustained by the rule of comparison, as cheek is compared to fire. Burned is entitled to secondary emphasis, and if fire were not present would be the leading idea.

§ 105. Rule 1. — The participant is always emphatic when first presented.

All language, all literature, all history, all life, consist only of participant, place, time and transaction. No matter what other words or terms are added, they are easily reduced to the four primary thoughts. *Details* are sometimes given, but they are details of one or more of those primary thoughts. Qualifying words are used, but they always qualify these primary thoughts.

The participant is always the person, thing or quality, which acts or is acted upon, or participates in an action or state of being. A noun may be a participant, as “Rome conquered the world;” in which case Rome and world are both participants and conquered is the transaction. In the

sentence "Cesar lived in Rome," Cesar is the *participant*, lived is the *transaction*, and Rome is the *place*.

Rule 2. — The Place is always emphatic when first presented.

Any words that suggest the place where the participant is, or the transaction occurs, is of course a word of place.

Rule 3. — The Time is always emphatic when first presented.

Many words may suggest time; and the participant, place and transaction are as apt to do it as other words.

"Maud Muller, on a summer's day,
Raked the meadow, sweet with hay."

"Raked the meadow" is a statement of transaction and place, but they also suggest time as being in the summer and the day-time.

Rule 4. — The Transaction is always emphatic when first separately presented.

The selection of the transaction word is often a matter of great difficulty; but in this, as in all the primary thought-words, if there is a doubt as to which of the four primary thought-words should take the emphasis, it is not so material, just so there is a certainty that the word belongs to one of the four.

Transactions are often found in nouns; and there we do not so much expect to find them. They may appear in other parts of speech also.

In the line — Presently my soul grew stronger — the last two words suggest the transaction.

In the line — There was a sound of revelry by night, the words "sound of revelry" form a compound thought, presenting transaction.

Rule 5. — Contrast. A word used to establish a contrast is necessarily emphatic.

There can be no contrast until there is something to be contrasted with. The first term of a contrast does not always appear first in the reading; for both prose and poetry often turn sentences around, and the construction is as irregular as the long Latin sentences.

The first term of the contrast is not emphatic under the rule of contrast but may be so under some other rule.

Explanations of the rule:

The first term of a contrast cannot be emphatic under the rule of contrast; but may be under other rules, if they apply. The second term of the contrast is generally that which is the newer of the two terms.

Though," "although" and the like words which introduce an admitted fact are emphatic by reason of their contrast with the fact admitted.

Take the illustration:

First lady: "How very warm it is!"

Second lady: "It is a beautiful day, although it is warm."

In this last sentence there are two groups. In the last one — although it is warm, the word *although* is emphatic under this rule. "It is warm" is the first term of the contrast, under the principle that the first term is not the newer of the two; *although* is the newer of the two, though it comes first.

An illustration of this fact is found in our morning service. "To the Lord belong mercies and forgivenesses, though we have rebelled against Him." This last part is a group by itself; "we have sinned against thee" is not new, but the fact is understood and God has mercies and forgivenesses, though we have sinned against Him. Though is the word that sets out this fact, and is entitled to emphasis.

Let the student take the speech on Mercy in the Merchant of Venice, Ps. 19, Is. 35, Matt. 6, 24-34, and search for emphasis under this rule.

Rule 6. — Comparison. A word used to establish a comparison is emphatic:

The rule of comparison takes precedence of all other rules. This rule is not the same as the comparative degree of an adjective where one thing is made better than another, but simply means the establishing of a likeness be-

tween two things. Remember the term applies the likening of one thing to another.

“In tones that float upon the air
As soft as song, as pure as prayer.”

In the group “as soft as *song*,” the word soft is not the emphatic word, because the tones are not compared to softness; but they are compared to song which establishes the comparison. In the last group “as pure as *prayer*,” the tones are not compared to purity, but the purity of the tones is compared to prayer.

“And her step was light and *airy*
As the tripping of a *fairy*.”

The step of Magdalen is compared not to the tripping, but to the kind of tripping which is associated with the idea of fairy; therefore the word *fairy* establishes the comparison.

“Shall fold their tents like *Arabs*
And as *silently* steal away.”

The action of folding tents is compared to the custom of the Arabs; here *Arabs* is used to establish the comparison. The word *silently* establishes a comparison between the stillness with which the cares of the day are disposed of, and the stealthiness of the Arabs in moving away.

“And He showed me a pure river of water of life, clear as crystal.” The pure river of water of life is not compared to clearness but is compared to *crystal*. Clear is involved in crystal, as crystals are always clear.

Study the above examples, and also “Money Musk.”

Rule 7. — Antithesis. A word used to suggest a meaning different from itself is necessarily emphatic.

This rule has no equal for power of expression. An antithesis is not always a contrast. The word antithesis is a larger term and includes not only all contrasts, but every-

thing which is set apart from another. The term *unexpressed* refers to what has been uttered up to the time when the word, which received emphasis under this rule, is reached. The antithesis of an emphatic word may follow close after it, but it is treated as unexpressed because at the time it was suggested, or its approach heralded, it had not been given utterance. Sometimes when the second term of a contrast is to be heralded, the first term received emphasis under the rule of antithesis.

This sentence expresses strong antithesis: "You think I will weep." By a strong inflection on weep something more terrible is suggested. "You think I will *weep*: no, I will not *weep*." A compound rising glide on the second weep suggests still more strongly that something worse than weeping is to follow. "I have full cause for weeping; but this heart shall burst into a hundred thousand flaws ere I will weep. Oh, God! I shall go mad!" The antithesis now suggested appears on the word *mad*.

When in a company you say *Edward Brown*, at once attention is called to the Browns of a different Christian name.

Rule 8. — Specification. A word used to specify a part or detail is necessarily emphatic.

This rule is of more than ordinary value. It enables us to deal with the separation of a part from that which contains the part.

"There is nothing in the world so beautiful as *flowers*; the *rose* is loved for its beauty; the lily for its modesty; the *pink* for its fragrance, and all have some special quality of delight." Flower is the leading idea of its own group; and the groups which follow each kind of flower received as much emphasis as the general term. These details show conclusively the value and use of this rule.

Rule 9. — Qualifying Words. A qualifying word, intended to strengthen an assertion, is emphatic when the primary word is involved or omitted.

All literature has participant, place, time and transaction with their details and qualifying words. Last lesson treated details; this one has the qualifying word.

“Toll for the brave.” In this sentence “sailors” is omitted, and brave is the qualifying word and takes the emphasis.

Rule 10. — Rule of Denial. A negation, used to deny an affirmative expressed or understood in the context, is emphatic.

The habit of emphasizing a negative when the sense does not require it is too common. An affirmative must be in the mind or a negative would not naturally receive attention.

A negative is often so absorbed in the thought that it has no specific attention called to it. Hence we must be careful not to emphasize a negative simply because there is one present.

This will come out more fully in the discussion of compound thought.

All words which are accompanied by negative prefixes, require emphasis on the negative part when the affirmative idea of the same thought is present.

Illustrations:— It seems to be a *pleasant* day; but when I arose this morning I thought it was going to be *unpleasant*. I thought Judge Clark to be a most *righteous* man; but in deciding that case he gave a most *unrighteous* decision.

Rule 11. — Compound Thought. When the emphasis falls upon a compound thought the last word of the thought is emphatic.

This rule does not put emphasis on a compound thought; some other rule must do that. But when that is the case this rule puts it on the last word of the thought.

A compound thought stands in the place of a single word and must be treated as such. It is not always easy to tell what is a compound thought; but mistakes on this account are not likely to occur in the emphasis. These divisions may help:

1. Every proper name is a compound thought.
2. Every title is a compound thought.
3. Every numerical expression is a compound thought.
4. Every expression that gives the measure, size, quality or kind of any person or thing is a compound thought.
5. Every exclamation is a compound thought.
6. Every collection of words presenting a singleness of idea is a compound thought.

When any one of the constituent parts of a compound thought is antithetical the thought separates into its elements.

It makes no difference how many parts there may be to a name; the emphasis is reserved for the last word.

Henry Jones; J. Fred Williams; John C. Calhoun; Mark Anthony.

Titles are all treated as compound thoughts, and it makes no difference how long they are nor the importance of the words.

Titles may be applied to places and things. A boat has a name: The City of *Boston*; the City of *Buffalo*. The emphasis is on the last word. You say the River *Nile* or the Nile *River*.

Numerical expressions and the division that treats of measure, size, etc., have no real difficulties. The emphasis always goes to the end unless the thought is broken up by something that is antithetical.

Exclamations are generally understood, as "get out," "shut up." A good exclamation should end with a strong word; the rule of compound thought agrees with this view. When an exclamation closes with a word notably weak, the emphasis is placed as near the end as possible, as "will no one *help* me?"

The sixth division has some difficulties, but a careful study will repay anyone. The "dawn of day" is put for morning and it is a compound thought and day takes the emphasis.

Examples:—“The rise and fall of the Roman *Empire*,” “Lord of *lords*,” “From pole to *pole*,” “The Lamb of *God*.”

Every verb followed by a preposition so closely allied as to be used together, is treated as a compound thought.

Examples:—“He ran *off*,” The merchant casts *up* his accounts;” “The boy ran *in*,” “He has gone *around*.”

Principle: *Every negative which is not used to deny an affirmation expressed or understood, unites with the word which it qualifies, the latter taking the emphasis if the thought is emphatic.* “That will never *do*,” “I am not *going*.”

Careful study will be needed in this case; this is true of the whole subject of compound thought. Ever keep in mind the affirmative must be at hand either expressed or understood before a negative has its denying power.

Rule 12.—Compound Words. When the emphasis falls upon a compound word the accented part is emphatic.

No one should confound a compound thought with a compound word. Compound words are not always emphatic; this rule applies only when they are entitled to emphasis. Find compound words, and learn to know which part takes the emphasis. The parts composing a compound word were formerly separate words; but by frequent use in the same sense have at last been connected by hyphens, and by and by they will become single words, the hyphens being omitted. For the purpose of emphasis they are treated as single words.

Soul-stirring, short-sightedness, gum-drop, far-seeing, barber-shop, self-conceited.

Rule 13.—Imitative Modulation. A word used in imitative modulation may be emphatic.

The rule simply suggests that the word may be used for emphasis; and it applies when the word is in accord with the emphasis. It does not imply *imitation* in the voice; it is merely a modulation which suggests the meaning of the word.

Thus in "The river glides along," the reader may give the voice a smoother action on "glides" than on the other words; at the same time prolonging the vowel "i".

One must employ discretion in the use of this rule. This rule often applies to words which are involved; they are removed from their involved state for the sake of making them emphatic under this rule. This rule or action will give special significance to a word and have a beautiful effect when used skillfully and not too frequently.

This rule applies oftener to verbs than to any other part of speech, but will be found in all.

Rule 14. — Emphatic Repetitions. A repeated word or idea may be emphatic at the discretion of the reader.

Emphatic repetitions are treated as not involved.

The rule is simple and plain when it is applied to the repetition of the same word, as "I *never* would lay down my arms, *never*, NEVER, NEVER."

The trouble begins when the same idea is repeated in different words. It is largely a matter of discretion on the part of a reader or speaker; but good judgment is required. When the expression is energetic this rule may be used; but if it is mild the expression can be treated as involved.

Rule 15. — Kindred Thought. When two or more words are used to express a kindred thought; any one of them may be selected for emphasis.

When the expression is very strong all the words may be emphasized. But in the ordinary use of words not all are so employed, and then discretion must be used to find the word. These thoughts referred to need not be synonymous, but only kindred.

She was a fair and beautiful girl. Fair and beautiful might both be emphasized, but as beautiful is the stronger, let it be used for emphasis.

Few and *short* were the prayers we said. Short is stronger than few, and is entitled to emphasis.

When more than one word in a series of kindred thoughts is made emphatic, it is generally done under the principle of emphatic repetition.

Rule 16. — Introductory Words. Conjunctions and other introductory words, which mark a sudden turn in the thought, or introduce a new idea of the highest importance, may at the discretion of the reader receive emphasis.

It is very common, and almost always proper, where any word, however small, introduces a new or important idea, or marks a sudden turn in the thought, to make a slight pause after the word. This is about the only way these short words can be given prominence, although strong compound inflections or inflectional waves, develop considerable meaning. Undue prominence should not be given small words; but if the thought which is coming is of great importance, as if the climax of a long train of thought, it would be proper to put all the emphasis possible on it. The same rule holds where the thought suddenly turns.

Ellipse is the name of the pause given after an introductory word; in such a pause the real orator indicates the importance of what is coming by some gesture, facial expression or an attitude.

Rule 17. — Involved Words. Words involved in the context, occasion, circumstances, or general understanding, do not require emphasis, unless removed from their involved state.

The meaning of the word has its force here; it means to roll into or be enveloped in a thing — to belong to it, or to be a part of it.

A word that is involved in the context can be affected by a part of the selection that precedes it, no matter how far away the affecting word may be; but a word cannot be involved in a word that follows, if it is beyond the next immediate thought.

It is safe to follow this direction: Whenever the verb or participle describes the action of the noun, or its equivalent, and the action so described is one we would ordinarily expect, the verb or participle so used is involved in the noun.

Rule 18. — Expletives. A group that is expletive cannot contain an emphatic word.

Expletive means superfluous, or filling up. This term, as used here, does not merely apply to expressions like: as it were, so to speak, and the like, but to groups in any selection where the object is to fill up or to round out the sentences.

“Maud Muller on a summer’s day,
Raked the meadow, sweet with hay.”

The expression “sweet with hay” is expletive, and illustrates the statement that where an entire group is involved it is treated as an expletive.

Rule 19. — Rule of Small Words. Words that merely fill in the general thought are regarded as small words, and are not emphatic.

The word “general” is to be distinguished from the word “specific.” The latter gives occasion for applying emphasis in language, while the former includes all words about which people would not enter into discussion. Thus all little words and many others which merely carry on the thought are disposed of. And in analyzing, after the group is found, the best way to proceed is to find the involved words and the small words and dispose of them first.

The value of this knowledge is considerable, as every reader or speaker should learn to pass over without undue recognition all words that merely carry on the general thought. This does not mean that articulation is to be poor, or pronunciation faulty, but it is merely pedantic in such instances, and they are many, for full and elaborate utterance on the unimportant words. Go over them easily and smoothly; for where important words have their due right, the unimportant can easily be supplied by the hearer without mistakes.

Rule 20. — Unintended Contrast or False Antithesis. A word must not be emphasized when by so doing an unintended contrast is suggested.

An unintended contrast is sometimes called a false antithesis. A false antithesis makes an idea prominent con-

trary to the intention of the author. This generally occurs upon words that are closely involved, or well understood, without any special attention being called to them.

In the line — “Not a sound was heard” we associate hearing with sound as that is the way we know sound. To say “Not a sound was *heard*,” would suggest a false antithesis as if sound might be discovered by some other sense.

By a little attention the reader will see that this rule has a far-reaching application; but one must be careful lest it betray him into fear and thus into an improper use of all the rules.

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CONTENTS

	PAGE
EXEGESIS OF 1 COR. 7, 12-17. By Prof. George H. Schodde, Ph. D., Columbus, Ohio	257
INDEPENDENT MOVEMENTS IN THE CATHOLIC CHURCH. By Prof. George H. Schodde, Ph. D., Columbus, Ohio.	262
A LITURGICAL AWAKENING. By Rev. J. E. Kieffer, A. B., Charleston, W. Va.	277
ELOCUTION FOR PREACHERS AND PUBLIC SPEAKERS By Rev. E. G. Tressel, A. M., B. E. O., Columbus, Ohio	291
COMMITTEE REPORT.	295
WAS THE FIRST MAN A SAVAGE? By Rev. P. A. Peter, Verona, Ohio.	298
NOTES AND NEWS. By Prof. George H. Schodde, Ph. D., Columbus, Ohio	304

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EXEGESIS OF I COR. 7, 12-17.

BY PROF. GEO. H. SCHODDE, Ph. D., COLUMBUS, O.

INTRODUCTORY.—The epistles of St. Paul to the Corinthian congregation are in many respects very unique documents. They are devoted almost entirely to the correction of abuses that still existed to an alarming extent in the otherwise promising congregation, all of which were the natural outgrowth of the cosmopolitan life in the new Grecian metropolis. Paul did not have primarily a thetical purpose in view, as he had in writing Romans, when he proposed to discuss the central doctrine of justification by faith, probably with little direct reference to the conditions that were peculiar to the Roman congregation, but rather as the cardinal truth of Christian teachings; or as he had in Galatians, when with the defense of the leading doctrine he taught he was also called upon to defend his apostolic calling and dignity that justified him in his peculiar teachings. Corinthians are intensely practical letters, but while directed against abuses are anything but purely negative in purpose. In fact they are rich in dogmatical contents, although the occasion for the positive utterance of the apostle is in nearly every case some error of faith or life in the Corinthian congregation. In I Cor. 15 sqq. we have the grandest exposition on record of the resurrection of the dead and the fullest development of this doctrine, yet this was called forth by the denial of the resurrection by some of the Corinthians, cf. I Cor. 15. 12. Again we have in I Cor., chapters 10 and 12, the most complete exposition of

the purpose and proper use of the Lord's Supper, which too were called forth by the abuse in its celebration current among the Corinthians, cf. I Cor. 11, 20. In these letters the great principles of Christianity are developed in their direct bearings on congregational and to a certain extent also individual Christian life, and for this reason these writings could be called "Congregational Epistles," just as readily as we call Timothy and Titus "the Pastoral Epistles." In the nature of the case we can then expect throughout these letters discussions of peculiar troubles and problems that would be liable to vex and perplex a metropolitan congregation in the second largest city of the Roman empire, a great commercial centre, where Orient and Occident met, each to contribute its share to the sins and follies of society. Casual questions, both doctrinal and practical, will quite naturally be found in these two Pauline letters.

EXPOSITION.—*In general.* The section under discussion now, viz.: I Cor. 7, 12-17, is one of the most important and in some respects one of the most intricate of these pericopes. The whole chapter of which it constitutes a part, treats of the marriage relation both thetically and practically. The whole trend of the chapter seems to be an advice or admonition of the apostle against marriage. Several of his statements are especially strong, as in v. 1 and v. 27, and especially the culminating and concluding thought in v. 38, interspersed with such indirect encouragements to non-marriage as the reference to his own celibate state in v. 7 as a model for others. The apostle apparently allows marriage only as the lesser of two evils, cf. v. 2, and seems to regard the celibate state as an ideal condition for the development of the higher Christian life, to which the married life is a hindrance, cf. vs. 32-34. That, however, these statements are not to be understood absolutely, but relatively, is already clear from the principle of the analogy of the Scriptures, or the analogy of faith, where the married estate is held out as a relation that has even the express command of God and is pleasing in His sight, and a state which Christianity not only has not annulled, but has even

sanctified. It would also be contrary to Paul's own teaching elsewhere, so that we must conclude that these exhortations are meant only to be understood relatively and that under existing circumstances in Corinth, Paul would advise rather to celibacy in preference to marriage, cf. 5, 26. This leaves it still an open question whether ideally the former state is not more conducive to the development of absolute devotion to God's work than the latter, so that, ideally, at least, the Roman Catholics would have here, as they assert, some ground for their demand that their priests shall remain unmarried. Then, too, the connection plainly shows that v. 38 is not a general principle but specifically the conclusion of the peculiar cases cited in vs. 36 and 37. However difficult the interpretation of these two verses may be, especially as to the subject of both, and to the meanings of the various statements made concerning the virgins, certain it is that marriage and non-marriage are here spoken of only under certain conditions. (Cf. Weizsaecker's translation).

In particular. V. 12. At the very outset of our section, in which the general discouragement of marriage common to the chapter is not a marked feature, a difficulty at once presents itself in the statement of the apostle that what he is about to say comes not from the Lord, but himself. "But to the rest say I, not the Lord." This appeal to his own authority even in contrast to that of the Lord, is found elsewhere also in this chapter, although not in so sharp an antithesis; cf., vs. 6, 17, and especially 25 and 40. What does the apostle mean by these strange statements? Does he wish merely to give *advice*, without divine authority, which the Corinthians may accept or reject as they please? What the purpose of the apostle is, is made clear by the connection, especially by a comparison of v. 10 and v. 12. The substance of the former verse, namely, that a husband shall not divorce his wife, is a direct command of Christ, who had spoken explicitly and emphatically on this subject over against the loose customs of the Jews, cf. Matt. 5, 32 and 19, 4, 5. Mark 10, 12. The fact that he omits

the one exception to the rule that marriage cannot be broken, as given by Christ, is readily understood from the circumstances of the case, and because it was a *rule* that Paul wanted to give here. For the further command in v. 12 Paul could not quote any *ipsissima verba* of the Savior, but he could appeal to his own enlightened mind and heart, which he was distinctly conscious of being under the direction of the Spirit, as he himself says, v. 40, where the *δοξῶ* expresses a personal conviction. The difference between a command of Christ and one of St. Paul in this connection is thus more formal than real. Both are divine, the one spoken through the mouth of the Savior, the other through the Paraclete or Representative of the Savior. The fact that they are contrasted here is probably owing to historical causes. As we know from the account of the church father Papias, as quoted by the church historian Eusebius, there were current at an early date in the Church, long before our written Gospels were penned, collections of the "Sayings of the Lord," and the original Aramaic of the Gospel of Matthew were such "Logia Jesu" so that the term was really a technical expression, and conveyed a distinct thought to the mind of the readers. The importance of this distinction has passed away, and practically, the authoritative importance of both kinds of commands is for us the same.

The statements made in v. 12 show that the apostle has in mind in this place so-called "mixed marriages," i. e. where one of the contracting parties is a Christian and the other a heathen. This, in turn, shows that in the preceding verse he had addressed himself exclusively to Christians. In our verse he lays down the principle that the fact that one is a Christian and the other not, is not a ground for separation. In fact, it is the teaching of the apostle throughout this chapter, directly, cf. v. 18 sqq., and indirectly, that the fact that a person becomes a Christian does not change his relation whatever to purely secular institutions and arrangements. V. 12 is an application of this general rule and principle. As far as the believing party is concerned he shall remain perfectly willing to maintain this

relation, in case that the non-believer is also willing. The fact that the woman's consent as well as the man's is mentioned is based upon the laws of both Rome and Greece, which made divorce possible not only for the man but also for the woman. Even the Jewish customs had become lax in this regard. The reason assigned for the maintenance of this marriage relation in v. 4 is noteworthy and difficult of interpretation. The word here used *ἀγιάζω* or sanctify, is extensively used in the New Testament, but must have a peculiar meaning here. Just what that meaning is seems to be indicated by the context, especially the end of v. 14 and v. 16. It evidently seems to indicate that by maintaining such a relation, the unbelieving party comes under the influence of the blessings which the believing party has, and thus indirectly participates in those blessings. The fact that the children are not profane, but are *ἅγια* or holy, which is here, as seen by the *ἄρα*, an acknowledged and recognized truth, as a result of such relation, is the ground for believing that the unbelieving husband or wife will be similarly blessed. Just what, however, the holiness of the children is, the apostle does not say, but the fact that in v. 16 the severance of such marriage bond is justified on the ground that its maintenance need not necessarily bring with it the salvation of the unbelieving party, evidently goes to show that this "holiness" is to indicate their being brought under the influence of the grace and faith that abound in the heart and life of the believer, and that may eventually result in being the instrument to bring the unbelieving husband or wife to faith, as this had been repeatedly seen in the case of children. The fact that this holiness is made conditional upon the relationship and connection with the believing father or mother and not upon baptism, is peculiar and may be another proof of what is known to be the fact from other sources, namely, the lack of evidence that in the earliest period of the Church infant baptism was the general custom. However blessed the maintenance of such mixed marriages may be, the apostle does not insist that they must be observed under all circum-

stances, cf. v. 15 end. This on account of the Christian principle of peace in general, and, v. 16, because of the uncertainty that a real blessing will result.

Another very interesting problem in this connection is the claim based on v. 15, that the Scriptures furnish not one but two grounds for divorce, namely, the second one being wilful desertion. This verse does not justify this claim, because it speaks only of the peculiar circumstances as they exist between an unbelieving and a believing party, and is accordingly not a general rule or principle applicable any and everywhere. Then this verse merely negatively states that in case of the desertion by the unbelieving party, the believing party is no longer bound to consider himself in the bondage of marriage to the other. The commands Matt 5, 32; 19, 9, still stand as solely binding in this case. The question of remarriage is here not touched upon, although in v. 39 under other circumstances this permission is explicitly given.

INDEPENDENT MOVEMENTS IN THE CATHOLIC CHURCH.*

BY PROF. GEO. H. SCHODDE, Ph. D., COLUMBUS, O.

"Es wetterleuchtet stark in der romischen Kirche."
With these characteristic words a prominent writer begins a survey of "Liberal Catholicism" in the *Evangel. Lutherische Kirchenzeitung* of Leipzig, No. 3 sqq., and thereby draws attention to those remarkable agitations that are developing noteworthy strength and vigor in so many sections of the Church of Rome and are all expressions of the inter-ecclesiastical dissatisfaction within the rank and file of the Church, both clergy and laity, against the trends and tendencies that prevail in the higher councils of the Church and in the policy of the Vatican and the hierarchy. We hear of the "Away from Rome" propaganda in the Ger-

*Lecture delivered at Rye Beach, O., and published by vote of the Association.

man provinces of the Austrian Empire, that has brought perhaps thirty thousand Roman Catholics into the Protestant and Old Catholic churches; of the "Former Priests" agitation in the Church of France, that has driven, according to the claims of its leader, the Abbe Bourrier, half a thousand worthy young and active priests out of the Church that has educated them; of the Biblical movement also in France, which is headed by high ecclesiastics and by learned savants of the Church of Rome, and especially the good scholar Loisy, and which demands a thorough reformation in the spirit and methods of education of the priests of the Church, insisting chiefly upon a *modus vivendi* with modern Biblical research and its results; of the "Reform Catholicism" or the "Liberal Catholicism," that is making itself felt particularly in Germany, and of which the lately deceased Professor Kraus, of the University of Freiburg i. B., was the leader, and which insists that the "Political Catholicism" now in supreme command of the governing circles of the Church shall give way to a "spiritual" or a "religious" Catholicism that recognizes the principle of the Founder of Christianity, when he declares that this kingdom is not of this world; of "Americanism," by which rather vague term is summarized all those ideas and ideals that come to the front in Roman Catholic Church life that are independent in character and are inclined to hesitate in adhering strictly and stringently to the principles of blind obedience to the behests of ecclesiastical authorities and believe that even a Roman Catholic is allowed to do a little thinking of his own.

All of these movements, which are not only the most interesting and instructive, but also the most characteristic phenomena in modern Roman Catholicism, are not absolutely but only relatively new, being such indeed in form and in degree, but not in essence and in substance. There never was a period in the history of the Roman Catholic church in which its fundamental principle and cardinal and central thought, namely that of absolute submission to the hierarchy, high and low, has not found opponents. In the

Roman Catholic system of dogma and doctrine, the Church is the leading article and conditions the character and the contents of the other articles; so that obedience to the Church becomes the first and highest virtue of the faithful. At all times there have been those who have dissented from this principle, and this dissent has found its expression in the Middle Ages in such movements as the Waldensian, in later times in the Protestant Reformation, and still later in the Jansenites, at Port Royal, and in our own day in Old Catholicism. The causes that called these and similar movements into existence differed according to place, time and occasion, but they all agree in the one thing, that they antagonize hierarchial tyranny. In nearly all cases they further agree in this that they were not originally directed against the Roman Catholic Church itself, but were officially and honestly through agitations seeking to reform the Church from within, their advocates hoping that the rule of *posse tolerari*, by virtue of which the Roman Catholic Church understands so well to adapt herself to a countless variety of conditions and circumstances, would be applied also to them and admit their programme and teachings. Only then when the Church authorities recognized in such movements an irreconcilable conflict with the principle of ecclesiastical control, the *sine qua non* of fidelity to the Church, were the innovator crowded out of the Church. This was true even of the Protestant Reformation. Nothing was farther from Luther's intention than to organize a new Church. His work proposed to be and in reality was only a re-formation, although, contrary to his original idea, this process took place not within but outside of and against the Church organization of his day.

These facts and principles are also clearly distinguishable in these various independent movements within the pale of the Roman Catholic Church of to-day, which it will be best to consider separately, as there is virtually little or no casual connection between them. Naturally we would expect that Germany would be headquarters for such agitation. The finest scholarship that the Roman Catholic

Church can boast of is certainly found in the Fatherland, where there are good Catholic theological faculties at the Universities at Bonn, Breslau, Tübingen, Munich, Würzburg, Freiburg, to which list that at Strassburg has recently been added. In certain departments, notably Church history of the earliest period, and kindred branches in which the dogmatical predilections of the investigator is a factor of lesser importance in determining the methods and results of scholastic research, Catholic scholars have been doing work that is recognized by Protestant savants also as excellent and learned. But in most departments, not only of theology but also many secular sciences, such as philosophy, history, the natural sciences, the Catholic scholar is hampered by the teachings of his Church and is not permitted that independence and unbiased spirit of investigation which the highest canons and the best interests of real scholarship demand. While absolute "*Voraussetzungslosigkeit*," i. e., the complete absence of any and all prejudgments in scientific investigation which modern scholarship often claims for itself, is an impossibility and every student in his researches must start from a certain "standpoint," and every student does this, no matter how much he disclaims doing so, yet in the case of the Roman Catholic scholar the restrictions and limitations of his dogmatical system are such that even in the secular sciences he cannot attain to such degree of independence that ensures to his results anythink like reliable results. It is this condition of affairs that has developed the chief inter-ecclesiastical controversy in the Catholic Church of Germany at present. It is substantially the discussion of the question whether Catholic scholarship can be really independent and can be brought into harmony with the best scientific research of the age and with modern civilization and culture in general. To this a certain number of Catholic scholars of Germany have very decidedly given the affirmative answer, but always with a certain proviso, namely on condition that the Church consent to certain modifications in its teachings and ideas; and the struggle between "Roman Catholicism" and the dominant Ultramontane

Catholicism, between "Liberal Catholicism" and the Jesuitism that controls the destinies of the Church consists in determining what these concessions on the part of the Church must be and if these concessions and changes can be made without detriment and harm to the Church. It is seen at once that this new movement is altogether different from that known as Old Catholicism, which latter, under the leadership of Doellinger, Friedrich, Reuss and others was purely negative in character, consisting substantially in the protest against the Vatican decree on the infallibility of the Pope as declared by the Council of 1870. On account of the negative attitude and the failure to offer positive evangelical elements the Old Catholic movement was still-born and flourished even outwardly only as long as the German government in the interests of its *Kulturkampf* gave it financial and official recognition. When that deplorable episode in the history of modern church life in the land of Luther was brought to a close by a surrender on the part of Bismarck, then, too, the best days of Old Catholicism were over and it has ever since, being neither fish nor flesh, become a *quantite negligible* in the factors and forces that make up modern Church history. It only survives because it has forgotten to cease breathing and is to all intents and purposes a dead issue. In accordance with this the friends of the newer movement have no words in favor of the Old Catholic propaganda, but those of criticism. Erhard, who is the present leader of the new tendency, dismissed Doellinger with the remark that the latter had spent the last years of his life in undoing the good work of his earlier years, *i. e.*, the time when he was a pronounced extreme Roman Catholic and among other things a severe critic of Luther.

The acknowledged leader of this German movement was Professor F. X. Kraus, of the Freiburg University, who died a little over a year ago. He himself, however, acknowledged that he was chiefly indebted to the Italian Antonio Rosmini, who was born in 1797 and died in 1855, who was the author of a number of works asking for a

deeper spiritualizing of the Catholic Church, and especially in a book entitled "The Five Wounds of the Church," publicly declared that the three chief evils that were destroying the Church were the temporal sovereignty of the Church, the Inquisition and Jesuitism. Notwithstanding the fact that the Jesuits filed formal charges of heresy in Rome, the commission appointed by Pius IX to examine into the case, reported in favor of Rosmini, commending his piety and zeal, and the Pope, in receiving the report exclaimed: "Thank God, who from time to time gives such men to the Church." In accordance with the ideals of Rosmini, Kraus formulated his claims to the effect that he wanted a "religious" Catholicism instead of the "Political" Catholicism that now prevails. The Church, he declares, should withdraw from secular work, and should confine her activity to the purely spiritual sphere. He recognized in the Jesuits the chief protagonists of the Political Catholicism of the day, and was unmerciful in his criticism of their history and schemes. Being by all odds the finest historical scholar in the Catholic Church not only of Germany but also of the world, his unanswerable "Spectator Letters," is the *Beilage* of the Munich *Allgemeine Zeitung*, in which he overwhelmed his antagonists with facts and lessons from history, regularly threw the Church authorities into a spasm when they appeared, but their objective and scientific character and the impossibility of answering his arguments forced the friends of the dominant trend in the Catholic Church to gnash their teeth in silence. The only way in which it was possible to punish the fearless critic was to refuse him all Church preferments, a bishopric having been offered him as a reward for his silence, but to this he refused to consent. Protestant scholars have frequently overestimated the importance of the teachings of men like Kraus. It is a mistake to look upon them in the light of "Reformers," who are preparing to come to an agreement with Protestantism. Nothing is farther from their purpose. While there can be no doubt that they have been more or less influenced by Protestant scholars and Prot-

stant theology, they are inwardly no nearer the gospel than are their Ultramontane brethren in the faith. Kraus himself was a true son of his Church and died in her faith and never purposed to do anything but cut off some of the excrescences that had attached themselves to the Church.

The same is true of the whole clan and class that advocate Reform Catholicism, even if such a rough and tumble protagonist as the former priest, Joseph Miller, of Munich, the editor of the "Renaissance," devoted to this propaganda, the second edition of whose "Reformkatholicismus" has also been put upon the Index of prohibited books. Miller's programme, too, touches only the periphery and not the kernel and substance of the Roman Catholic system. It is practically the same as "Americanism," acting merely for greater personal freedom for the individual and the nation under the Catholic Church; for a recognition and utilizing of modern progress in all the sciences, especially in theology and philosophy; particularly the emancipation from the control of scholasticism and the attainment of a *modus vivendi* with philosophies of a Descartes, Melabranche and Leibnitz, but only for the formal purpose of demonstrating the rationality of the Catholic system of doctrine. The latter, on the whole, he regards as true and does so almost a priori, even declaring that in so far as Protestantism is positive at all, even it is really Catholic. In particular he asks for the following reforms in the Catholic Church, viz.: a better education of the clergy, greater respect for the culture secured at the Universities, participation of the laity in the affairs of the Church, the Bible in the hands of the people; but as for the rest he defends even the dogma of the necessity of an infallible office of teaching in the Church as also the infallibility of the Pope.

The most sensational advocate of newer methods and manners in the Catholic Church of Germany has been Professor Schell, of Wurzburg, who has several times written books and articles maintaining that the teachings of the Catholic Church were in perfect harmony with the best canons and results of modern scholarship, but his writings

have just as often been condemned by the Congregation of the Index in Rome, and Schell, as a faithful son of the Church, has each and every time *laudabiliter se subjecit*." Hailed as a "modern Luther" when he first stepped upon the arena, he has proved a sore disappointment to sanguine observers of his meteoric flights into the higher realm of independent thought. He has even withdrawn his name from the list of contributors to the "*Zwanzigste Jahrhundert*," the most pronounced scientific organ of Reform Catholicism.

For a while at least a more promising candidate for the role of a real Reformer seemed to be Professor Albert Ehrhart, formerly of Vienna, later Kraus' successor in Freiburg, and was the leading light and only real scholar of national reputation in the new Catholic faculty at Strassburg. His famous work, entitled "*Der Katholicismus und das Zwanzigste Jahrhundert im Lichte der Kirchlichen Entwicklung der Neuzeit*," has proved to be next to Harnack's "*Wesen des Christentums*," the most popular scientific theological book of this generation, it having within the period of a little more than one year passed through twelve editions. The real purpose of this volume of more than four hundred pages is to demonstrate that it is the highest mission of the Roman Catholic Church in the twentieth century to reach an understanding with and effect a reconciliation between the Church and the civilization and culture of Modern times. The way in which this is to be effected however shows that the *Semper idem* of the Roman Church is to remain practically intact. He himself formulates the condition under the following heads: (1) The developments and condition which the Middle Ages have made to the life and worship of the Church, with the exception of the doctrinal developments, are not to be regarded as binding upon the element of to-day, which should accordingly adopt as the rallying cry, "Away from the Middle Ages." (2) An intelligent and sympathetic appreciation by the Church of the religious and ecclesiastical needs of the times, as these have sprung from the type of culture prevalent in our

day, especially from the principles of individualism and Nationalism; and hence a more spiritual type of religious life and the absence of all efforts to enforce the ways and manners in which churchly piety expresses itself in the Latin or Romance nations, upon the teutonic races; and accordingly as harmonious union between the permanent deals of the Roman Catholic Church and the interests trends and tendencies that are a reasonable outflow of the political, social and economic conditions of the day. (3) Energetic spiritual, ethical and social participation of the representatives of the Church in the departments of theology, philosophy, history, literature and art and co-operation in the spread of truly popular education. In this way the Catholicism of the new century will make itself the leading power in the thought and life of the coming nations.

The method adopted by Ehrhart in developing these ideas is chiefly the historical, and it must be acknowledged that in these chapters he expresses some severe criticisms of the Church of which he is a member, and it is these severe strictures that has caused the superficial judgment to be hastily made by Protestants that the author is really a Reformer. He openly acknowledges that intellectually and in point of scholarship the Catholic Church is the inferior of the Protestant and that there is a deep-seated mistrust of the Church especially among the educated classes and that the whole trend and spirit of modern thought and life is against the Church. His criticism of the secular policy and history of the Papacy is severe, but he considers the doctrine of the infallibility of the Pope a source of great strength and comfort to the faithful. Indeed he does not anywhere find the Church seriously at fault, least of all in her teachings; but at most and at worst in its government and wild shoots that have grown out of the healthy tree. How little he has eye or ear for the fundamental errors of Rome is seen from his judgment of Luther and the Reformation. He declares that this mighty movement of the sixteenth century essentially reduced Christendom to the state and status of the national religions of antiquity from the

heights upon which it had been enthroned by the Catholic Church; further that the Reformation placed religion into the service of selfish princes and states and that too with a boldness and brutality that would disgust the careful reader; that the Reformation is in reality the beginning of a decay of real historical Christendom; and naturally he does not forget to repeat the stale prediction, echoed and re-echoed by Romish scholars for centuries, that Protestantism is being slain in the house of its friends by its theological scholars. The most favorable judgment he passes on Protestantism is the sentiment that this system has saved enough of the essence of Christianity to be still a fountain of real religious life.

But these sentiments are enough to show how little the sanguine hopes are justified that were so enthusiastically expressed when Ehrhart's book was first published. There is nothing of a Luther in him nor in others who write like him. What they are working for is chiefly or entirely a Reformation of the Church of Errors in externals. For the great fundamental principles of the Evangelical church, the formal as well as the material, neither he nor they show any appreciation or even understanding. But even what they do want they are not to receive. A formal crusade has been inaugurated against this type of Reform Catholicism, which singularly enough is headed by the very man who originally gave his Episcopal Inspiration to the book of Ehrhart, namely Archbishop Kettler, of Rottenburg. He has issued, with all the zeal of a convert, several philippics against the innovators, and these have not failed in attaining the usual results. Ehrhart's book has not been placed on the Index, but he has been in Rome and has reached an understanding with the authorities there. As a result and a reward he has been appointed to the chair of history in the newly created Catholic theological faculty in Strassburg. This affair can accordingly be regarded as having been laid *ad acta* and Protestantism is richer by one new disappointment.

More reasons for substantial results the Protestant Church has in the case of the "Away from Rome" (Fort von Rom) movement that has for some years become a fixed and potent factor in the religious life of the German provinces of Austria, and which, according to the careful and conservative estimate of the organ of this agitation, the Vienna *Evangelische Kirchenzeitung*, has brought into the Protestant fold over twenty thousand converts and at least one-third this number into the old Catholic Communion. This is an altogether different agitation from the Liberal Catholic movement in Germany. The latter is essentially scholastic and scholarly and has never passed beyond the academic stage; the former is purely practical, and exclusively an agitation among the people, not only without priestly advice or assistance, but virtually a rebellion against the ecclesiastical authorities, but rather national and nationalistic, its first promoters recognizing in Protestantism the agency that would best subserve the interests of the German element in the polyglot constituency of the Austrian Empire, and for this reason the Protestants of Germany hesitated to give it aid or help, fearing that it was only a practical scheme under the garb of a religious movement. This is the light in which the Catholic authorities, who first proudly ignored it but latterly have inaugurated a formal crusade against it, still regard it, declaring that the Away from Rome propaganda is substantially against all religion and especially against the government and aiming at a union of the German provinces of Austria with the German Empire. However, the movement has developed splendidly and none but those who are prejudiced can fail to see in it a genuine agitation for Protestant principles. It is now purely a religious matter and entirely severed from politics or the interests of nationality.. It is a singular illustration of the irony of history that just these provinces, in which Protestantism was crushed out by the Jesuits in the days of the Counter Reformation are now flocking back to the Protestant Churches. The average annual contingent of converts is

about five thousand, and the prospects are that this will continue. The Away from Rome crusade has come to stay, and is only the most important of similar movements that to a lesser degree are making themselves felt in other Catholic countries. The best summaries of these movements are given in a series of brochures published by J. F. Lehman, of Munich, in which three hefts are devoted to Austria, one each to France, to Bohemia, to Canada, to Transylvania, to Spain and two to Italy.

There can be no denial of the fact that these Away from Rome movements, especially that in Austria, considering its spread, permanency and prospects, are more or less mysterious in their origin and development. They certainly have come as a surprise even for the Protestants. As far as can be judged it is not any particular doctrine of Evangelical Christianity that has attracted these thousands of Romanists to the Protestant fold but rather a recognition of the vast superiority in spirit and life of the Evangelical type of Christianity over the Catholic. It appears also that the inferiority of the German Catholic clergy in Austria and their neglect of the higher spiritual interests of their flock had not a little to do with this exodus from their Church. The very form which the battlecry has assumed, "Away from Rome," indicates, what is also attested by many other facts, that the repellent influences of modern Ultramontane Roman Catholicism more than the attracting forces of Protestantism were the chief factors in the movement. Of its permanency there can be no doubt, and this too is the conviction of the Romish Hierarchy as is attested by their bitter antagonism, in the interests of which they have also enlisted the state and the political governments.

The center of interest in so far as independent movements within the fold of the Catholic Church is concerned is now to be found in France. Here it is not only the hostile attitude of the government, its policy against the orders and the church schools, that is vexing and perplexing the Vatican, but still more heartache is produced by the spirit of in-

dependence that is manifesting itself in the ranks of the clergy high and low, and that is seriously endangering the historic reputation for fidelity evinced through centuries by "La fille aînée de l' Eglise," the first born daughter of the Church. This movement, too, which is confined almost exclusively to the clergy, although it has shown the evidence of power also in the conversion of whole Catholic villages to the Protestant faith, is, like that found in other Catholic lands a purely independent product, having no outward and perhaps inner connection with kindred agitations, but arising within the Church itself and called forth by the dissatisfaction with the conditions of affairs in that Church. France is in one respect good soil for such a propaganda, as the spirit of historic "Gallicanism" has not altogether been suppressed by the modern tendencies of Jesuitism. To a certain extent also Protestant theological research has had its influence on this movement, as the works even of "advanced" thinkers, such as Harnack, Wellhausen, Ritschl and others, have been diligently read by large circles of the younger priests in France.

The most interesting exhibition of this independent spirit, at least for the Protestant Church, is that of the so-called "Former Priests" (Ancient Pretres), headed by the late Abbe Bourrier. It originated several years ago among the more ambitious younger priests and demanded first and foremost a more evangelical type of teaching in the Church. As a result, these men, who in the cause they advocated evinced great courage and sacrifice, were forced out of the Church, and the publication of their reasons in the *Chretien Francais*, the excellent organ of this movement, now an influential religious weekly, are interesting portraiture of religious life. Bourrier himself has repeatedly claimed, and that too in the face of the charges that his reports are exaggerated, that the number of these "Evades," *i. e.*, those broken out of prison number six hundred men. It is no doubt the weakness of the Bourrier movement, that up to this day he has not yet effected the organization of a separate or independent church, he refusing to join either the Re-

formed or the Lutheran church of France. No doubt one reason for this is the preponderatingly negative character of the agitation. It seems to be rather dissatisfaction with Rome than satisfaction with the Gospel that has driven this army of chiefly younger priests out of the Church that educated them. For that reason scores of these "Evades" enter secular callings, and many of them have seemingly lost all and every positive Christian faith. They have lost their old foundation and not yet found a better one. The chief positive confession in which at least these men are nominally a unit, is the creed these men are technically called, has passed the six hundred line. In the *Beilage* of the Munich *Allgemeine Zeitung*, it is claimed that there are now fully one thousand of those. Exact statistics are probably impossible because only a small proportion of these, only a few dozen, have entered the ranks of the Protestant ministry or are now students in Protestant Seminaries, for this there are various reasons. It is not the purpose of Bourrier to bring his recruits into the Protestant Church, but rather to organize a National Evangelical Church of France, independent of both the great Churches. He himself has indeed been ordained by the Reformed Church, but he has since that time repeatedly declared that he would rather reform the Catholic Church than add numerical strength to the Protestant. In other words his ideal is not unlike that entertained a dozen and more years ago by the learned Jewish convert Joseph Rabinowitz in Russia. One section of these Evades takes the decided standpoint that they should unite with the Protestant Churches, either Lutheran or Reformed. The organs of this class is "*La Pierre Converti*", and is edited by the ex-priest and present Reformed pastor Corneloup, who is also the manager of the Asylum for Ex-priests in Courbeville, near Paris, where these converts find temporary quarters until otherwise provided for. Bourrier's faction, organized since 1899 as the *Société française d'Evangelisation par les Anciens Prêtres*," has a similar institution at Sèvres. The battle-cry of these men is "Evangelization of Catholicism." At times

they have complained bitterly of the coldness which the French Protestants have shown to them, but the latter seem to fear that the movement is not truly Evangelical and Protestant. It is a singular fact that in Austria too the old Protestant congregation too are most suspicious of the Away from Rome converts and that these people receive their financial and other support chiefly from Germany, especially from the Gustavus Adolphus Society and the Protestantischer Bund.

Still more significant although not so promising from the standpoint of the Church of the Gospel is the determined agitation of a large number of higher Catholic clergy and professors demanding a thorough reformation in the education and the spirit of the clergy in France. It is headed by such men as Monsignor Mignot, the Archbishop of Albi, Professor Loisy, the most learned Biblical scholar in the French Catholic Church, Le Camus, Latty and others. Nothing is farther from their purposes than a break with the Church of Rome, but they certainly do demand that the old scholastic rigorosum and mechanical drill common in the diocesan seminaries shall give way to modern methods of Philosophical and theological instruction, with a full recognition of true results of Biblical research even if these are advanced by Protestant scholars. A formal and full programme of the proposed reformer has been drawn up by Mignot, and is entitled "*La Methode de la theologie,*" and is fully discussed in the Munich Allgemeine Zeitung, 1902, No. 42, by no less an authority than Professor Rudolf Eucken. Practically the same demands are made by the Abbi Klein, in his brochure entitled "*Un renouvellement des Etudes Ecclesiastique,*" and in the Revue des clergé francais this movement has found its learned and scientific origin. Among the recent additions to this class of orators is La Duchesne, recognized as the Church historian in the Catholic Church of France.

It is more than doubtful however if this movement will have any more tangible results than the somewhat kindred Liberal Catholicism of Germany. Loisy had recently pub-

lished a new book entitled "Gospel and the Church," but this has been promptly forbidden to the clergy by a special proclamation of the Archbishop of Paris, who declared that "it undermines fundamentals of the Catholic Church." Loisy was persuaded to make a journey to Rome and has now retracted "the errors which have been deducted from my book." It is simply another case of "laudabiliter se subiecit." Indeed the ups and downs of this movement only emphasizes old teachings of Church history, namely, among others, that learned and scholastic agitations will never reform the Church; and then, too, that an inner-ecclesiastical Reformation is impossible for the Church of Rome. All these movements, which include also the "Social Democracy in Italy and the Anti-Jesuit" agitation in Spain, offer very little ground for hope for the Gospel, and Protestants act wisely in making haste slowly in bidding them welcome or exhibiting a higher interest than that of curiosity in their development. The Church of Rome never changes, and understands it in a most masterly manner to crush all manifestations of an independent spirit within her fold. In all of its affairs it proves the correctness of the statement made by a famous Protestant historian, who declared that the Hierarchy of the Roman Catholic Church is the most successful organization the world has ever produced.

A LITURGICAL AWAKENING.

BY REV. J. E. KIEFFER, A. B., CHARLESTON, W. VA.

The history of the Christian Church, in common with the history of mankind in general, is marked by periods of successive forward and backward movements. Though all in all certainly the organization of the Church, like the hands of a clock, except where by vicious hands violently forced backward, continually records a forward motion, nevertheless not all of the works behind the dial of the ecclesiastical

clock at all times move onward with clock-work precision. Some at times manifest a clogged and retarded and even a reverse action. There is action, and again reaction. There is formation, deformation and re-formation.

To single out one particular factor or moment, this periodically alternating movement of progression and retrogression is distinctly discernible also when we trace the history of Liturgics. It is especially noticeable in the Church of the Reformation. Not that we would point to it with any feeling of justifiable pride, but that we may learn to profit from the fact and direct our influence and efforts in the right direction, now that the pendulum, returning from the extreme left of an unhealthy and destructive Rationalism, is once more, and at present with increasing force, moving in the right direction toward a truly evangelical appreciation and restoration of the liturgical moment of a truly evangelical worship. There has shown itself in recent years an awakened interest for the subject of Liturgics; a desire for a richer, properly constructed liturgy in Divine worship; a pronounced effort to bring forth again from the dusty shelves of oblivion, to which many of them were relegated, and restore and re-introduce the time-hallowed and evangelical liturgical forms of the Reformation and post-Reformation period. Where formerly there was aversion and a dying-out of the liturgical spirit, there are now again evident signs of renewed and vigorous life. The spirit of the times trends pro-liturgical. The truly Lutheran spirit can only approve of this tendency and movement, so long of course as it remains within and does not swing out over truly evangelical bounds. We can only hope that this movement in the right direction is not forced, but natural.

I.

OUR CHURCH IS LITURGICAL AND WHY.

The Lutheran Church is proverbially the singing Church; that is one phase and a prominent part of the liturgical element in worship. But more, she is a liturgical

Church in all which that term properly implies. We do not hesitate to say so: The Lutheran Church can rightly lay claim to the honor or confess to the charge of being liturgical. She makes that claim and offers no excuse for it. She is a liturgical Church—but in a truly evangelical sense. She is *evangelically* liturgical. She would resent, and rightly resent, the charge of Ritualism, as that is usually understood, or as applied in particular to the recent and present state of affairs in the Anglican Church, produced on the part of the so-called High Church faction. There, not the liturgical form, but the liturgical substance is so objectionable. Of that movement our Church must speak in condemnation as being unevangelical, liturgical, thoroughly so, as the Lutheran Church, as a Church, claims to be, in reality is and generally is regarded to be. Without any hesitancy, therefore, out of fear that the cry and charge of formalism, ritualism, Romanism might be raised against us, we feel free to use our efforts in support of the renewed and growing pro-liturgical tendency of our time and to urge both a more fully developed and a more consistently constructed and symmetrical liturgical Service for use in our Churches than is commonly used. To quote Dr. Schuette ("Before the Altar," p. 1): "Such unkind thrusts, however, need not disconcert anyone; they certainly fall harmlessly wherever these old-time forms are known to comprehend, to exhibit, to offer and bestow the most precious spiritual substance, and when they are believed to do this with a fulness, safety, appropriateness and beauty in every way superior to that of any modern substitute for them." And we likewise feel the *necessity* of emphasizing the importance of a general returning to and a retention of these "old time forms" as being essential to a complete Service and conducive to a better form of worship, because of the disuse in which they are kept and the little understanding of them in so many congregations. The position of our Church, which recognizes their value, and its general practice are really far from coinciding. This is frequently the result of adverse outward circumstances rather than inward antipathy. In numerous

instances, however, subsequent neglect has taken the place of former uncontrollable circumstances. The Church in our country, now well established and flourishing, no longer labors to the same degree with the external difficulties it encountered in its earlier days. The fact, however, still remains, whatever its explanation. We need not go outside, right among the congregations of our own Synod—how meager often and how mutilated again are the liturgical forms of the customary order of Service! What misconceptions frequently both of substance and sequence! What a lamentable lack of uniformity! Whether from internal or external causes, it is but right and necessary, it is time that an earnest endeavor be made to better such conditions, to help the Christian world more and more to worship “with understanding.” There has been commendable improvement, let there be still more. There is a good liturgical tendency abroad, we should not discourage, but help to further it.

But, why lay such stress upon the liturgical moment in the religious Service? Why is it so important? It involves no fundamental article of faith; it rests upon no direct command of the New Testament; the Divine Head of the Church has laid down no mixed forms. True, it cannot be argued on the ground of absolute essentiality because of an explicit and detailed Divine command, and yet it rightly constitutes a portion of a complete order of service. It does not make Christianity, but it essentially serves a purpose in making a Christian service what it ought to be. It does come within the scope of freedom and admits of variation, but that by no means makes it a thing of indifference. A thing as momentous as a Divine Service admits of no indifference. Its importance becomes evident from the place it fills and the purpose it serves in the Service.

The proper conception of a religious service includes the liturgical element. Where it is abolished or curtailed, it is done so on false grounds, and violence is done the Service. Word and Sacrament give us the full embodiment of the Christian Service. To make the Sermon, which

is the central feature, the sole essential feature is to prevent them from coming to their full rights. Their function is a double one—*sacramental* and *sacrificial*. Through them we receive something from God, we render something unto God. The Liturgy becomes an essential, a component part, not an addition to the Service, neither as a prefix nor as an appendix. The Service that is without a liturgical part we would not say is no Service, but a mutilated Service; it is incomplete. The person who is without arms or legs is still a human being, but no one would think of regarding him a model. The best, the most perfect that is possible is none too good and is what we should strive for. We, therefore, hail with delight the increasing sense and feeling in our day of the perfect propriety and desirability of a general reinstatement of a liturgical order of worship forming a complete and symmetrical whole. The aim is not to lay less stress upon the Sermon or in any way to relegate it to the background and to depreciate the dignity and force thereof, but to lay greater stress upon the legitimate and essential right of a good liturgy to a recognized place in the Service; to emphasize that it is not merely an accidental feature, but a constituent and necessary part of a complete Service. The liturgical factor is not a mere side issue and the Sermon alone essential.

It is also a mistaken idea to suppose that a well developed and well rendered Liturgy is meant simply to beautify and enhance the Service. One strong reason for the employment of Liturgies as they have been developed is that they are justified on the ground of the congregation taking active part in the Service. If during the Old Testament dispensation the congregation, not silently, but actively in conjunction with the Priests, took part in the Service, it should evidently be all the more a congregational privilege and duty in the New Testament worship; for the veil barring the laity from the Holy Place and from approach to God has been rent, granting immediate communication with the Highest. No one objects to the congregational singing of hymns. Why? Not simply because they are beau-

tiful, but because they are also appropriate. Why will not the same hold good of the confession, the chants, the responses, etc? They are introduced with a view to their appropriateness, as a means of enabling the congregation to take active part. And by no means should the beauty of a well-rendered liturgy be regarded simply as a "drawing card." Whilst it does enhance and may be legitimately enjoyed from the standpoint of art, yet that as an object for having a liturgical element is only to lower its proper estimate and worth, and is no more a good argument than that a person should attend a certain church because it has a brown stone or pressed brick front. Only then is a Service truly beautiful, when it is religiously edifying. And for that very reason our Church holds an evangelically constructed liturgical element in the Service highly beneficial: a proper liturgy rendered in the proper spirit is truly edifying.

Our Lutheran Church is liturgical, and is so, because the liturgical moment is essential to a *complete* Service, and it cherishes the treasure of liturgical materials which it rightly claims as its historical possession, because they have been thoroughly tested and historically proven.

II.

THE DECLINE AND PRESENT AWAKENING.

The Lutheran Church from the very days of the Reformation became the possessor of an organically well-developed and consistent Liturgy. Its material elements compose those "old-time forms" which combined constitute what we ever regard a model Liturgy. Its construction is determined and governed by the correct fundamental thought. It is thoroughly evangelical and intended for an evangelical Service. Not everything that can be said to be a Liturgy or a part of one could be accepted and adopted. It may be liturgical and yet far from being adaptable. It must be evangelical, with a truly evangelical basis.

There may manifest itself a deterioration, a degeneration either *in excessu*, as in the Roman Church, or *in defectu*,

as in the Reformed Church. The Liturgy of the Lutheran Church is directly traceable to, in fact is mostly taken from the Roman Mass. But here also there was a work for the men of the Reformation to do. The Roman and Evangelical Lutheran idea of a Service must not be confounded. With them the whole Service is a *sacrifice*, a propitiatory sacrifice; with us it has, and first of all, a sacramental as well as a sacrificial element. "The Roman Church erred not therein that its cult became sacrificial, but that it became solely sacrificial, and the sacramental in the Word as well as in the Sacrament itself was lost." (Kraussold—"Altargende": Intro.) The Liturgy of the Church of Rome, brought to the German people by Charlemagne, with the lapse of time was more and more corrupted. Luther then, especially in his German Mass of 1526, corrected that error, not by rejecting the Liturgy, but by restoring the Sacrament and the sacramental, without destroying the rightful sacrificial moment. He proceeded in this work of reconstruction along truly reformatory lines. With the correct underlying thought in view he separated the false from the true. He purged it of all that was of an unevangelical or irrelevant character, retaining and building up what was purely evangelical. Under the guidance of Melancthon the proper distinction between the sacramental and sacrificial factors was made and each given their proper rights and place; for "the Sacrifice by itself and without the Sacrament is groundless, the Sacrament by itself purposeless." (Kraussold.) Thus the Lutheran Church came to possess from the first a truly evangelical Liturgy.

Later then Rationalism, unevangelical to the core and opposed to almost everything truly evangelical, came into the Church, and in accordance with its false principles condemned and set about to eliminate, in the radical manner of Rationalism, everything liturgical, mutilating, yes, butchering, the Service and causing the proper conception of what a complete Service ought to be greatly to be lost sight of. Along with everything else evangelical a crushing blow was also dealt the established elements and form of worship in

“that time of the journey of the Church through the sand desert of Rationalism, of the *Aufklärung* and infidelity, which severed all connection with that which had been historically handed down and shaped, and which showed the Church door to Sacrament and Sacrifice in Divine worship. Then and there a dreadful devastation begins. Divine worship became an instruction hour, the temples became lecture halls, the pulpits lecture stands, the pastor, the preacher an orator, the altar—superfluous,” (Kraussold.) To the destructive influence of Rationalism is directly attributable a liturgical decline from which we have as yet not fully recovered. To that cause we must ascribe the fact that today in many of its congregations the old established and so appropriate forms of worship of the liturgical Lutheran Church are still in disuse—discarded, unappreciated and neglected.

The Rationalism responsible for this mutilation, whatever other forces may have aided it, has, as a living factor, had its day and died, but its works do live after it. Its influence is still felt—and we are speaking particularly of Lutheran circles; in Reformed circles the general rejection of the Liturgy was mainly due to the stand of the leaders: that everything that could be classed as belonging to the arts was not to be tolerated in the Church as being un-Christian—but fortunately the truly evangelical spirit still lives and is asserting itself again, and we are gradually recovering from the deathly blow dealt by Rationalism to the liturgical moment in our culture. Especially about the middle of the nineteenth century there began an awakening of the evangelical spirit for a fuller, richer liturgical worship in Lutheran circles, in Germany first, where Rationalism was born and bred, where it had previously reigned, and most likely first and foremost in Bavaria. Much of the credit is to be ascribed to Löhe, the founder and head of the Missionary Seminary at Neuendettelsau in Bavaria and father of the Iowa Synod in this country. Since then, and at the present time in particular, there is a decided inclination and noticeable movement toward a return to the evan-

gelical middle-ground of the Reformation period. With the general re-awakening and re-assertion of the evangelical spirit to renewed life there began to revive also a sense for a better Liturgy.

And this evangelical spirit seems to be asserting itself in general. It appears to be the general tendency of the times. It is not confining itself to Lutheran circles, but is manifesting itself also to a marked degree among the Reformed Churches. For not only is there a liturgical movement on foot in the Anglican Church, which unfortunately we cannot commend and which has been causing bitter internal dissension; for whilst it is liturgical it is not evangelical, but is advanced on Romish grounds, and is a departure from the evangelical worship of that body to the purely sacrificial of the Romanist; it is going from one *sacrificial* extreme, which it more than any other of the Calvinistic Churches had avoided, to the other. But there is also a truly evangelistic and wholesome tendency coming to light in the Reformed Churches. Just at present it is not a little commented upon in the press that the M. E. Church, hitherto possessing most meager liturgical forms, with no stability worth mentioning, and outspoken in its objection to them, is beginning to express more and more a desire for a comprehensive Liturgy.

But to return to Lutheran spheres, it is a source of gratitude that we can point to the fact that some few years ago a joint committee of the General Synod, the General Council and the United Synod of the South has produced an extensive Common Service whose "basis should be the 'common consent of the pure Lutheran liturgies of the Sixteenth Century.'" And none the less grateful are we to note that in our own Ohio Synod awakened interest has resulted in the request for a more elaborate Evening Service and that a committee has accordingly been appointed to prepare such.

Such is the evident tendency of the times,, an awakening after a long period of decline. It is a wholesome movement, and we should not restrain but help to speed its de-

velopment, and use every good influence to direct and keep it in evangelical channels. Much will naturally depend upon the pastor. His people must be instructed where necessary. They must be shown the beauties and the blessings of such a Service. They must be led to a proper appreciation and understanding of its merits. It is not a matter of "Thou shalt!" Without the knowledge and appreciation it cannot become a thing of the heart. Such worship could profit nothing. Like many other things religious, it is a matter of education.

III.

THE ADVANTAGES AND INFLUENCE OF A SOUND LITURGICAL ELEMENT IN THE SERVICE.

As the result of a revival of our Church life, there becomes more and more apparent an awakening to the need of the liturgical Service, to the advantages which its use affords. It is felt as a want of the Church. It is an ecclesiastical need, a demand of re-invigorated Church life, and not to be ascribed merely to the assertion of a general religious feeling. To satisfy that feeling is possible. A recognized deficiency calls into action the power to supply the same. And recent times have brought us something better, even if at first not much more than a desire and a growing inclination; the practical results will sooner or later follow. But to this end emphasis must be laid upon what there is really in a good liturgy, what argues for the restoration and retention of such historically developed and proven forms as belong to our Church. To lose sight of what a liturgy really contains and affords is also to lose sight of its real need, its use and purpose. We must know what it benefits, before it will really appeal to us. Since we can point to such historically developed and time-tried forms as the possession of the Church, we can point out their advantages also as the result of actual experience, they are not mere visionary theorizings; and one way of setting forth the advantages of such forms as were in general originally incorporated in the Service is to call attention to what is sacri-

ficed and lost by discarding or, by mutilation, greatly reducing them.

Whilst Word and Sacrament may be retained in their purity and full efficiency with a most meager liturgy in use, with no particular stability and development of liturgical forms, we certainly must acknowledge the advantage of all such properly constituted forms and elements as can rightly be made to surround and accompany their administration. Without them a distinct *aid to edification* is lost. As an example of this we have only to think of the use of good congregational hymns, the edifying influence which they exert. They have a recognized right to the place they occupy. How distinctly we would feel the loss and lack of something helpful to our devotion and edification were a Service to be conducted devoid of all hymn-singing! Yet there could be worship and the administration of Word and Sacrament without it. So also where an appreciative understanding of other legitimate forms and usages once obtains, a distinct lack of something advantageous is felt, when they are omitted.

Another direct loss with the lack of a well-defined liturgy is the distinctly *confessional* character which it imparts to the Service. The liturgy in itself bespeaks a certain confession. All churches alike lay claim to Word and Sacrament, their liturgies, however, if they possess any worth mentioning, are a manifest expression of what they profess and what they hold in regard to Word and Sacrament. The liturgy it uses is a living confession of the congregation, publicly repeated with each Service.

Furthermore with the abolition of systematically developed and fixed liturgical forms the cultus is deprived of the characteristic of *stability*. There is a decided gain in the fixed character of an Order of Service. The repeated use of the various original forms, as they have been systematically compiled, serves to fix more firmly ideas that otherwise would very likely remain more or less vague. The benefit of these ever recurring forms becomes quite evident, when we consider their value as a means of instruction.

In the case of the youth especially, whose religious conceptions are being formed and moulded, and who are so much in need of instruction, do they splendidly serve this purpose. Their constant recurrence serves to make an impression never to be effaced—as e. g. the *Confession*, which continually reminds us of our natural sinfulness, the *Absolution* then, of God's infinite love and mercy; and how many learn, never to forget, the *Creed* from constantly hearing and helping to repeat it in the Services. To sacrifice these forms is to sacrifice a most potent and fruitful means of instructing and grounding more firmly in the most fundamental doctrines of the Word. And so far from their becoming monotonous by constant repetition, the more they enter into the expression of the heart's devotion, the dearer we prize them; the more they become a part of our own selves, pass over into flesh and blood as it were, the more they appeal to us. Their very familiarity makes them all the more expressive. We could no more think of the stability and fixed character of a Service, which enables a whole Church, though it be scattered over the whole earth, to join in a common Service, now and in future generations the same as in ages gone by, to be argued against on the ground of monotony, than we could think of arguing monotony because the favorite and most familiar hymns of Christianity are sung over and over again. The oftener we hear them, the more we prize them. So also all the "old-time forms," they do not wear out. Time and use only hallow them.

None the less is the lack of a well composed liturgy a distinct disadvantage, because the *objective* character of the Service is more or less sacrificed. There is the greatest danger of the Service assuming a nature altogether too subjective. Where the whole formulation and the entire coloring of the Service is left to the wholly arbitrary conception and likes of each individual minister, the objective character which it should possess will inevitably be crowded into the background; it will become one-sided and over-subjective; purely personal and subjective whims will unsuspectingly crowd themselves in. Some of the prominent ideas

and truths are almost sure to be continually repeated at the evident expense and neglect of others none the less important. Some portions of the Word and certain, even fundamental doctrines are liable to be almost entirely overlooked, because every man is prone to ride his hobby and travel in a rut, and all the more so, if the Service practically consists of the Sermon alone. Against such subjectiveism a good liturgy helps to guard. Here the use of fixed Pericopes, known as Epistolary and Gospel lessons, may serve as an example. Their purpose is to bring to notice within the course of each Church year, on suitable occasions, all the principal doctrines and duties as well as the leading and necessary historical facts. They aim at covering the whole plan of salvation. A properly adapted liturgy becomes an anchor which keeps the Service from drifting into as many subjective channels as there happen to be ministrants. Had Rationalism not thrown existing liturgies overboard, leaving it free to sail away whither it would, it never would have been able to proceed with such detrimental results. It made the sermon everything, and since it especially permits of a subjective construction, into it were thrust all the errors of Rationalism. The whole Service and the religion became rationalistic, eaten up by Rationalism.

The lack of the liturgical moment in the Service means also the loss of its *popular* character. Nor is this by any means the least disadvantage. The congregation can take no real active part in the Service. It is almost completely subjected to passivity. Enforced passivity, however, helps to rob the Service of a goodly portion of its life. Where there is little or no active participation on the part of the people, there interest is inclined to lag and be lost, for the simple reason that a vital moment is wanting. If mere entertainment were the end in view, it were different, but edification is the primary object. In this the people want to have an active part. There is also an enforced poverty where response, chant or hymn is eliminated. With enforced congregational passivity and a poverty-stricken Order

of Worship we need not wonder that so frequently interest lags on the part of the congregation, or that it seeks above all a beautiful and polished oration in the house of God. Everything must be crowded into the Sermon, everything drawn from the Sermon. What the people miss in edification as the result of an enforced passivity and impoverishment of the Service, they seek to replace by demanding something additional of the Sermon; to regain by way of being entertained per the Sermon. Consequently sight is lost of the real object. Thus many sermons happen to be anything but what they ought to be—an interpretation of God's Word.

Other reasons might be added yet for the general restoration and retention of the old forms in general use before the destructive days of Rationalism. But these as the more important may here suffice. The highly developed and vigorous Christian life of our Church in its earlier days, whose Services resounded with their intonations and responses, their kyries and doxologies, their collects and creeds, with the *Te Deum*, *Magnificat* and *Benedictus*, gives sufficient evidence of the value of those liturgical forms to which it gave expression in worship. For—to present it as one of the pioneers in the re-awakening of liturgical interest has aptly done—“if it is an undeniable fact that the world is overcome more through the life of the Church and the influence of that life than on the grounds of reason, then it is especially applicable also to the ecclesiastical cultus, because in it the life of the Church first of all reveals itself. There we have, as it were, the hearth of heavenly fire, whence it is carried farther and farther, in order to manifest in all spheres and circumstances its purging power. If, however, the fire on this hearth be quenched, if the life in the cultus dies out, then also, in the same degree, the Christian life in the congregation dies away. Besides, it is known, what a powerful influence the Christian cultus formerly wielded upon the minds of even rude barbarians. Yes, the sham life which the Romish Church leads, where is it rooted more than in the cultus? Although it is little

more than a brilliant shell without a kernel, or a pretty setting with a spurious stone. In our Church it is the reverse. We have a gem of incalculable value; but the proper setting is lacking. Therefore its luster is dimmed, its value unrecognized." (Armknecht: "Die Haupt-und Neben-Gottesdienste," p. 7.)

Since then an appreciable change for the better has come about. Better conditions now prevail. Good results have been and are being achieved. But what was true then concerning the advantages and the influence upon Church life of a well-developed, truly evangelical liturgy is still true, and still more can and should be done. As we are able, we should lend this awakened and growing interest our support, give it our aid and encouragement. Our Lutheran Church can never afford to make room for any of the various modern substitutes, which, as a class, are cheap, flimsy and inadequate, at the cost and surrender of the precious liturgical treasure, sublime in sentiment and form, left as a permanent legacy to our Church by our early Lutheran fathers.

ELOCUTION FOR PREACHERS AND PUBLIC SPEAKERS.

BY REV. E. G. TRESSEL, A. M., B. E. O., COLUMBUS, OHIO.

§ 106. Methods of rendering emphasis.

One of the most common ways of producing emphasis is by making the word forcible or increasing the energy of the voice. In every earnest utterance force is properly applied to give prominence to an emphatic idea; but otherwise it tends to ranting.

A great work has been accomplished when the emphatic idea or word has been found out; but it is almost as important to set it out also by the voice. Many people know the emphatic idea or word, but by a false rendering they make some other word prominent. To emphasize properly and agreeably at the same time is *art*, and hence the methods of rendering emphasis are almost as important as the manner of finding out the emphatic idea.

The most expressive emphasis is by glides or inflections with long range to them. The following are considered the most effective, in the order in which they are named.

1. Compound glides or inflections.
2. The ellipse or pause before the word.
3. Giving time to the word itself by a prolongation of its vocal sound.
4. A sudden drop into a low pitch.

These four are the most useful and the finest way to produce emphasis; but all that are here presented have importance, and deserve close study.

Force. 1 and 2. Increasing or decreasing the prevailing force.

Study to show thyself a man. The word "man" may be made emphatic by producing it softly or with force.

Stress. Changing or intensifying the prevailing stress produces emphasis.

3. Median stress by change.

O *change*, O wondrous change!

Burst are the prison bars.

In this example the prevailing stress is *radical*, but on the italicised words it becomes *median* by change.

4. Median stress intensified.

"But all,

thou hast *all* seasons for thine own, O death."

5. Radical stress by change.

"Whence and what art thou, *execrable* shape?"

In this line the stress may be thorough or monotone, and *execrable* is emphatic by change to the *radical*.

6. Radical stress intensified.

"Be ready gods, with all your thunderbolts, *dash* him to pieces."

7. Final stress by change.

"Back to thy punishment, *false* fugitive."

8. Final stress intensified.

"Thou *slave!* thou *wretch!* thou *coward!*"

9. Compound stress by change.

"*Ecstasy!* my pulse as yours doth temperately keep time."

10. Compound stress intensified.

"*Tried* and *convicted* TRAITOR."

11. Thorough stress by change.

"O *Rome!* Rome! thou hast been a tender nurse to me."

12. Thorough stress intensified.

"*Arm! Arm!* ye heavens against these perjured kings."

13. Intermittent stress by change.

"And my soul from out this shadow that lies floating on the floor, shall be lifted — *nevermore.*"

14. Intermittent stress intensified.

"Tell me, TELL me, I *implore.*"

Quality. Changing the prevailing quality produces emphasis.

15. Asperate.

"And then I cried for *vengeance.*"

16. Guttural.

"Revenge is stamped upon my spear, and *blood's* my battle-cry."

Pitch. Raising or lowering the prevailing pitch by the discreet movement, produces emphasis.

17. High.

"Simpson came up with his free pole as ashes, and said, 'Captain, the ship is on *fire.*' Then '*fire, fire, fire,*' on shipboard."

18. Low.

"And hark the deep voices replying,

From the graves where your fathers are lying, *Swear, O swear!*"

Glides. Raising or lowering the pitch by the concrete movement, a fifth or more, produces emphasis.

19. Raising. "I *fail.*"

20. Lowering. "Yes, you *fail!*"

Time. Increasing or decreasing the prevailing time produces emphasis.

21. Increasing.

"If ye are men, *follow me.*"

22. Decreasing.

“Not among the prisoners—missing! That was all the message said.”

23. *Pause*. Every word that is emphasized by *force*, *stress*, *quality*, *pitch*, *glides*, or *time*, should be preceded and followed by a pause. The lengthening of a pause that precedes a word will of itself produce emphasis. “To be, or — *not* to be.”

These methods require careful study and diligent practice; as they are used they grow in the voice and will be used in Bible reading and sermon delivery without any special effort.

In conclusion let the subject be urged upon the attention of our ministry. The whole liturgy should not only be emphasized so as to find out the proper words for emphasis, but so that it can be rendered smoothly, with proper emphasis, intelligently, devoutly and feelingly.

Let some one send in to our next issue of the Magazine our morning liturgy, grouped and with the emphatic words marked. Then any suggestion as to the manner of rendering the same in a few specific cases will be of educating value.

THE LORD'S PRAYER GROUPED AND EMPHASIZED.

Our *Father*, | who art in heaven, | *hallowed* be Thy name; | Thy kingdom *come*, | Thy will be *done* on earth | as it is in heaven; | *give* us this day our daily bread; | and *forgive* us our trespasses | as *we* forgive those that trespass against *us*; | and lead us not into *temptation*; | but *deliver* us from evil; | for thine *is* the kingdom | and the *power* | and the glory *forever* | *and* ever. | Amen.

In the fifth petition *us* takes secondary emphasis, and is so necessary here that it is marked; and that brings out the value and importance of the comparison. First find the correct emphasis; then learn how to render it. Both are very important; but, do not render it regularly by force. Rendering is life's work, best learned by practice in the exercise of the facts and principles herein outlined.

The speaker needs to assimilate the things he needs as found in these papers, and he can be assured of better health, more ease in delivery; and on the whole better success, while he will avoid unnaturalness, inability to be heard, and unjust criticism.

The pronunciation of amen is correctly given by making the accent about even on the two syllables, and in speech to say ā-men and in singing ä-men. Give greater accent on the last syllable, if any distinction is made. Do not pronounce it, or any word as if you were afraid of it.

For the present I am done.

COMMITTEE REPORT.

The committee appointed by the First English District Synod to report concerning the advisability of adopting the "Common Service" in the new English hymnal, after holding quite a number of meetings and thoroughly discussing the question from all sides, finally resolved to report the following:

"We cannot recommend to Synod the adoption of the Common Service but instead thereof, we recommend that the following changes be made in our regular morning service, making it more complete, and bringing it into fuller harmony with the German service:

1. General Introit, or invocation: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen!"
2. Gloria Patri.
3. Exhortation with confession. (A long form, exactly as in the present hymnal, and a short form, to be translated from our German hymnal.)
4. Kyrie.
5. Absolution. (Same as in present hymnal.)
6. Gloria in Excelsis. (Or Benedic Anima Mea, or Venite Exultemus Domino, these chants to be printed in the body of the service, or hymn No. 1.)
7. Introit (not antiphon) for the day.
8. Salutation and response.
9. Collect for the day.

10. Epistle.
11. Response. (Not as at present, but conforms to that in the German hymnal, thus:
Pastor: "Sanctify us, O Lord, through Thy truth,"
Cong.: "Thy word is truth.")
12. Gradual for the day, and Halleluiah. (During Lent, instead of Hall., sing hymn No. 68.) The Graduals to be translated from the German liturgy.
13. Gospel.
14. Response. (Again, not as at present, but partly conformed to the German hymnal, thus:
Pastor: "Glory be to Thee, O Lord."
Cong.: "Praise be to Thee, O Christ.")
15. The Apostles' Creed. By Pastor and Congregation. (On Festival Days use the Nicene Creed, which is to be printed in the body of the service; and on Trinity Sunday, with a note to that effect, the Athanasian Creed, which is to be printed after the service.)
16. Hymn.
17. Sermon.
18. Salutation by the Pastor to the Congregation (the congregation standing):
Pastor: "The peace of God which passeth all understanding, keep your hearts and minds through Christ Jesus."
19. General Prayer, Special Intercessions, Suffrages and Lord's Prayer, (this prayer to be supplemented to conform to that in the German liturgy.)
20. Announcements.
21. Hymn. (During the singing of this hymn the collection shall be taken up.)
22. Benediction.
23. Response by the congregation (standing), "Amen."
 Or, the response, "The grace of our Lord and Savior Jesus Christ," etc., as in the present hymnal.

We also recommend that the Communion Service follow immediately upon the Morning Service, without being separated from it, as heretofore, by the Evening Service.

We recommend further that the Introit, Graduals and Collects be printed in the hymnal, together with the Epistles and Gospels.

With regard to the Communion Service, we recommend the following changes:

1. To insert the so-called Proper Prefaces, under the name "Special Festival Sentences," for Advent, Christmas, Passion, Easter, Ascension, Pentecost and Trinity, with the note, "Here may follow the Festival Sentence for the day, or else immediately shall follow, "Therefore with Angels and Arch-angels," etc.

2. To insert before the Exhortation the words, "If the Confessional sermon or the sermon for the day has had special reference to the Communion, this Exhortation may be omitted," and after the Exhortation the words, "Then shall the minister say, 'Glory be to Thee, O Lord Jesus Christ,' " etc.

3. To insert after the Agnus Dei:

Minister: "The peace of God be with you all."

Cong.: "Amen."

4. To insert, at the close of the response "And His mercy endureth forever," the word, "Halleluiah."

5. To omit one of the Amens in the response following the prayer of thanksgiving, "Almighty God, our Heavenly Father," etc.

The consideration of the texts of each part with all that go with the proper issue of the same, is left for action until Synod has considered the matter.

The chairman of the committee said he was willing to conform our morning service to our German; but did so with the expectation and hope that the committee would recommend the adaptation of the morning service in the Common Service to our needs and position, and then also to publish it, perhaps in our hymnal, for all who wanted it. The committee finished its work so late at night that this important point was forgotten by the chairman. It will be brought up later.

E. G. TRESSEL, *Chairman.*
W. L. SPIELMAN, *Secretary,* } *Of Committee.*

WAS THE FIRST MAN A SAVAGE?

BY REV. P. A. PETER, VERNONA, OHIO.

It is a common assertion of many skeptical and infidel writers, that the first man was a savage and that the human race slowly developed from savagery into our present civilization. This view is held not only by atheistical and agnostical evolutionists, but also by many writers, who are sometimes termed "theistic evolutionists." The latter admit the existence of a Creator of the Universe. Among them we may mention Sir John Herschel, Sir Wm. Thomson, Professors Owen, Dawson, Gray, Dr. Carpenter, and in his earlier writings, Charles Darwin.

In the *History of Civilization* by Mr. E. A. Allen, Cincinnati, 1887, we read in Vol. I., the *Prehistoric World, or Vanished Races*, p. 76: "Some writers have contended that the first condition of man was that of pleasing innocence, combined with a high degree of enlightenment, which, owing to the wickedness of mankind, he gradually lost. This ideal picture, however consonant with our wishes, must not only give way before the mass of information now at our command, but has really no foundation in reason;" — "or, at any rate, if this primitive condition of innocence and enlightenment ever existed, it must have disappeared at a period preceding the present archaeological investigations." "Nothing is plainer than that our present civilization has been developed from barbarism, as that was from savagism. We need go back but a few centuries in the history of any nation, before we find them emerging from a state of barbarism." Again we read (Vol. I., p. 77): "The early Greek and Roman writers were much nearer right when they considered primitive man to have been but a slight degree removed from the brute world." Concerning the slow progress of primitive man in culture, as shown in the paleolithic age we read (Vol. I., pp. 87. 88): "During all the long course of time supposed to be covered by the Paleolithic Age, there are but very few evidences of any improvement, as far as we can judge from the imple-

ments themselves. This is in itself a melancholy proof of the low condition of man. He had made so little advance in the scale of wisdom, he possessed so little knowledge, he was so much a creature of instinct, that, during the thousands of years demanded for this age, he made no appreciable progress." On p. 169 (Vol. I.): "It seems to us eminently fitting that God should place man here, granting to him a capacity for improvement, but bestowing upon him no gift or accomplishment, which by exertion and experience he could acquire; for labor is, and ever has been, the price of material good. So we see how necessary it is that a very extended time be given us to account for man's present advancement."

Concerning the so-called theories of "progression" and "degradation" of the human race, we read (Vol. II., pp. 64, 65): "Another question before us is the primitive state of man. Every one knows that the world of to-day is inhabited by tribes in very different stages of social enlightenment. There have been two theories to account for this fact. For convenience, they may be called the "progression" and the "degradation" theories. Those who hold to the progression theory think that the life of man on the globe has been one of progress. They think that primitive man started at the very foot of the ladder of human progress, and by the exercise of those powers implanted in him, by virtue of which he is a *man*, and not a brute, he has gradually risen from a state of abject savagism, through barbarism, to that enlightened state we call civilization. The degradation theory assumes, on the contrary, that primitive man was possessed of a certain degree of enlightenment, from which plane of primitive enlightenment some races have gone on to higher stages of civilization, while others have fallen away and have become the savage, uncivilized races of to-day." On page 71 we read: "We believe that our scholars are becoming more and more unanimous in the belief that, as regards primitive man, his starting point was the zero point of humanity; and, speaking broadly, his career through all the vast stretch of years that

have elapsed since his appearance has been one of progress. This by no means denies the fact that instances of degradation have occurred. Nations may and probably have, at times, fallen away in civilization."

Concerning the antiquity of man we read (Vol. I., p. 26): "Now, the researches of some of the most eminent men and learned divines have amply shown, that there are no data given in the Scriptures on which to base an estimate as to the antiquity of man. Happily the Christian mind no longer shrinks from the conclusions reached by the scientist: and, indeed, it is the contemplation of the stupendous periods of geological times, and the infinite greatness of the works of Creation as disclosed by Astronomy, with the extreme lowness of man's first condition as made evident by Archæology, that lend new force to the words, What is man, that thou art mindful of him?"

The author of the *History of Civilization*, Mr. E. A. Allen and his assistants, entertained very low views concerning the condition of primitive man. These writers considered the "pleasing innocence" of the first man together with his "high degree of enlightenment" as an "ideal picture," whilst the human race as a whole (*consensus gentium*), gives abundant testimony to the statement of the Bible that man was created in the image of God and nearly all the pagan myths of the Creation regard man as the creature of God. (Vide *Schaff-Herzog Encyclopedia*, Art. Man, p. 1393). As proof of this fact this work refers to the Egyptian, Babylonian and Chinese traditions. The Egyptian Book of the Dead has a song of praise to "the Divine Architect, who made the world to be the home of man, the image of the Creator." The first myths and traditions of the heathen world were derived from revealed divine truth and what was true in them was a remnant of that truth, the common inheritance the old nations brought with them from a common paternal home to other lands. The farther we go back in the history of our race the purer we find the religion of the nations to have been. In consequence of sin the old religion became more and more corrupt. The earl-

iest traditions of heathendom represented the first man as the offspring, the child of God, living in innocence and purity and not a savage, the offspring of an ape.

When the Egyptian Book of the Dead sang hymns of praise to "the Divine Architect, who made the world to be the home of man, the image of the Creator," the old Egyptians certainly did not look upon the first man "to have been but a slight degree removed from the brute world," a mere "creature of instinct," in a state of "abject savagism," at the "zero point of humanity," a creature who "started at the very foot of the ladder of human progress," as Mr. Allen would have us believe.

It is a fact of great importance that the historic knowledge, consciousness and universal traditions of the nations of the earth do not go farther back than about two or three thousand years before the birth of Christ. Would this be possible, if the human race had existed hundreds of thousands instead of six thousand years ago? This was Cuvier's argument and has never been refuted.

Even the skeptical historian Rotteck in his "Allgemeine Geschichte" (Vol. I., p. 128), when speaking of the origin of the earth and of man says that the account given us in Genesis, being the oldest historical record we have of the creation of the world and of man, will always meet with our approval and respect at the tribunal of purely scientific criticism, irrespective of our religious views on this matter.

Although affected with the spirit of skepticism and unbelief, Rotteck affirms that the origin of man as given in Genesis, is described in an intelligent and rational manner. The elementary matter of his body was taken from the earth, but the rational soul inhabiting this body, was of divine parentage, and who would deny, that we all are the descendants of the first man and of Eve, "the mother of all living," since we all possess the same nature and being, and are destined for the same end? Rotteck also quotes Herder, who shows that man was not created for a condition of savagery, but for a kind and gentle mode of life and that the great Creator, best knowing the purpose for which

He had created man, put him in the element best adapted to his nature and the mode of life he was to live.

The universal traditions of the earliest times unite in saying that instead of living in a state of abject savagery, the parents of the human race lived at first in a condition of paradisaical innocence and happiness. The common traditions of ancient nations tell us of the golden age of the world, — the age in which men lived in perfect happiness on the untilled fruits of the earth, suffered from no infirmity of body and mind, and at last passed away in sweet and gentle slumbers to wake again in a far better world than this.

What were these early traditions but parts or fragments of the revelation given in Holy Writ of the happy condition of our first parents in Eden before sin and all its train of evils entered into the world? These old traditions were remnants of the account given in Genesis of the creation of all things by the almighty power of God and there is a total want of evidence of man's antiquity longer than 6,000 years ago. The want of such evidence is certainly very significant and refutes the absurd claims of unbelieving scientists, that the antiquity of man reaches much farther back than 6,000 years. Their extravagances in calculating the age of the world are more fanciful than scientific.

Cicero speaking of the origin of man says: "This animal — prescient, complex, acute, full of memory, reason and counsel, which we call Man — has been generated by the supreme God in a most transcendent condition. For he is the only creature among all the races and descriptions of animated beings who is endued with a superior reason and thought. And what is there, I do not say in man alone, but in all heaven and earth, more divine than reason? The Deity was pleased to create and adorn man to be the chief and president of all terrestrial creatures. The human mind, being derived from Divine Reason, can be compared with nothing but the Deity Himself." (vide Rev. Hasskarl's "The Terrible Catastrophe of Biblical Deluge," p. 321).

The first man was created in the image of God and lived in a state of holy innocence before his fall, being possessed of a true and unerring knowledge of his Creator and a righteous will. In him, says Luther, "were all the senses, both internal and external, most superb, the intellect most pure and memory the best." The life he was to lead by virtue of the divine image within him was an "entirely divine" life. "From the present life he would have been eventually transferred into life entirely spiritual, angelic, without eating or drinking or other bodily activities (cf. 1 Cor. 15, 45 sq.). Into this new phase of existence he would have been transported without pain, in the midst of a sweet sleep, similar to that which God had caused to fall upon him before the creation of Eve." In Paradise "Adam did not yet, indeed, possess the perfection he was designed to attain. Not only was it alone by eating of the fruits of Paradise that he was to obtain actual immortality, and only truly immortal career; but Luther calls even his innocence 'a childish innocence,' just as he had also as yet only a 'childish glory' (*gloria puerilis*). It was still possible for him to be deceived by Satan and to fall. He still needed to be elevated, as to the glory of heaven, so also to mature manly innocence, such as the angels now possess, and as believers shall possess in the other life, i. e., to perfect innocence, from which it should be no longer possible to fall." (Vide Köstlin's *Theology of Luther*, Vol. II., pp. 341, 343).

God created man for communion with Himself, and the world and all things were made for man's well-being and happiness. The physical realm, the kingdom of nature, finds its culmination in man and with him a new, a spiritual realm, the kingdom of God, begins. The first man was made in the image, after the likeness of God, his Creator. This is the testimony of Divine Revelation and the human race as a whole is conscious of this truth. Adam did not enter into the world as an "abject savage," "a creature of instinct," "but a slight degree removed from the brute world." He was the Son of God (Luke 3, 38).

NOTES AND NEWS.

BY PROF. GEORGE H. SCHODDE, COLUMBUS, O.

I. TWO REMARKABLE DOCUMENTS FROM THE GREEK CHURCH.

The Orthodox Oriental church, by historic right enjoys the doubtful distinction of representing a stereotyped formalism in theological thought and religious life to such an extent that it is in the nature of a surprise to learn that the "Holy Synod" of Russia itself has recently given official utterance on the subject of unity with the other branches of Christendom and has defined its position on one of the great international and inter-ecclesiastical problems of the generation. The day is past when either language or nationality will prevent the spread of a question that the spirit of the times has brought into the forefront of public prominence, and even the ultra conservatism of the Orthodox church cannot "quench the spirit." The occasion for this whole matter is an appeal addressed more than a year ago by the Oecumenical Patriarch Joachim of Constantinople, and signed also by the members of his Patriarchal Synod, addressed to the Holy Synod of the Russian Church, in which the former demand of the latter to arrange for an expression and interchange of views, first between the different independent orthodox churches, for the purpose of effecting a union, and then between the Greek Catholic church and the other great churches, the Roman Catholic and the Protestant, in order, if possible to reach a *modus vivendi* with these also, and in addition and especially to reach an understanding on the subject of a uniform calendar by all the nations of christendom. But first and foremost the object should be to effect a union of the autonomic Greek churches and to do so against the dangerous spirit of the times. Then the document in question adds:

"But it is also pleasing to God and in harmony with the gospel to hear the news of the holy independent churches in reference to our present and future relation to the other two great branches of Christianity, the occiden-

tal and the Protestant churches. As is well known it is the rule in our churches constantly to offer prayer for these churches and every true Christian and believer in Christ knows himself to be bound to these churches by the bonds of a pious and heartfelt love. At the same time it is equally well known that this love is met by them with a persistent difference in doctrine and dogma. Adhering to these peculiar views they do not show any inclination to enter upon the way that leads to an evangelical union. But what man cannot do God can. Therefore we have reasons to hope that the work of attaining harmony with these divided members of the church is not an impossibility and to secure evangelical love and peace. Therefore we should first of all strive to have the obstruction to such an understanding removed, and accordingly we appeal to you our brethren to suggest ways and means by which this could be effected."

In addition the Patriarchate considers it possible that a union can be effected with the Old Catholics and asks the Holy Synod to take steps in this direction, also on the subject of the calendar.

It is only natural that the Holy Synod waited with the publication of this remarkable appeal until it had prepared its answer and accordingly we find both these documents printed in two recent numbers of the official organ of the Synod, the *Zerkown Wedomosti*, the Reply bearing the signatures of the Metropolitan Bishop of St. Petersburg and Moscow and of four Bishops. There can be no doubt that this Reply appears with the sanction of Pobedonoszwr and shows his fine hand, but it does not bear his signature. Its contents are not a surprise to those who have observed the conservative tendencies that rule supreme in the Russian state church. This document is accordingly not very encouraging to the friends of Christian union. The "Synod" indeed declares that it would be a good thing if the different parts of the Greek church at least would be united, but declares that this can scarcely be effected

through conventions of bishops, as the churches are separated by the boundaries of states and nations, but only through the interchange of fraternal writings, and these documents should first of all deal with the essential problems of faith and the conditional problems of church government. In reference to a union with other branches of christendom the Synod can offer little encouragement. Its statement of principles on this subject is the following:

“In reference to our relation to the two great branches of Christianity, the Roman Catholic and the Protestant, the Russian church must adhere to its conditions that, united in faith with the independent churches of the orthodox creed, it is nevertheless filled with the hope and prayer that those communions, which were once children of the common mother but through deception and envy of the enemy have separated themselves, show that they have repented of their deeds and are willing to return to the truth and enter again into a union with the one apostolic and orthodox church. We believe in the sincerity of these churches in the Trinity and therefore accept their baptism, and we are willing to do all that we conscientiously can to effect the desired harmony. But to our great sorrow and to that of all true children of the church, it must be said that, as matters are now, there are but poor prospects that our relations to the Christians of the West will be improved in the near future, and that they can be gained over by our love. Rather this should be our object now to protect the lambs of our own fold from the attacks and the proselyting efforts of the Roman Catholics and the Protestants.”

Then follows a characteristic picture of the Roman Catholic church in which it is charged that it is the one great object and aim of the Hierarchy in its dealings with the church of Russia to bring this church into subjection to the Pope, and for that reason the Orthodox people can only distrust the flattering attentions of the Western Catholics. In reference to the Protestant churches the Reply has this to say :

“If it were possible it is even harder to come to an understanding with the Protestant churches than with the Roman Catholics. The Protestants do not know what real church life is, and demand external and tangible works chiefly of a social and economic nature. They regard our church as spiritually stagnant and filled with darkness and error. Indeed they even charge us with idolatry. For this reason and because of their falsely understood zeal for Christ they spare neither means or men to plant these Protestant errors in orthodox churches and undermine the authority of the orthodox church whenever they can. Religious exclusiveness and even fanaticism combined with a pride that looks down with contempt upon orthodoxy is a leading characteristic of Protestantism even more than it is of the Roman Catholic church, and this explains the old prejudiced view with which they look upon our church.”

The “Synod” declares that it would gladly come to a better understanding with the Old Catholics but believes that this is more difficult at present than it would have been years ago, because the new leaders of the old Catholic movement are more under the influence of Protestant scholarship and principles. More hopeful, however, are the writers for reaching an understanding with the Anglican church, but even here practical results are not in sight because the great majority of the English churches still are rigidly Calvinistic. The Reply declines to make proposals on the calendar matter, partly because it is so complicated a problem and partly because a competent judgment in the matter belongs to department of the savant and the scholar. In concluding this remarkable document the “Synod” expresses its deep regret that within the Orthodox church itself there has been so much schism and division sometimes, as in the case of the Nestorians, Armenians, Copts, etc., even leading to actual separation.

These two official writings between the two leading branches of the Oriental church are a sign of the times, and at the same deeply instructive on the status of thought within that body of Christians. It is not the first time that

union has been the subject of discussion in that fold, such efforts going back to the period of the Reformation and the days of Melancthon, but in each and every case the conditions implied complete surrender on the part of the non-orthodox.

II. CHURCH AND STATE IN FRENCH SWITZERLAND.

In the Protestant churches of French Switzerland a formal agitation against the prevalence of political influences in church affairs has been inaugurated, and it is not impossible that the complete separation of church and state may be made the battle cry of the new crusade. As at present arranged, even a person who does not expressly declare himself a member of the Catholic church, or of some other non-state church, has the privilege of voice and vote in the affairs of the state church. This has resulted in phenomenal abuses, notably in this that the Social Democrats, who in Switzerland as in Germany and France, are decidedly anti-churchly and anti-Christian, on the occasion of church elections and similar occasions, flock to the churches and carry out their programmes in a high-handed manner. In a leading church in Lausanne some time ago a vacancy in the pastorate was filled in this way by the election of a rampant Social Democrat, who so thoroughly neglected the duties of this office that he had to be deposed by the government and the congregation has not yet recovered from the effects of this Socialistic "Interregnum." In the canton of Vaud, the Socialists played this same trick so often that finally the church party arranged a regular compromise with the radical element, by assigning to them certain church offices, with the understanding that the church people could elect their own men to other positions. In Morges purely for political purpose an efficient church council was removed by the Socialistic agitation. The church people are not unwilling to assume a portion of the blame, as the number of men who participate in church affairs is exceedingly small, in Lansanne out of 40,000 Protestant

voters only about 400 having evinced an interest in the affairs of the congregations. But the recognition of these facts has forced upon the church at large the conviction that some drastic measures must be taken to effect a reform, and nearly all of the eight District Synods (Conseils d'arrondissement) have discussed the matter, but are doubtful as to the proper measures to be taken. Such journals as the Eglise Nationale openly advocate church independent of the state control. In this regard the sentiment in French Switzerland is quite different from that in the German sections, where the mere proposal of such an innovation would be considered almost in the light of heresy. All the more, however, are the French Swiss in favor of a radical change in this regard because the recent revocation of the Sunday law shows to what an extent the church has lost its hold on the people in general. The law itself was anything but Puritan in character, its main feature being the closing of drinking places during certain hours of the Lord's day. Against this the keepers of these places entered upon a vigorous campaign, under the battle cry of "liberti et patrie," on the plea of personal liberty, and although the churches all as also the leading political parties and the press were pronounced in favor of the new law, yet the referendum demanded by the cafétiers ended in the restoration of the former condition, although by a small majority only. Notwithstanding these strong tendencies the Free churches of Switzerland are enjoying only a normal growth. The official "Indicateur" recently issued, shows that the Free Church of Geneva has only 780 members in four congregations, and that the Neuenburg Independent Free church has only 23 parishes, 30 pastors and 11,270 members, while the Vand church has 44 parishes, 130 preaching places and 10 evangelists.

III. PROTESTANTISM IN HUNGARY.

The four million of Protestants in Hungary have a hard struggle for existence against the systematic opposi-

tion of the Ultramontane majority, ever since the church laws of 1895 furnished the latter with the pretext of organizing a "Patriotic Party," nominally directed, with the support of the clergy and the higher nobility, against these reforms, especially the civil marriage law, but really against Protestant power and influence in the political and social life. Especially since the efforts to force the recognition of the Protestant Minister, President Bauffy, have been successful, has this anti-Protestant propaganda been confident of final and complete success. As an example of the way in which this agitation is conducted, it is reported that of the 110 chaplains in the Hungarian army only 8 are Protestant, although fully one-third of the army is of this faith, and, *mirabile dictu*, these eight are under the direction of a Roman Catholic ecclesiastical superior! Again the "mixed marriage" law is so unfair that 90 per cent. of the children born from the wedlock of a Protestant with a Catholic are educated in the Catholic church. The triumphs of the latter, however, are not without their bitterness. The array from Rome propaganda has found its way into Croatian and not without severe losses to the reigning church. Recently the Catholic congregation at Mitrountz petitioned their archbishop, Strossmayer to let them have a pastor who could preach in their native tongue. Upon his refusal the whole congregation of some four hundred members went over to the Protestant church. The headquarters of this anti-Roman agitation is Nikenze, and here the converts to Protestantism are building a beautiful church. In a recent address against the aggressions of Ultramontanism in Hungary, Baron Bauffy declared that the whole church reform laws of 1895, while nominally in the interests of religious liberty for all parties, were exceedingly unjust to the Protestant cause, and that accordingly the Protestants of Hungary must unite in a propaganda for the improvement of these enactments. He closes with these words: "If the political Roman Catholicism of the day should succeed in gaining the victory in the present struggle then the fate of Protestantism is sealed; and who knows by what this

fate of the Magyar nationality is involved in the same destruction." It seems that here too as in the case of the Away from Rome movement in the German-Austrian provinces the question of nationality and religion are indissolubly connected. This is the strength and the weakness of the whole Protestant movement in the Austrian Empire.

IV. THEOLOGICAL THOUGHT IN SWEDEN.

An agitation is in progress in the Scandinavian churches aiming at the development of a "Swedish theology," which practically means a theology independent of that of Germany. Over against the theological ups and downs of the Fatherland, Swedish theological thought and church life has occupied a unique position, in the former being largely dependent on that of the Mother country of the Reformation, but in the latter having developed a great degree of independence, some of the unique views, especially with reference to the rights of the laity in the promulgation of the Word having been transferred to American soil also. The chief protagonist of the Swedish theology movement is Professor Lundström, in his journal "Kyrka ock Skola," although he is the very last to deny the blessings that have come from the German to the Swedish churches. It is noteworthy that while the positive and confessional thought, especially of the Lutheran church of the Fatherland, has found good soil in the northwestern countries from the days of the Reformation to our own, the neological schools have practically failed to take root there. The German rationalism of a century ago was never transferred to Sweden and in our own day the theologies of Ritschl, of Wellhausen, and of Harnack have found only few advocates, and these of a moderate type, in the theological world of Sweden. A prominent University man from Upsala recently said:

"Above everything the new theology must be built upon the basis of the Reformation, and must not be influenced

by the ephemeral notions of the day. It must also be a theology that keeps in touch with the congregations. Modern theology in Germany has emptied the churches; our theology must fill them. Above everything else it is necessary for us to cling to the Christ as He was proclaimed by the apostles. May the future be even better than the past in this respect!"

One of the reasons for the proposed new theological programme is the fact that the theological students in Sweden, although the regular university course is for them even longer than it is in Germany, do not receive the thorough, scientific training that seems desirable, and hence Swedish theology has not been so productive in eminently scientific theological works. Student petitions with long lists of signatures have appealed to the government for a modification of current methods, and in the discussion of the matter Waldenstrom, the leader of the theological "left" in the Parliament, made some sharp attacks on the University men at Upsala. In its inactivity in scientific theological learning Sweden has formed a strange contrast to the smaller Denmark, which has produced some excellent theologians of international fame, but Denmark has not been so thoroughly conservative as has been both Sweden and Norway.

V. THE SCHOOLS OF PALESTINE.

The remarkable development of educational work in the Holy Land forms the subject of a lengthy discussion in the *Bote aus Uion*, the organ of the Temple Society, which has had its agricultural colonies in that country for half a century, and edits its paper in Jerusalem, although it is published in Stuttgart in Germany. From this source we glean the following data:

The schools in the Holy Land, with some very few exceptions, are entirely under the management of religious organizations, and are accordingly divided into Christian, Jewish and Mohammedan. The leadership in the estab-

lishment of such schools must be credited to the Christians, who saw that the intellectual and spiritual regeneration of Palestine could be accomplished only through the rising generation. It was especially the Anglo-Prussian Bishop of Jerusalem, Dr. Gobat, who founded dozens of Christian day schools throughout the land, and this example was followed by Father Schneller, who as early as 1860, opened his school in connection with the famous Syrian Orphans' Homes in the sacred city. The example of the Protestants was followed by the Latin Catholics, who now have a network of elementary schools covering nearly the whole land. In recent years the Greek Catholics, especially the Russians, have been active in this direction and in Galilee alone have about fifty well equipped and manned schools. This activity forced the other Greeks and the Armenians to do something, with the result that the churches have now organized schools in connection with many of their congregations. Islam could not look quietly upon this work of its Christian rivals and hence established a goodly number of Moslem schools. It is a singular fate that the Mohammedans should now be forced by the opposition of the Christians to re-establish schools, where, in former centuries, they had so many excellent institutions. Four hundred years ago, in the days of Soliman, there were 40 schools in Jerusalem with several thousand pupils. In these Turkish elementary schools, which officially ought to exist in all villages, little is taught except the mechanical memorizing and the correct reading of the Koran. Only in the third year is the pupil taught to do some writing. Nothing like compulsory attendance is demanded by the law and the work done amounts to but little. The Christian schools are divided into two large classes, the Catholic and the Protestant, and the former again in accordance with the various rites, into Latin, Maronite, Greek-Catholic, Greek-Orthodox, Armenian, Syrian, Nestorian; and the Protestant into German, English and American. Again these schools are divided into Elementary, Middle and High schools, and in all Christian schools both sexes are received on equal terms.

The ordinary village schools are day schools and the middle schools are generally in connection with orphan homes or similar institutions. The most prominent of these are the English Gobat school, the German school in connection with the Syrian Orphans' Home and the Catholic Clerical Seminary. In fact, these partake of the nature of higher schools, preparing the pupils for the study of medicine, law, teaching or theology. The Franciscans have a complete cloister school for the novitiate to theology. The only schools with a college grade are the American institutions at Beyroot and the Jesuit establishments at the same place. The Jews, too, have established schools of their own, especially at Jerusalem and Jaffa, and practical schools in connection with the various agricultural colonies. The national schools of the German Temple Society, at Serona, Jaffa Haifa and Jerusalem, are intended primarily for the members of this society. As far as educational results are concerned the German schools are the best in Palestine, although the English and the American schools do better work in the department of languages. The languages taught are German, English, Arabic, French and Turkish, and in some cases Armenian. The Armenian and Greek schools show but poor results, as the teaching force itself is generally ignorant. There is, however, one good Armenian school in Jerusalem, the headmaster having been educated in Europe.

V. GERMAN UNIVERSITY PROBLEMS.

The new statistics for the present winter semester show that the total attendance of regularly immatriculated students at the twenty-two universities of Germany has virtually reached the high water mark of 35,000. This does not include some 8,000 — of whom 6,000 are found in Berlin alone and 800 of whom are women — who are merely "hearers," or non-immatriculated, nor the 12,000 and more in attendance at the eight leading schools of Technology, making a grand total approaching sixty thousand prepar-

ing for the professional careers. This phenomenal growth in the student world has convinced not a few thoughtful men that Bismarck was right, when he repeatedly in Parliament, expressed his fear of a "learned proletariat," or a surplus of the supply over the demand in the professions, leading to discontented contingent of highly educated men, whose disappointments only make them recruits to the ranks of Social Democracy and dangerous to state and society. For the present this fear of an over-production in the professional callings is making itself felt in the form of an anti-foreign crusade, which appeared first in the Schools of Technology and rather singularly in the student body and not among the authorities. The Germans have already discovered that the foreign students who flock to their splendid higher institutions of learning by the hundreds — there are some 2,500 in the universities and more than half that number in the schools of Technology — make use of what they have learned at the feet of German savants to endanger the supremacy of German trade and manufacture. Accordingly the Munich Technological Institute has put certain restrictions upon the attendance of foreigners and in this has been followed by Braunschweig and other institutions of this grade. The movement spread to the universities, beginning in Halle and Heidelberg, the latest additions being Berlin and Würzburg. Ostensibly the movement is directed chiefly against the incompetent graduates of the women colleges of Russia, but in reality it is the inauguration of a policy that practically means "German Universities and Technical Colleges for Germans." Along the line of this same policy is the action of the German states for the first time in the history of the country that establishes a uniform policy as to the requirements for the degree of Doctor of Philosophy. It has been decided that henceforth only those who have attended the university for three full years after the completion of one of the nine year secondary schools, the gymnasium, the Real gymnasium, or the Oberrealschule, shall be permitted to apply for this degree, the exceptions to this rule to be subject of special

agreement and to be discouraged. Hitherto these schools have been rather liberal to foreign candidates *sine testimonio maturitatis*, and were generally glad to promote them, but according to the new policy this is to be a thing of the past. There can be no doubt that German educational ideals are changing just as the nation at large has ceased to be an agricultural and become a commercial and industrial people. The most pronounced evidence of this is the perfect equality of the scientific and the classical courses and institutions preparing for admittance to the universities. This innovation is largely the work of the Emperor who wants "not good Romans and Greeks, but good Germans" in the professions.

VII. RECENT PALESTINE EXPLORATIONS.

Professor Dr. Sellin, of the University of Vienna, who has in recent months been engaged in systematic archæological researches in the Holy Land under the direction and with the support of the Academy of Sciences and the Austrian Ministry of Education, has recently made official report to the former body of his investigations. He announces that these justify the claim that there have been four great epochs in the historical development of Palestine. The first of these is the Canaanitish period, the architecture of which is distinguished by structures built of unhewn limestone and a story-like structure of the outer walls, all of the finds of this period, arms, knives, utensils, etc., being made of stone. The second is the early Israelitish period and exhibits buildings made of four cornered hewn or soft limestone with columns and corner towers, many of the finds of this period being of bronze. The third, or later Israelitish period has similar structures, but the finds show that the age of iron has already been inaugurated. The fourth period is the Arabic, characterized by castle-like buildings with arches and marble columns. Sellin discovered that most of the rock tombs had been emptied. From

the Canaanitish period he discovered a cemetery for small children in which the bodies had been deposited in small earthen vessels. These were doubtless the first born who were buried alive as sacrifices to the gods. Of special significance is a tablet find made in a royal house; these tablets, four in number, have for the first time authentically demonstrated that the rulers of Palestine exchanged correspondence with each other in cuneiform writing and that other official documents were prepared in these characters.

VIII. SWEDISH BIBLE REVISION.

As far back as the second half of the eighteenth century there were efforts made to revise the old Swedish Bible that was done in the period of the Reformation and appeared as the "King Gustavus Bible in 1541." It is based on Luther's German translation and is the work of the theologians Laurentius and Olaus Peter and Laurentius Andrae. Another version, the "King Charles XII. Bible" of 1703 followed Luther still more closely. Since 1760 one commissioner after the other has been appointed to provide either for a revision or entirely new translation based on the original text. No tangible result was produced until 1884, when a revised New Testament appeared, prepared by Archbishop Sundberg, Professor Johanssen and Probst Toren. Another commission consisting of Probst Personne and Professors Tegner and Ruden are still working on the Old Testament and it is this work that has aroused a warm discussion throughout the Swedish church, the excitement being caused by the fact that these scholars are making too sweeping concessions to modern criticism. It is charged that this commission is interpreting Christ out of the Old Testament. In this way the Messianic features have been eliminated out of Gen. 49. 10, which is no more than was done by the Halle revision of the Luther Bible in 1878. Is. 7. 14 has been changed by the Swedish revision, and "virgin" changed to "a young

woman," and similar changes have been made in Is. 4. 2; Hag. 2. 8 and other passages. A reply to the criticism of the conservatives has been published by Dr. Personne in a series of six articles in the columns of "Church and School," a leading Swedish journal.

IX. NEW ARCHAEOLOGICAL DISCOVERIES.

The University College of London has been recently enriched in archæological specimens by the successful winter's work of Professor Petrie in Egypt. Careful study of the royal tombs, which form a cluster about half-way between the foot of the crags and the Temple of Sety, had already enabled him to make lists nearly, if not quite complete of the kings of the First and Second Dynasties and to ascertain that, as there had been brave men before Agamemnon, so there had been kings before Menes, who figures in history as the first royal ruler of Egypt. The graves having escaped rifling remained, allowing for natural decay, as they had been left by the mourners some fifty-six centuries ago — for the date of Menes, the founder of this dynasty, may be fixed, according to Professor Petrie, not many years later than 4800 B. C. Many of the relics which have been obtained from Abydos during the last three winters are anterior to the date fixed by Ussher for the creation of the world. Some of the flint implements are highly finished, especially knives, with and without handles, and hoes. Of the last, one has seen good service, its surface here and there being worn smooth by chafing against the fastenings and its blade on both sides being highly polished by constant impact with the Nile mud. There are also flakes and scrapers and an attempt to copy a crocodile. Most of these belong either to the First Dynasty or to the age preceding it; others to the Second, occasionally, perhaps, to the Third. The earlier work is generally superior to the later. All these flints were obtained on the site of the ancient town, the excavation of which has enabled Pro-

fessor Petrie to make another most important advance in early Egyptian chronology. About a mile northeast of the tombs of the kings and less than half that distance from the Temple of Sety is a temple of Osiris, with a sacred inclosure, which corresponded with the site of a very ancient town. In this Professor Petrie began excavations, and instead of finding, as he had expected, that the ground was made up of debris from the neighboring ruins, it exhibited a stratification formed by a series of deposits. These began perhaps two centuries before Menes, and ended about four after him, or early in the Second Dynasty. Everywhere on the site of this ancient town, through a thickness of about eight feet, deposit followed deposit, and, from the desert sand upward to the surface, each age was as clearly marked by its corresponding relics as each bed in a geological succession is by its fossils. Thanks to the consecration of the ground and the absence of temptations to plunderers, this refuse has remained undisturbed for much more than 6,000 years, with results which are made clear by a diagrammatic chart drawn up by Professor Petrie. He has applied in the Valley of the Nile the methods adopted in Greece and Troas, with the result of establishing the early chronology of Egypt on a firm historical basis, and of proving that there was no marked change in the type of burials or of articles in use, but that the historic were continuous with the prehistoric times.

X. THE PROTESTANT MOVEMENT IN AUSTRIA.

The official organ of the "Away from Rome" movement in the German provinces of Austria is the *Evangelische Kirchenzeitung fer Oesterreich*, which journal has been furnishing quarterly reliable and full particulars of the progress of this singular agitation. Recently it gave a survey of the whole movement from its inception to the present time and stated that a conservative estimate would make the total number of converts fully thirty-five thou-

sand. Up to the beginning of 1902 the additions to the Protestant churches, both the Lutheran and the Reformed, had been 19,680, and the additions to the old Catholic Church were 8,230, or a grand total of 27,910. Even allowing for the slight numerical decrease in the average annual contingent for 1902, the total claimed by the *Kirchenzeitung* is a conservative estimate. The first quarter for 1902 resulted in 2,523 changes from the Catholic to the Protestant Church, and of these 1,012 were in Bohemia alone. Proportionally a change of the Church connection of thirty-five thousand in about five years in a total population of some twenty-four millions seems insignificant; yet careful students find more meaning in this comparatively small but steady growth in the propaganda than if the converts came in mighty hosts. These changes are evidently the outcome of deep conviction and are made definitely and finally; returns of converts to their old Church are practically never made. All arrangements have been made permanently to provide for the spiritual wants of these people. Congregations are regularly organized wherever the number of converts justifies this step, altho in most cases it is deemed wiser to have them connect themselves with the evangelical churches already established.

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LUTHERAN BOOK CONCERN, 55 E. MAIN ST., COLUMBUS, O.

THE NEW EVENING SERVICE.

COLUMBUS THEOLOGICAL MAGAZINE

A BI-MONTHLY JOURNAL
DEVOTED TO THE INTER-
ESTS OF THE EVANGELI-
CAL LUTHERAN CHURCH

Edited by Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio.

VOL. XXIII DECEMBER 1903 No. 6

CONTENTS

	PAGE
ORDER OF EVENING SERVICE. Interpreted and Explained By Prof. E. Pfeiffer, A. M.	321
THE EARLY DEVELOPMENT OF THE PAPACY. By Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio.	347
PRESENT CHURCH AND SCHOOL PROBLEMS IN GERMANY. By Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio.	357
THE DOCTRINAL DIFFERENCES BETWEEN THE HEIDELBERG CATECHISM AND LUTHER'S SMALL CATECHISM. By Prof. A. Pflueger, A. M., Columbus, Ohio.	366
SKELETONS. By Rev. G. J. Troutman, A. B., Circleville, Ohio,	380
NOTES. By Prof. George H. Schodde, Ph. D., Columbus, Ohio,	384

LUTHERAN BOOK CONCERN

55-57-59 EAST MAIN STREET, COLUMBUS, OHIO

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXIII.

DECEMBER, 1903.

No. 6.

ORDER OF EVENING SERVICE.

INTERPRETED AND EXPLAINED

BY PROF. E. PFEIFFER.

At its convention in Columbus in 1900 the Joint Synod appointed Rev. E. G. Tressel and the writer a committee to prepare and submit an Order of Evening Service for our English congregations. Last year the committee presented a form of service with the expectation that, if approved, another committee would be appointed to furnish suitable music for the service. Finding no time or opportunity to consider the merits of the Order proposed, Synod referred it back to the same committee with instructions to supply accompanying music and send provisional copies of the Service to all our pastors for examination, who shall have the privilege of sending in their criticisms and suggestions to another committee of seven for final revision and approval, with authority to have the Service published and inserted in our hymnal. Of this committee, President C. H. L. Schuette is chairman, and to him the criticisms are to be sent.

In justification of the work of the committee — and we trust it will not be an unacceptable service to the brethren — we propose to attempt an explanation of the Service in whole and in part, the relation of one part to another and their historical and liturgical significance, the character and appropriateness of the musical setting, together with some practical suggestions with reference to the introduction and use of the Service. And to this end, for a proper under-

standing and appreciation of the work in hand, and to pave the way, as we hope, for a fair and candid consideration and a just and comprehensive examination of the Order proposed, a few introductory remarks and preliminary observations may not be out of place.

OUR NEED OF SUCH A SERVICE.

The need has been long and keenly felt. Happily the realization of the value and need of a liturgical service has of late years been growing, both on the part of our pastors and among our people. And with a growing tendency in this direction, even on the part of Protestant denominations around us which have hitherto been unliturgical and have, as a matter of principle, opposed the use of fixed forms of worship, it would indeed be strange and unaccountable, if our own people, with our sound historical principles on everything pertaining to Church life, with the encouragement of the examples of our fathers of the Reformation, with the abundance of the liturgical treasures of our Church accessible and ready to hand, should still stand back and insist on hobbling along in their worship with the scanty equipment of the liturgically barren and poverty-stricken sects. Yet there may be and, we believe, are even among us individual members and isolated congregations whose sentiment on this subject is akin to that of the editor of "The Glory of Israel" the organ of the New Covenant Mission to Israel, who recently wrote: "We cannot approve the introducing of ritual into the simple worship of the New Testament Church, but the Jewish ritual, as it was in the past and as it is to-day, may well occupy our attention for the lesson it conveys." Just as though it were a distinctive mark of the Christian Church, in contrast with the Jewish Church of the Old Dispensation, to discard all ceremonies and liturgical forms of service, to have a "simple," bare and barren worship, dependent entirely upon the changing dispositions and fancies of the minister. On the contrary, while the character of the services in the Church of the New Testament in contrast

with the ritual of the Church of the Old Testament is materially changed, in consequence of the fulfillment of all Old Testament sacrifices and sacrificial types and symbols in Christ who gave Himself a sacrifice once for all, there is a fulness of material and a richness of content in the liturgical worship of the Christian Church of the first centuries which was necessarily lacking in the services of the Old Dispensation. How richly productive in point of devotion and devotional forms the Christian life was, is attested by incidental remarks and references in the New Testament (*e. g.*, 1 Cor. 14, 16, the use of responses; Eph. 5, 19, and Col. 3, 16, use of psalms and hymns), and by the very extended liturgies of the second and third centuries.

And how natural it was that the early Christians should adopt some of the beautiful forms of the Temple Service and incorporate them in their own orders of worship, seeing that for nearly forty years Jewish Christians continued to worship in the temple in addition to their distinctively Christian worship? And the inspired psalms of the worship of Israel would doubtless be among the first parts thus carried over and perpetuated in the services of the Christian Church. All this growth and development of churchly orders of worship was in accordance with the principle of Christian liberty and in expression of the buoyancy, the evangelical character, the gladness and joyous hopes and aspirations of the Christian life. We in our day have no need of introducing features essentially new, but our task is rather that of culling and selecting from the abundance of the material on hand such forms as will best meet our wants, promote true worship among us and minister unto the edification of the Church. Luther and his faithful co-laborers rendered the Church of their day and of all succeeding ages a glorious and enduring service, not only in restoring the Word of God to its proper place and proclaiming again the pure and saving doctrines of that Word, but also in purifying and purging the liturgy and restoring to the Church pure, evangelical forms of worship. If we rejoice in the possession and preservation of the pure

and comforting doctrines bequeathed to us, why should we not also thankfully accept and aid in appropriating and perpetuating the rich, varied and adequate liturgical treasures which have come down to us from the remotest period of the Christian Church, purged of the dross and rubbish of papistic error, approved and tried in the worship of the Lord's people since the apostolic age, and fully adapted to beautify and enrich our worship and edify and extend the Church of the living God to-day?

While there are some among us who do not understand and hence fail to appreciate a liturgical service, and who therefore need to be carefully and patiently instructed and made acquainted with its advantages and benefits,—a service which it behoves our pastors to render their people, the majority of our people, we are glad to believe, are in sentiment and desire, if not yet fully in practice, in accord with the liturgical genius of our Church, and are ready to amplify and enrich their public services, with the necessary helps and under wise and patient leadership. Our Morning Service is meeting with growing favor and has, during the last few years, been adopted by a number of congregations that had not been using responsive services. But those who have learned to value and enjoy the liturgical forms and arrangement of the Morning Service have felt a sense of emptiness and loss in the absence of corresponding liturgical provision in the Evening Service. While we make a distinction between these services, as between the chief or main service and minor or secondary services, the intent is not to underrate the latter, as though they were of little importance and did not deserve the attention, liturgically or otherwise, which we bestow and ought to bestow upon the Morning Service. Under present circumstances, as our congregations, particularly our English congregations, are situated in this country, the Evening Service is by no means of minor or secondary importance in the life and work of the congregation. And now that not a few of our larger German congregations in the cities feel the need of having English services in the evening, there will no doubt be from

this quarter also a growing demand for an adequate form of service that will furnish more than hymns for the active participation of the worshipers. Our present Order of Evening Service assigns no part to the people, except the hymns and possibly the Lord's Prayer. It has a beautiful and appropriate opening versicle, but even that is spoken by the minister alone. The Service is manifestly plain and bare and altogether insufficient to supply the practical needs of our congregations.

* * *

The Order of Evening Service which we now offer our congregations for their adoption and use is, while not the fullest and amplest in existence, quite full and ample and adequate, as we believe, to the needs of our best average congregations. One of the difficulties encountered in such an undertaking is that of providing for the needs and meeting the abilities of so many congregations, varying so widely in taste, development, equipment and ability. What grade, then, shall be kept in view in the preparation of a Service? Shall we provide only so much as we believe even our smallest and poorest congregations can render? Or shall we provide a complete Service, adequate and sufficient for all, and then labor to educate our people and lead them gradually to see the advantages and to desire the benefits of a Service that is worthy of the congregation as a priesthood of believers and that, by use and experience, is sure to grow in their favor and esteem? The answer is not hard to find. As in all other church work and enterprises generally, where diversities of gifts come into play, we must gauge our standard not according to the lowest and least abilities, but must raise it high enough to make it acceptable to the best and a worthy, inviting and attainable aim for the rest. We shall have more to say on this phase of the subject when we come to the practical explanations and suggestions.

A word with reference to the judgment invited upon the work. We have given the subject and the product as now offered many hours of careful study and investigation,

but up to the present moment, at every question raised, at every review, consideration and reconsideration, something new seems to turn up that we had not noticed or had not fully searched out. The conviction has grown upon us that such a Service as this, not our personal work in any sense except as editors, but a product of the life and devotion of the Church from the earliest ages, through the refining age of the Reformation, to our own day, cannot be fairly judged as to its merits and its adaptability or even its acceptableness to our people by simply looking at it, taking in its length and breadth at a glance, running through it hastily and unsympathetically, or any such or similar mode of superficial superciliousness. What we plead for and what we believe the whole project and plan of liturgical services, not merely this single Order of Service, calls for and deserves, is thoughtful study and prayerful testing, experimental proving with a view to approving that which is best, fit and meet for the Master's use, and worthy to be retained, used and perpetuated as a devotional treasure and possession of the Church. Let it be remembered, too, that liturgical services cannot be judged properly and fairly according to the standard of taste merely or mainly, but must be examined rather in the light of their historical development and according to the fundamental principles of liturgics. Examined and weighed in this spirit and after this manner, the new Evening Service, we feel assured, will in all its main features, parts and arrangements commend itself to the brethren who will give it the attention it merits. And along this line we invite searching criticism, for our congregations ought to be placed in possession of the best which the enlightened judgment, experience and devotion of the Church affords.

I. THE SERVICE ITSELF.

Our Order of Evening Service is in the main, with a few omissions and alterations and a general adaptation to our conditions and requirements, the Order of Evening Service or Vespers embodied in the "Common Service,"

which was prepared several years ago by a joint committee of different Lutheran Synods of America and has been adopted with some slight variations by the General Council, the General Synod and the United Synod of the South. While this committee did not have the task of preparing new forms, but confined its attention and industry to the culling, the gathering, the adapting and transferring of the forms which are in existence and have been used in past ages of the Church, the very abundance and variety of the material at hand caused the task imposed to assume stupendous proportions. Agreement was reached not upon the basis of taste and individual preference, but by making the selection and decision depend upon the consensus of the standard Lutheran liturgies of the sixteenth century.

The idea of Matins and Vespers may be traced back historically to the morning and evening sacrifices offered in the temple service of the Old Testament (Ex. 29, 38-41), and the *horae* or hours of prayer, observed in the temple and attended by the apostles and early disciples (Acts 2, 15; 10, 9; 3, 1). These hours of prayer were developed into an elaborate and carefully planned system for the use of private families in part, then more particularly observed by the clergy, where there were a number serving the same church, and in the monasteries and schools. Luther and his co-laborers retained the orders for Matins and Vespers in revised and purified form and used them in daily services in the schools, while the people were expected to attend particularly on Sunday. So we find these orders in the "Kirchenordnungen" of the sixteenth century. And from these the orders as embodied in the "Common Service" and the form now presented to our congregations are derived. It will readily be seen that the differences in the circumstances in the different cases, the different uses which the forms are intended to serve, require and justify such changes as are needed to adapt them to each case. We have in view not daily services, (though, in our opinion, it were well if in our seminaries similar services were used at morning and evening worship), but the Sunday evening service in par-

ticular. We will now proceed to analyze and elucidate the Order as found in our provisional copy. These notes and suggestions will, we trust, be of some help to our pastors, when they come to explain, as they ought to do, the Service and its parts and purposes to their people.

Rubrical Outline of the Service.

1. Hymn.
2. Opening Versicles and the Gloria Patri.
3. The Invitatory, with Hallelujah. Special Versicles.
4. The Psalm.
5. The Salutation and Response.
6. Scripture Lesson, with Versicle.
7. Responsory or Hymn.
8. The Sermon.
(Offerings.)
9. Hymn.
10. Closing Versicles and Prayers.
Versicle.
The Canticle.
Kyrie.
The Lord's Prayer.
Special Collects. Festivals. Litany, etc.
Versicle.
Collect for Peace.
The Benedicamus.
11. Doxology.
12. The Benediction.

The Evening Service differs from the Morning Service, and we believe justly and properly so, not only in being somewhat briefer, but also in bearing a slightly different character. The Morning Service, when full and complete, includes the celebration of the holy communion with all the liturgical parts belonging to it. In this Service, therefore, the sacramental factor, embracing the exhortation, the absolution, the lections, the sermon, the words of institution

and distribution of the Holy Supper and the benediction, ministering the grace of God in all its fullness and richness, predominates. In the Evening Service, on the other hand, with its hymns, psalms, canticles and prayers, the sacrificial factor is somewhat more prominent. The difference, it seems to us, is justified in view of the different conditions and uses connected with the two services. Whatever peculiar prominence and importance may attach to the Evening Service in certain places, as a rule and under normal conditions it is a secondary service, presupposing the attendance of the congregation upon the Morning Service, intended to supplement the latter and fitly to close the public services of the day. Accordingly the Evening Service is less formal and stately than the Morning Service, bringing into somewhat greater prominence the application of the Word and grace of God to the heart and life of the worshiper, hence including more versicles and prayers and providing proportionately for larger direct participation of the worshipers in the service. The versicles and canticles are short, but full of spiritual substance and meaning and well adapted to the purpose in view; and while their number gives the Service the appearance of being long, actual experience proves that it is not nearly as long as it appears, and that the actual time required to render the Service is much less than one would suppose upon the first casual view.

While in the Morning Service the highest point is reached in the celebration of the holy communion, the sermon forms the center of the Evening Service. To the ancient Matins and Vespers the sermon was not essential and might be omitted without affecting the harmony and completeness of the Service, which, particularly in the absence of the minister, closed with the *Benedicamus* instead of the Benediction. But, except under similar conditions and to meet local exigencies, our Evening Service cannot and is not intended to dispense with the sermon, though it might be well if our preachers would make their sermons in the evening somewhat shorter, as a rule, than the morn-

ing sermon. The opening service leads up to the sermon and prepares the worshipers for a devout and sympathetic hearing of the Word; in the closing service the truth which has been received and appropriated is applied, is in fervent prayer rehearsed and assimilated into the flesh and blood of the believer's life. He has time to reflect upon the lessons conveyed and to have their impression deepened in his soul in communion with God whose message he has received, before he leaves the house of God and opens the avenues of his soul to the numerous distractions frequently awaiting him.

* * *

The only serious objection that we have ever heard raised against this Service, as we conducted it in substantially the same order in our congregation at Fremont, O., was that it contained too much material after the sermon. But the objection, when offered, was invariably raised by those who were unacquainted with the Service and who united in it perhaps for the first time. The objection was not raised by those who were accustomed to worship with its aid. And here is a point which, we feel, we cannot emphasize too strongly. Forms and orders of worship which have grown and developed in the life and experience of the Church and have supplied the spiritual wants and expressed the soul's spiritual aspirations, desires and hopes for generations and ages, can be fairly understood and fully appreciated only as they are put to the practical use which they have served and as the individual worshiper actually lives and grows into them. Experience and observation have taught us that as the individual thus grows and enters into their spirit and life, the realization of their beauty and appropriateness and richness grows upon the individual.

Now as to the length of the closing versicles and prayers, the actual time required is from five to ten minutes. And can it be that our people cannot be taught and trained to *worship* together for that length of time after the sermon and before they make a rush for the street? Is it not appropriate and fitting, not to say needful, that in our day of rush:

and toil and turmoil we linger a little longer than we have been wont in common prayer and supplication and thanksgiving, and so deepen the roots of our spiritual life which, amid the growing commercialism and secularization that creeps even into our churches, seems to be becoming perilously superficial and shallow?* And what words could be more appropriate in expressing the very thoughts which ought to find expression in the communion of believers at the close of the services on the Lord's Day than those in which the closing versicles and prayers of this service are clothed? We plead, therefore, for a fair and patient trial. Let the matter be set before our people in the right light, let the parts of the Service be properly explained to them, let them be invited in the spirit of brotherly love and desire for their spiritual growth to join in the Service, — for all the responses can be spoken just as well as sung, and spoken by some at the same time that they are sung by others, when it is properly done, and we feel assured that there is not one congregation in five hundred that will refuse to listen and be led.

We now proceed to consider

The Order and Character of the Parts.

1. The service is opened with an appropriate hymn. The usual rubric prescribes "a hymn of invocation of the Holy Ghost or another hymn." With the announcement of this hymn the minister announces the psalm to be used.

2. The opening versicles and the Gloria Patri include a fitting preparation for worship on the part of the minister and the congregation, invoking God's grace and help to this end and ascribing glory and honor to the Triune God. The first versicle, "O Lord, open Thou my lips: *and my mouth shall show forth Thy praise,*" is taken from Ps. 51, 15; the second, "Make haste, O God, to deliver me: *make haste to help me, O Lord,*" is found in Ps. 70, 1. The Gloria Patri,

* One author (Herold) says suggestively: "The scanty and begrudging treatment of prayer, so long in vogue, has contributed not a little to the present disregard of meditation and contemplation."

the first part to be spoken by the minister, the second part to be chanted by the congregation, is based upon a number of Scripture passages, the leading ones of which are Rom. 16, 27; Eph. 3, 21; Phil. 4, 25; Rev. 1, 6. A knowledge of the Scriptural sources of the different parts of the Service will greatly aid the pastor in explaining them, and these passages might fitly be used as a series of texts for Sunday evening sermons, while the Service is being introduced and explained.

3. At this point we have deviated from the usual forms that have been handed down from the past. Instead of attaching the Hallelujah to the Gloria Patri, for which we can see neither appropriateness nor sufficient justification (the only plausible explanation we have found is when the Gloria Patri is assigned to the choir and the Hallelujah to the congregation, whereas we are persuaded that the Gloria Patri belongs decidedly to the congregation), we would prefer to insert another versicle, closing with the Hallelujah. The versicle we have adopted is, with a slight change, the Invitatory, or invitation to worship, of the Matins. But why it should be limited to the Order of Matins is not apparent. It is so appropriate and fitting in this place that we feel justified in borrowing it from the Matins for use in our Evening Service, just as Luther and others, for example, borrowed the *Benedicamus* from the Vespers for use in the Morning Service.* Our form, then, reads: "O come, let us worship the Lord: *for He is our God. Hallelujah.*" The versicle is taken from Ps. 95, 6, 7. The Hallelujah (Praise ye the Lord), is taken from the Jewish Passover Liturgy, and we find it recurring, as the song of the redeemed, in praise of the risen and glorified Redeemer, in Rev. 19, 1. 3. 4. 6. Luther called it "a perpetual voice of the Church, the commemoration of its passion and victory." In the course of time it became the fixed custom in the Church to omit the Hallelujah during the Passion Season.

* According to Schoeberlein, "Schatz des liturg. Chor- und Gemeindegesangs," pp. 542 and 549, several of the old Kirchenordnungen used the Invitatory in the Order of Vespers. So that the change we suggest is not without precedent.

On a separate page of the Service we furnish special versicles for the chief festivals and seasons, which may be used in this place instead of the usual Invitatory. They will serve to announce the chief thought of the festival or season and thus afford some compensation for the loss of the antiphons, which we have thought best to omit. The one for Advent is taken from Luke 3, 4; for Christmas from Luke 2, 11; Passion Season, Is. 53, 5; Easter, Luke 24, 34; Ascension Day, John 14, 18, 28; Whitsuntide, Ps. 51, 10.

4. The Invitatory or Festival Versicle very appropriately introduces the Psalm. Its use in the Evening Service is most fitting and in accordance with historical usage. The Psalms were the inspired songs of the Old Testament service, were incorporated in the public worship of the early Christians and became one of the principal parts of the Orders of Matins and Vespers. They meet the devotional needs of every age and are peculiarly adapted to be used responsively in public service. It has been the uniform custom in the Church to use appropriate antiphons in connection with the Psalms. They are sung by the choir and are particularly serviceable in announcing the chief thought of the day, festival or season. But a complete series of antiphons appropriate to the Church Year, and set to music that would be in harmony with the Psalm tones, would tend to make the Service considerably more complex, would require considerable space, and might after all be used by very few congregations. For these reasons they are omitted in our Evening Service.

The Service offers a selection of eight Psalms. One of them, the beautiful Shepherd Psalm, the Twenty-third, is incorporated in its proper place in the body of the Service. It is of all the Psalms one of the most suitable to be used for any ordinary evening service and is probably the one that would be most frequently used. In addition to this one, Psalms 1, 6, 24, 46, 48, 100 and 122 are given and may be used for Advent, Lent, Ascension Day, Reformation Festival, Whitsuntide, Epiphany and Easter, and Christmas re-

spectively, or in any other arrangement in which brethren may desire to make use of them.

5. The Salutation and Response, "The Lord be with you: *And with thy spirit,*" are taken from Ruth 2, 4 and 2 Timothy 4, 22. In the ancient Services the Salutation recurred repeatedly. It occurs no less than three times in the Order of Morning Service of the Common Service. According to historic usages it may introduce every integral part of the Service, for example, either lections or prayers. But as its repetition would seem too formal and inappropriate for the Evening Service, we have preferred to transfer it from its usual place in the Vespers, in the midst of the closing prayers, between the Lord's Prayer and the collects, and assign it a place before the Scripture Lesson,* thus bringing the order into closer conformity with our Morning Service. Its evident fitness in this place will, we believe, justify and commend the change, even though it be a deviation from its historical place in the Order of Vespers.

6. Another departure from the old and standard Orders occurs in the versicle used after the Scripture Lesson. The usual versicle is, "O Lord, have mercy upon us: *Thanks be to Thee, O God.*" Now, upon closer examination it seems that the words, "O Lord, have mercy upon us," are not the most fitting with which to close every Scripture Lesson; they seem adapted to penitential passages, rather than to those declaring the Gospel of the grace of God. And besides, there seems to be a lack of harmony, at least a hiatus that calls for explanation, between the intonation and the response. In its place, therefore, we suggest the very appropriate intonation, "Blessed are they that hear the Word of God and keep it," the words of our Lord recorded in Luke 11, 28, with the original response,

* According to Kliefoth, "Die ursprüngliche Gottesdienstordnung in den deutschen Kirchen lutherischen Bekenntnisses," p. 154, the Salutation in this place would mean that the minister is about to declare to the congregation the divine Word in the name of the Lord. It includes the appropriate prayer for grace to speak and hear the Word of the Lord unto edification.

“*Thanks be to Thee, O God.*” Thus, after the minister reminds the people of the blessedness of appropriating and doing God’s Word, the congregation thanks the Lord for the gift of His Word unto the edification of the soul and its preservation unto life eternal.*

7. In the old Orders it is prescribed that a Responsory may follow the last Scripture Lesson. It should give expression to the principal thought of the latter, as it receives its name from the fact of giving assent to the idea of the lesson. The Responsory, being the most elaborate musical composition of the service, is assigned to the choir, as the anthem of the Service, giving expression also to the chief thought of the season or day. We cannot, of course, be expected to furnish at present the material for this part of the service, beautiful and valuable though it be; but those of our congregations that can and desire to use it can supply themselves with the needful helps from other sources. An appropriate hymn may take the place of the Responsory.

8 and 9. The committee has not offered a fixed mode to be observed in connection with the offerings. The authorized rubrics between the sermon and the hymn are: “Then may the offerings be gathered and placed upon the altar;” and “Then shall be sung” the Hymn. Some will prefer to take up the offerings during the singing of this hymn, while others prefer to have them gathered while a voluntary is being played before the hymn. We see no reason why this may not be left to the decision of each congregation, according to circumstances. A short free prayer may be used after the sermon; it should not be the Lord’s Prayer, as that is one of the closing prayers before the

* This version of the versicle we believe will, upon examination and use commend itself as a classic gem, quite on a par, in appropriateness and wealth of meaning as in view of its lucid form, with the corresponding response in the Morning Service, “Sanctify us, O Lord, through thy truth,” etc. Nor is the form we suggest lacking in historic authority and precedent, as may be seen by consulting the works of Schoeberlein, Layriz, and others.

altar. The regular announcements may be made when this hymn is announced, either from the pulpit or before the altar. Here the minister may also announce which one of the canticles will be used.

10. As the opening versicles, with Psalm, Scripture Lesson and hymns, constitute a fitting preparation for the hearing of the sermon and include the sacramental and sacrificial factors in due proportion to make this part of the service complete, adequate and edifying, so the closing versicles and prayers make adequate provision for the appropriation and assimilation of the truth conveyed, for the deepening of the impressions which the sermon has made, for the delightful, even beatific expression and realization of the communion of saints, for a few moments of true and blissful worship in common before the worshipers depart and go to their respective homes. The Service is neither unduly prolonged, nor closed abruptly. In our opinion there is not a single element in this part of the Service that can be dropped or omitted without decided loss.

What could be more beautiful and appropriate for the Evening Service and as an introduction to the closing prayers of the service and day than that suggestive versicle from Ps. 141, 2, "Let my prayer be set forth before Thee as incense: *And the lifting up of my hands as the evening sacrifice.*" As in Israel's worship of old the incense and the smoke of the evening sacrifices arose, in accordance with the Lord's command, a symbolic expression of the spiritual offerings of prayer and praise on the part of the Lord's people and of the acceptableness of these offerings to the Lord whom the people worshiped, so may our prayers and praises ascend to the throne of grace and find favor with the most High.

Then follows the Canticle, one of the two incorporated in the Service being used, either the Magnificat (Luke 1, 46-55, the Song of Mary) or the Nunc Dimittis (Luke 2, 29-32, the Song of Simeon). The term Canticle is applied to the antiphonal songs of the Old and New Testaments, other than the Psalms, which were used in the daily

services of the ancient church from the third century on. In all there have been in use no less than seven from the Old Testament and three from the New. The Kirchenordnungen of the sixteenth century retained the Magnificat and the Nunc Dimittis for the Vespers. Schoeberlein writes (Schatz, 1865, Vol. I., p. 629): "To-day nearly all these canticles, with the exception of the Te Deum, which has been retained in a few places, have dropped out of use. And yet they constitute such a glorious treasure in the liturgy of the Church. We must re-introduce them in the Services of our Church."

The Canticle is followed by the Kyrie (intonation by the minister and triple response by the congregation) as introductory to the Lord's Prayer which is spoken by all. The Scriptural sources of the Kyrie are, among other passages, Ps. 51, 1; Ps. 123, 3; Matt. 9, 27. Here room is left for special collects and prayers, as occasion may suggest or demand. It may be a collect or two having special reference to an important lesson of the sermon; or the festival collects in proper season, the Litany during Lent, etc. Then follows the very appropriate versicle, "The Lord will give strength unto His people: *The Lord will bless His people with peace,*" from Ps. 29, 11, declaring the gracious promise of spiritual health and strength and introducing the Collect for Peace. This, one of the most beautiful of all the collects, comes down to us from the fifth century and constitutes a most appropriate prayer at the close of the Service, in which the worshipers commend themselves to the gracious guidance and protection of Him who alone can bestow that peace which passeth all understanding. The prayers are fitly closed with the Benedicamus, the intonation, "Bless we the Lord," and the response, "Thanks be to God," words which frequently recur in Holy Scripture and which made their appearance in the ancient liturgies as a companion to the customary formula of dismissal.

II. The rubric in the Common Service gives the direction: "This may end the Service; or, a closing hymn may

be sung," followed by the Benediction. But another hymn at this place would, we fear, tend to lengthen the Service to the point of weariness. We have inserted the Long Meter Doxology, so familiar and dear to our people, and that not altogether without the support of historical usage and precedent.

It is true that the Doxology in this form and at this place is not found in our Lutheran liturgies. But other forms of doxology, or parts of equivalent import, are found in this very place. Some suggest "a Gloria Patri verse," which would be a real doxology, only in other form. Other Orders prescribe the hymn, "Gott sei gelobet und gebenediet," which would again be equivalent to a doxology.*

12. The Service closes with the New Testament Benediction, 2 Cor. 13, 14. It should be remembered that the Benediction is not a prayer or the mere utterance of a pious wish in which the minister includes himself by using the first person of the pronoun, but the bestowal of grace from on high, the Lord's word of blessing upon the people; and hence it should always be used in its proper form without alteration. Cf. Dr. Schuette's *Before the Altar*, pp. 23 and 53.

II. THE MUSIC OF THE SERVICE.

In the selection of the words of the Service the committee was guided by the Order of Vespers of the Common Service. But while the different synods co-operating in the formulation of the Common Service agreed on the words and the order of parts, they have not adopted a common system of music for the Services arranged. Up to the present time there is no uniform and generally adopted musical setting that has been introduced in the various synods whose congregations are using the Services. There is considerable variety in the musical schemes in use in the General Council, the General Synod, the United Synod of the South and the English Synod of Missouri. Within some of these synods there are various schemes or settings

* Cf. Schoeberlein, *Schatz*, Vol. I, pp. 711 and 40.

prepared by individuals, as, for example, in the General Council the productions of Dr. J. F. Ohl, Emanuel Schmauck, and Archer and Reed.

Amid such a variety of productions and tastes, it is not easy to decide just what will prove most acceptable and permanently useful to our people. But after considerable deliberation and experimentation the committee decided to select the pure Gregorian tones and melodies as they have been gathered and arranged from the almost inexhaustible supplies of the cantionales and musical works, ancient and modern, with endless variety of details, in the excellent and magnificently executed works of Mr. Harry G. Archer and the Rev. Luther D. Reed, of Pittsburg and Allegheny, Pa., "The Choral Service Book," containing the authentic Plain Song Intonations and Responses for the Order of Morning Service, the Orders of Matins and Vespers, the Litany and the Suffrages of the Common Service, and "The Psalter and Canticles" pointed for chanting to the Gregorian Psalm Tones. These two books can be gotten separately or bound together in one volume at a very low, merely nominal price, and we most heartily recommend them to every pastor, teacher and organist who desires to become acquainted with church music and with chanting in particular. In the extended introductions of these books the authors give much information and make many suggestions that will prove valuable in the rendering of our new Evening Service.

With only a few minor changes, then, we adopted the Gregorian tones as selected and arranged by Messrs. Archer and Reed. But with a view to having our own harmonies we drew in the co-operation of musicians of our own Synod. At the request of the committee, Dr. Theo. Mees and Prof. Phil. Gauff consented to furnish complete harmonizations to the tones given, and as a result we have a musical setting which is authentic and historical and yet, in a measure, our own, which is able to endure the severest criticism and will, we trust, meet with favor among our people and grow in favor the longer it is used.

The ancient Plain Song or Gregorian Music is beyond question "the historic Service Music of the Church." To this fact numerous standard works, old and new, bear ample witness. Thus, to give but one example, Prof. Fr. Riegel the musical editor of Schoeberlein's classic work, "Schatz des liturg. Chor und Gemeindegesangs," writes in the introduction to the first volume: "As the sermon dare never leave the basis of the Church's Confessions, so the Church Music cannot be genuine which does not proceed from the *cantus firmus* as the product of the true churchly spirit. If Church Music" (whose decay and degeneracy he deplors) "is to regain its true character, it can only be done by returning to the old, churchly *cantus firmus* and the older compositions that are based upon it."

As we have pleaded for a careful study of the text of the Service, so we are persuaded that the Plain Song setting calls for earnest, patient and sympathetic examination and trial. It is radically different from the modern music, secular and worldly, for the most part, to which we have become accustomed, and which has found its way even into our churches and into much which claims to be church music. It was originally composed for divine worship and has never been used for any other purpose. Unless the fundamental distinction is kept in mind, the judgment passed upon the music of the service will almost inevitably be as unjust as it is unfavorable, and as one-sided as it is positive. The Plain Song melodies, it will be noticed, are not restricted by measures or bars. The notes have no absolute time value. The same notes, say half notes, for example, are not to be regarded as of equal value even in the same part, but as varying with the length of the syllables and the number of words to which they correspond. If there is only one short word to be sung to the note, its relative value may be that of an ordinary quarter note; whereas, if a number of words fall to the one note, it may have the value of one or more whole notes. Whole notes and half notes are used, but the difference between them is suggestive of a difference in stress, emphasis or accent as found in the text itself, rather

than indicative of a difference of time according to the conception of modern music with its regular bars and measures. The music is unmetrical, and the rhythm is afforded by the words and sentiment, not by musical figures and notation. Gregorian chanting is simply musical declamation, the rule being that the words must be sung with the notes as a good reader would speak them without notes, neither too rapidly nor too slowly. And, by the way, this rule applies with equal force to the chants of our Morning Service, which are framed on a Gregorian basis. The observance of this simple and natural direction would bring order and unity and beauty into our chanting, much of which is utterly spoiled by inveterate drawling and dragging, brought about in part by the delusion that four beats are to be given to every whole note in common time.

Let it be remembered then, that in singing the Gregorian melodies, the main thing to be observed is that the words be enunciated by all in concert, clearly and distinctly. The verbal accent, not the value of the corresponding note, is to give expression to the sentiment. The words are to be chanted with the same accent, stress and length of syllables as in good reading, seeing that the rules for good declamation apply also to Plain Song.

* * *

"These early Plain Song melodies," say the editors of "The Psalter and Canticles," in the preface of that work, "are above all things devotional and elevating, essentially and distinctively churchly, with none but hallowed associations clinging to them. Even as the sacred text comes down to us, freighted with the holy memories and spiritual associations of all the ages of the communion of saints, whose exclusive and unquestioned property it has always been and ever will be, so these melodies, as its natural companions, breathe much of the same spirit."

And a few timely words from the pen of Dr. D. H. Geissinger, in the introduction to "The Psalter and Canticles," are worthy of note in this connection: "It is not to be expected that these simple melodies will at once com-

mend themselves pleasantly to the ears of our people. For the most part they will not at first be liked. There will even be some professional musicians who will sneer at them. This is easily to be accounted for. Our inherited and acquired tastes have been vitiated by a style of church music that often borders closely upon the profane, that appeals not to the spiritual, but to the sensual emotions, that the world likes amazingly because it is of the world. We are persuaded, however, not upon merely theoretical grounds, but from practical experience, that this pre-eminently sacred music will win its way into the hearts and into the better intelligence of all who will lay aside their prejudices and give it a fair trial. Of all music it is the easiest to sing when once it is understood and mastered. It is deeply devotional, because it is profoundly spiritual. It is distinctively and widely separated from secular music, not only in form, but especially in that subtle inner element which makes music a true vehicle for the reverent worship of almighty God."

* * *

There is one possible objection to these historical melodies which may be encountered here and there and which, though based upon a misapprehension and insufficient knowledge, ought to be met and patiently removed. Some, hearing the Service rendered according to the Plain Song melodies, may say, "it sounds Catholic." The fact is that the authentic Gregorian melodies antedate the inauguration of Roman Catholicism and with all that is distinctive of it. And it is just as disloyal and cowardly in Protestants to allow Roman Catholics to monopolize the use of the cross, the most beautiful and significant symbol of our redemption, as it is to concede to them any peculiar claim upon that which belongs to the Church universal in the line of Church Service and Church Music. The music usually heard in Roman Catholic churches to-day is an adaptation of the Gregorian melodies. But that is no reason why we should discard them and thus deny our historical connection with the Church in its purer period, prior to and apart from the corruptions of the papacy.

Nor should we allow ourselves to become so narrow and prejudiced as to deny that there may be even in the Church of Rome and in the Roman ritual features that are commendable and worthy of imitation. The fundamental principle of the Reformation was that of purification and reconstruction, not that of revolution and destruction. And this principle and sound, evangelical method of procedure preserved the Reformers from much folly and carnal zeal with reference to scriptural doctrine and evangelical practice.

III. THE INTRODUCTION AND USE OF THE SERVICE.

In addition to the general elucidations embodied under the foregoing heads, it may not be regarded as superfluous if we offer a few practical suggestions and explanations with reference to the introduction of the Service and the mode of rendering it.

The circumstances and conditions surrounding our different parishes are so various that the question of introducing the Service in whole or in part and the best mode of making a beginning will have to be determined in each case according to the particular conditions prevailing. In general it goes without saying that pastoral wisdom and tact are greatly needed in such matters, and that much will depend upon the manner in which the subject is presented and the way in which it is begun. We would advise pastors to get thoroughly acquainted with the Service themselves, and to study and practice the parts with their organist in private, before they undertake to bring it to the attention of their people. The pastor should be in a position to explain the whole Service, to meet objections that may arise, to remove doubts and give directions. As he finds that it requires time and patient study to gather information and acquire proficiency himself, he will be disposed to exercise the more patience with his people, if they do not see into everything and fall in with his ideas and suggestions at once. We must not expect to reap where we have not sown, nor what we have not sown. Careful, patient and pains-taking instruction may be required before some

congregations may be willing to use the Service and be able to use it profitably. But the matter in hand is worthy of patient and persevering labor, and the results, in increased devotion and worship in the beauty of holiness, will, we feel assured, richly compensate every earnest effort.

The pastor who has a good, churchly minded organist and a reliable choir that is willing to be taught and led, will find no difficulty in making a beginning. But even where these factors are wanting, or present only in modified measure, the pastor need not despair of being able to make use of the Service. We would advise him to make a beginning on a very humble scale, with a few of his members who take delight in churchly services, who enjoy singing and have a devotional spirit. The young people and children may sometimes be most easily interested, and with them the best results may be attained. It is well to have the responses spoken in concert, and that again and again, to insure correct enunciation and a thorough understanding and uniform and united recitation of the parts before they are sung. The melodies are so simple that they present no difficulties from a musical point of view, and they will be rendered very acceptably as soon as the singers learn to speak the words together, with the proper emphasis and expression, and that in singing just about in the same tune as that observed in speaking. The Service should not be used in public worship until a few, at least, have learned it well and are able to render the parts in an acceptable and edifying manner. And those of the people who cannot sing or who have not yet learned the melodies should be invited to join with the rest in speaking the responses, as this can be done in a low voice without marring the musical rendering, and thus all will be able to take direct part in the Service.

The Psalms and Canticles are the only parts where some difficulty may be encountered. Of course where the conditions are such that they cannot be sung they may be "said" or read, though "the latter practice is only a make-shift and contradicts the uniform usage both of the Jewish and of the Christian Church until within comparatively modern times."

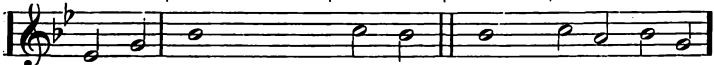
(Dr. Ohl). The Psalms were composed to be sung, and their structure, the parallelism of each verse, adapts them to antiphonal or responsive singing. Various methods may be pursued in thus rendering them. The men of the choir, with or without the organ, may intone the first half of the verse, while the rest of the choir and congregation chant the second half; or one voice may intone the first half, and the whole choir and congregation respond with the second half, and so on through each verse to the end, all uniting in both divisions of the Gloria Patri.

The eight Psalms included in our Service are set to two of the eight regular Gregorian Tones; namely, Psalms 1, 6 and 23 to the fifth Tone, and Psalms 24, 46, 48, 100 and 122 to the eighth. The two Canticles are set to the sixth Tone. This arrangement requires the learning of only three Tones for the entire Service and for all occasions. And they should be thoroughly learned, being rehearsed until both words and music have become perfectly familiar, and no effort is required to get them together.

A few points may be made clear with the help of the following illustration:

citing Note.

Intonation | Dominant or Re- | Meditation | Dominant | Cadence or Final.



1. THE LORD is my | Shep | herd: 1. I | shall | not | .. | want.
 3. He restoreth my soul: |
 GLO - RY be to the Father, |
 and to the Son: |
 AS IT was in the beginning, etc.

The Intonation is sung only to the first verse of the Psalm and to both verses of the Gloria Patri. The corresponding words are distinguished by small caps. The other verses of the Psalm begin with the Dominant or Reciting note. The authorities direct that the Intonation and the Cadence be sung a little more slowly than the remainder of the Tone. "According to ancient Latin authority, whenever the last syllable of the half-verse is a monosyllable or the accented syllable of a polysyllabic word, it is placed under the next to the last note in the Meditation, and the

final note omitted in that verse." This is the case, for example, in the third verse of the Twenty-third Psalm and the first verse of the Gloria Patri, as seen in the above illustration. If in the Cadence there are dots under a note, owing to the fact that in the particular verse there are not enough words to permit the assignment of a syllable to every note, the dots indicate a slur of that note with the one preceding, not its omission. This occurs in the second half of the first verse of the Psalm given above, where the word "not" is sung to the notes a and b flat slurred together. In the matter of "pointing," or the distribution of words, we have, with only slight deviation, followed the careful work of Archer and Reed in using the syllabic system.

In the chanting of the Canticles the Intonation is used with every verse, and choir and congregation unite in singing throughout.

In the preface of "The Psalter and Canticles" the authors give the following suggestive directions:

"Chant the text as you would declaim it.

"A clear grasp of the meaning is as essential to good chanting as to good declamation.

"Articulate every syllable purely and distinctly.

"Never accent the first note of the meditation or cadence unless it bears an accented syllable.

"Give accented syllables a stress of the voice and a stronger tone, as in natural reading.

"Pass over the following unaccented syllables with their notes smoothly and lightly, but none the less clearly.

"Pronounce every final 'ed' as a separate syllable.

"Pause at the commas." (A very slight, sometimes almost imperceptible pause, as in speaking or reading.)

"Avoid the extremes of monotonous drawling or senseless haste.

"The suggestions given will be of aid only in so far as they are applied in the faithful, thoughtful practice of the individual choir and congregation."

Provisional copies of the Evening Service will be sent to all our pastors, and they are requested to send in their criticisms and suggestions as promptly as possible to Dr. C. H. L. Schuette, 62 Wilson Ave., Columbus, O.

Not merely from theoretical study and comparison, but also and mainly upon the ground of experience in the actual use of the Service, the writer firmly believes that from every point of view it is most commendable and will prove satisfactory to those who will take the trouble to learn it. A Service that has grown out of the spiritual and devotional life of the Church universal, has been tested and approved by long use and has been the vehicle of the worship of congregations of believers during all the ages of our Christian era, is one that is worthy to be introduced in our churches and that is able to enrich and beautify and expand our public worship. The text is so completely drawn from Holy Scripture, and the accompanying music adheres so closely to the historic usage of the Church and is, in fact, the Church's exclusive possession, that the Service may truly be said to be pre-eminently Scriptural and churchly. Our hope and prayer is that the Lord may richly bless its use among us.

THE EARLY DEVELOPMENT OF THE PAPACY.*

BY PROF. GEO. H. SCHODDE, Ph. D., COLUMBUS, O.

A prominent Protestant scholar — the historian Ranke we believe — declared that the Hierarchy of the Roman Catholic church is the most complete and successful organization that the history of the world has produced. This claim the history of the Papacy and its phenomenal power and influence in the present age fully justify. The source of this strength doubtlessly lies in the firmness of the conviction entertained by its adherents that the system has been

* Lecture delivered at Rye Beach, O., and published by request of the Association.

divinely instituted. The principle *Extra ecclesiam nulla salus* has become a fixed fact and factor in the spirit of that communion, and that the papal Hierarchy is the divinely appointed government of the truly visible church of Jesus Christ on earth has the force of an axiomatic truth in the eyes of the faithful; and this never more than since the Vatican Council of 1870 declared the Pope infallible when exercising his office as a teacher of the church universal *ex cathedra*, or officially in matters of faith and life, although not infallible personally. All Roman Catholics agree that the Pope as primate, by divine law and by virtue of his office, possess full authority over the whole church. The appeal to Matt. 16, 18 as the Biblical source of this pre-eminence for Peter and his successors, and the words: "Thou art Peter; and upon this rock will I build any church," which are emblazoned in large letters over the main entrance of the Vatican, do not in the earliest periods appear to have been used in the defense of the claims of the Roman Bishops. Still more stress than is laid on this single passage, although appeal is also made to Luke 22, 32 and John 21, 15, 17, is put by Roman Catholic historians upon the earliest history of the church. They trace the history of the papal primacy in the letters of the Apostolic Father Clements addressed to the church in Corinth, in the action taken by the Roman Bishop Victor in the Easter Controversy, who as early as 190 A. D. claimed by virtue of his office to have the right to force upon the Oriental church the observance of the Romish Pascal festival and threatened to excommunicate all who would not obey: in the actions of the Bishops Stephan and Cornelius in the controversy concerning the re-baptizing of heretics, who demanded that Cyprian and others conform to the Roman custom in this matter; in the deposition of Marcian, Bishop of Arles, at the instance of Cyprian, by Pope Stephan; in the leading part taken by the popes in the condemnation of Donatus and in the Pelagian heresy; and perhaps more than all in the appeals made from various parts of the church by persons excommunicated by their own bishops for a re-hearing in

Rome and the confirmation or reversal of the sentence according to the outcome of this new trial by the Bishop in the eternal city. In other words, the appeal for the doctrine of papal authority is first and foremost to history; and to the history of the earliest church we must go for the materials to form a proper judgment on the origin and the development of the papal system. The investigation must consist chiefly in recalling the pertinent facts in the case, in putting them into their proper relation to the historical background and thus learning their true lessons.

That the papal system is an historical growth is almost a self-evident fact. No great movement in the history of the world or of the church appears in the annals of mankind fully developed as Minerva sprang from the forehead of Jupiter. All great things are growths and in their beginnings are seldom recognized as great. It is this fact that makes it difficult as a rule to trace in their origins even the most momentous matters of history.

In the case of the papacy the materials are not too plentiful, but nevertheless they are sufficient for the purpose and much of it is clear and strong. In general outline the facts are these, that owing to the preeminence of the church of Rome, the centre of political power and the headquarters of all the factors and forces that controlled the whole life and thought of that age, a certain preeminence was partly given to the church voluntarily or even unconsciously by the churches at large, and partly assumed by the Roman Bishops, who in many cases were gifted ecclesiastics, ambitious and the natural leaders of men. Yet this is only one side of the matter; the other is that there never was a time, not even in the earliest periods when these gradually increasing claims of the Roman Bishops did not meet with decided opposition by prominent men in the church and in various parts of Christendom. It was only gradually and through the development of centuries that these men were enabled to secure a fuller and more general recognition of these claims. This result was largely the outcome of historic circumstances, one of these being the important and significant fact

that in the great controversies of the first centuries the church in Rome as a rule took the correct position, and the eventual acceptance by the church at large of the view which had been defended by the Roman church only increased this authority and enforced its claims. A singular instance illustrating this claim appears in the action of the heathen Emperor Aurelianus, to whom a disputed election to the Episcopal chair of Antiochia was referred, and who decided that of the claimants that one should be accepted as the incumbent who would be recognized by the Bishop of Rome. There further can be no doubt that from a very early date it was accepted generally by the church that the Apostle Peter had been the first head of the Christian church in Rome, the traditional evidence in favor of Peter's sojourn and work in the city of Rome is almost overwhelming. Recently yet, Professor Harnack, of the University of Berlin, easily the leading protestant authority on the subject of church history, in publishing for the first time an extract from early Christian literature presupposing that Peter had been in Rome (cf. *Theol. Literaturzeitung*, 1903 No. 1) states that historical evidences agree that this Apostle had actually been in the eternal city as pastor and as shepherd, but that there is no proof at all for believing that he had been bishop there for a period of twenty-five years, as is maintained by the representatives of the Roman church. It is unwise anti-Romish zeal to deny what historical testimony evidently maintains. There are several early lists of Roman Bishops, one, the oldest from Hege-sippus, the real father of church history, dating back to as early a date as 155 A. D. being unfortunately no longer extant. But Irenæus, who wrote only a few years later, in his work *Against the Heretics*, gives a list of twelve Roman bishops as accepted in that city itself at that time, and at the head of this list are found the names of Peter and Paul. To this account can be added two other Greek lists, one given by Eusebius, in his *chronicon* and the other in his *Ecclesiastical History*, both putting Peter at the head of the series. There are also several Latin lists of an early date;

and while these lists, compared with each other show some discrepancies, yet they all show how important the Roman See was and that it is credited with Peter as the first occupant of its Episcopal chair. At the same time these very differences and discrepancies show that, however important the Roman chair was, it could not have at the earliest period held the prominence it maintained at a later time, for in this case these very differences in the lists could not have existed and the order of succession would have been as fixed and settled as is that of the contemporary Roman Emperors. Further incidental matters only confirm this view. E. g. in the famous letter sent by the congregation in Rome to that in Corinth, the first of the post-apostolic writings, it is significant that it is not the *Bishop* of the Roman See, but the church of that city itself that sends these admonitions to the congregation of the second capital of the Empire; and even as late as the second century this letter is referred to by Christian writers as having emanated not from the Bishop but from the church and the congregation in Rome. This feature of the letter is indeed characteristic and instructive for the point at issue. While it contains not a word or a hint concerning any supremacy of the Bishop of Rome it does pretend to speak with some authority in admonishing the congregation in Corinth, but this implied authority is only that which naturally would fall to the lot of the church in the imperial city of Rome as contrasted with that in subject Corinth; to the church in the august capital from whence emanated the laws that governed the whole world and the church of the fallen city which two centuries and a half ago had almost been effaced from the earth by the arms of Rome.

Accepting with the most of modern critics that the seven famous letters of Ignatius are genuine, the position of the Roman church among the other churches appears substantially in the same light in these writings. Ignatius when on his way to Rome, probably early in the second century, to suffer martyrdom, addressed a letter to the Christian congregation in that city. In this letter there is a

reference to a certain primacy of the church in Rome, which is addressed as "She who hath the presidency of the region of the Romans." But this expression is immediately followed by a definition of this primacy which is altogether inconsistent with the theory from these words by the protagonists of Rome. Ignatius speaks of this primacy as based upon sentiments of Christian fellowship, with the additional consideration attaching to the dignity and advantage of belonging to the church in the capital of the Empire. The data for the Epistle of Clemens written in the name of the church in Rome to that in Corinth and from the Epistle of Ignatius are all furnished by the direct pupils of the Apostles, Apostolic Father. Cf. article in *Zeitblaetter* 1903. p. 29 sqq., where the chief contents of these letters are given.

Another important source, next in chronological order, is the prolific writer among the church Fathers, Irenæus, who had personally known Polycarp, Bishop of Smyrna, the pupil of the Apostle St. John, and in later years he had spent much time in Rome. His most famous work is his Refutation of the Heretics, called "Adversus Haereses." An obscure passage, in Book III. chapter 3, often cited by Catholic authors, at most testifies to nothing more than a fuller recognition of the primacy of the Roman church; but in the same author, who was Bishop of Lyons, in France, we have a notable instance of a distinct repudiation of the claims of the Roman Bishop to dictate to the bishops of other dioceses. The first passage in question substantially is the following: After mentioning the various churches established by the Apostles as the holders of the best tradition in matters of faith, Irenæus adds also the church of Rome, of which he says that he refers "to the traditions received from the Apostles by the very ancient, very great and universally known church, which has been preached to men and has been founded and arranged by the two most glorious Apostles, Peter and Paul in Rome, and to the faith, which has been preached to men and has come down to our times through the succession of bishops. For to this church on account of more potent principality it is necessary that

every church (i. e. those who are in every respect faithful) resort: in this church ever, by those who are on every side, has been preserved that tradition which is from the Apostles (cf. Nicene Fathers, Vol. I., p. 415). The purpose of this passage depends on the words: "Ad hanc enim ecclesiam propter potiorem principalitatem, necesse est omnem convenire ecclesiam." But it will be noticed at once that this passage ascribes no particular preeminence or prerogative to the *Bishop* of Rome, but to the *church* at Rome; and no doubt for the reasons current at that time, namely the fact that it was the church in the capital city. Even Roman Catholic scholars incidentally admit this, as is done by the great authority on Patristics, Dr. Alzog, who declares that it was by a special providence of God that Peter was led to establish the church in *the capital city of the Empire* and to become its bishop. Irenæus furnished a practical commentary on his convictions in this matter at the time of the Roman Bishop Victor I. (190-202 A. D.), who had pronounced sentence of excommunication upon certain bishops of Asia Minor on account of their refusal to celebrate Easter at the particular time recognized by the church in Rome. Victor it seems had recourse to these extreme measures only after he had consulted with his Episcopal brethren in Palestine, Pontus, Gaul and Corinth — which fact in itself shows that this notable protagonist of the prerogatives of the Roman See had not yet attained to the later notions of supremacy —; but Irenæus, notwithstanding this fact, remonstrated boldly with him on account of the rigor of his proceedings and on the impolicy of thus cutting himself off from an important section of the church on a matter of mere ceremonial observance. In another connection Irenæus furnishes a commentary on his views, when in speaking of Polycarp, he says: It was he who in the time of Anicetus (161-168) came to Rome and persuaded many to desert the various heresies and turn back to the church of God, by demonstrating that he had received the one and only truth from the apostles, namely

that truth which is handed down in the church (cf. III. c. 3, n. 4). In this way the Asiatic bishop exercised his Episcopal prerogative even in Rome itself.

The next witness of importance is Tertullian, the great Latin church father (150-220 A. D.). He, too, is claimed by the Roman Catholic scholars as furnishing proof for the papal demands. In several passages which are printed in the *Zeitlaetter*, 1903, No. 2, p. 103-104, he speaks in warm praise of the distinction enjoyed by the apostles, especially by Peter and John, and by the churches founded by them, but none of these statements endorses the supremacy of the Bishop of Rome in the church at large. Indeed Tertullian, who himself during his residence in Rome had acquired a certain practical knowledge of the administrative characteristics of its church, implicitly intimates his disapproval in his treatise *De Pudicitia*, Sec. I. of the assumption of the Rome Bishop in claiming for himself the title "*Pontifex Maximus*" and "*Episcopus Episcoporum*;" and in another book (*De Verginibus velandis*) he distinctly impugns the claim made by Zephyrinus (202-218) of a certain superiority of the Roman See derived as a tradition from the Apostle Peter. Indeed it would be singular if a representative of the African church should be found among the defenders of the words of Hagenbach, in his *Kirchengeschichte*, Vol. I. p. 381, which already in the times of Cyprian had been the bulwark against the aggressions of the Roman Episcopate; and as late as 407 and 408 a synod in Carthage formally forbade their churches from making appeals to Rome.

In the course of the third century we find similar evidences, all of them going to show two facts, viz: 1 that in the course of these preceding two centuries the church of Rome had begun to put forth unprecedented claims to a certain superiority among other churches; and 2) that these claims encountered considerable opposition as novel and unjustifiable.

But what were the causes that notwithstanding this opposition favored the claims of the Roman Bishop? One very natural factor and force in the matter was the fact that

by the destruction of Jerusalem in 70 A. D. by Titus, not only the Jews but also the Christians lost their natural headquarters and authoritative seat. Already in the very beginning of the early church, as seen by the contents of the Book of Acts, the church in Jerusalem had a certain authoritative preeminence, recognized even by the Apostle Paul and to which he submitted in so important a matter as the question as to the preaching of the Gospel to the Gentiles. Quite naturally and almost necessarily this authoritative position in the church after the destruction of Jerusalem was transferred to Rome; and more by indirect than by direct reference in the early Christian literature it appears that much of the reverence originally entertained for the mother congregation in Jerusalem was inherited by the church in Rome. Just as people in political matters looked for guidance to Rome, so they also began in religious and ecclesiastical affairs to turn their eyes to the city on the seven hills on the Tiber.

Another factor in the development of this preeminence was this that the general conception of the Episcopal office changed materially at this time. On this matter a passage in Jerome is of special interest. In his work *Ad Titum*, I, 7, he expressly ascribes the institution of the Episcopal order to the necessity which had arisen of repressing the various schisms in the church; and he goes on to say that accordingly bishops would do well to bear in mind that this office, with its involved authority over presbyteries, was to be regarded rather as the *result of custom and tradition* than of divine appointment. As regards any special supremacy to be attached to the church at Rome the evidence furnished by another passage in Jerome is also notable. In one of the most important works of this father, *Ad Rusticum*, he fully recognizes the expediency and value of a central authority vested in one person. In support of their position he adduces examples from the animal kingdom, from the imperial power, from the military power, and then goes on in the following words: "So again each church has its one bishop, its one archpresbyter, its one archdeacon; every

ecclesiastical grade relying on its leader." But to the concluding illustration, which he certainly would have made if he had recognized the supremacy of the Roman Bishop, he makes absolutely no reference, showing thereby that at the close of the fourth century, when Jerome wrote the Roman theory of popedom was in no manner recognized or accepted.

But a circumstance that possibly more than any other contributed to the growth of the papal claims was the creation of a new office in the ecclesiastical organization, namely that of the Metropolitan bishop. So long as Christianity was an obscure sect, or a persecuted minority in the Roman state, it made no effort to attract attention to itself by an extensive organization. But it was only natural that at a later period the political divisions of the Empire, its provinces and methods of government should furnish the church with the models and methods for administering its own affairs. The chief cities accordingly became the seats of the Metropolitan bishops, and the head of these was naturally the occupant of the Roman chair.

The external event that exercised a most potent influence in the matter was the removal of the imperial power to Constantinople in 330 A. D. For more than a century after that it was a little doubtful whether the patriarch of "Nova Roma" on the Bosphorus might not succeed in asserting the authority which the Western pontiff might be compelled to recognize. Hence it was a matter of prime importance for the latter to dissociate as far as possible in the minds of christendom the notice of an ecclesiastical supremacy derived like that in Constantinople, mainly from the political importance of the capital and to make the church at large believe that the Roman Bishop held this supremacy as a representative of the fixed authority conferred on Peter and his successors, and it was this policy that the Roman Bishop rigorously and vigorously pursued.

In this way papacy in theory was an accomplished fact in the fourth century. To make this theory a fact remained for the such powerful popes as Leo the great, Gregory VII, Innocent I. and others. The final step was taken when

in 1870 the Vatican Council declared the *ex-cathedra* utterances of the Pope infallible. Is the development of this wonderful historic growth complete? If not, what will the next step be?

PRESENT CHURCH AND SCHOOL PROBLEMS IN GERMANY.

BY PROF. GEO. H. SCHODDE, Ph. D., COLUMBUS, O.

I.

THE "PROFESSOR QUESTION" IN THE GERMAN CHURCH.

Not for many years has any problem vexed and perplexed the Protestant church of Germany as much as the "Professorenfrage" is doing now. The advanced radical theology as taught in most of the theological faculties is in so marked a contrast to the official confessional status of most of the state churches and to the actual faith and creed of the church at large that the representatives of the latter in synods, conferences and consistories are demanding the appointment of men to theological faculties who are in harmony with the creed of the church at large. All of the nine provincial synods of Prussia in their recent meetings have been discussing the "Professor question," and three of them, the Synod of Brandenburg, which includes Berlin, and that of Schleswig-Holstein, and of Pomerania, have protested against the *status quo* and in petitions addressed to the Cultus Ministry have demanded that the church also be granted voice and vote in deciding who shall be the teachers and trainers of the coming generation of preachers and pastors. As at present arranged the state alone calls the university men and even the theological professors are in no way answerable to the ecclesiastical authorities for their doctrinal position and teaching. In reality the Protestant church in the land of Luther does in this regard not enjoy the rights which the Catholic minority does. As is seen from the regulations adopted by the representatives of Germany and of the Vatican for the new Catholic theological faculty to be established in connection with the University of Strass-

burg, the local archbishop can really annul any appointment made by the government, the conditions in Strassburg being the duplicates of those prevailing in the Catholic faculties of Breslau and Bonn. Practically the Protestant churches can do nothing either in the appointment or the removal of a theological professor, and accordingly it not infrequently happens that the theology taught at a local or territorial university is in conflict with the actual confessional status of the province for the ministry in which it is preparing young candidates of theology. The irritating propaganda of the liberal Professor Baumgarten of Kiel in the confessionally strictly Lutheran province of Schleswig-Holstein has called forth the protest of practically the entire ministry of that section, which, however, the government refused to heed. The Brandenburg, is really, though not nominally directed against Harnack, whose appointment to Neander's chair in Berlin a dozen years ago the conservatives could not prevent, the proposal of the Upper Consistory being overruled by the Emperor himself.

The government has been compelled to act in the premises and has done so along the line of recognizing both schools of theological thought, the conservative and the confessional, as being equally entitled to representation in the various theological faculties. Not only Prussia, but other German states, have adopted this policy. The practical operation of this policy, because the majority of the theological teachers are protagonists of the advanced type of research and scholarship, has taken the shape of an enforced appointment of conservative men to theological faculties that were predominantly or exclusively in the hands of the liberals. Such "Strafprofessoren," i. e. professors appointed as a punishment for the extreme liberal views of the faculty at large, we found in a number of universities. Among these the most prominent is probably Koenig, in Bonn, called from the most confessional university that of Rostock, to one of the most liberal in the country. In the same way Cremer, son of the famous New Testament specialist in Griefswald was assigned to Marburg, against the will of the other the-

ological teachers, and the same policy explains the call of the distinctively conservative Seeberg from Lutheran Erlangen to Unionistic Berlin, of Schlatter to Tübingen and of Lemme to Heidelberg. Indeed officially the governments seem to favor the conservatives more than the liberals, for they have never forced a liberal man on the strongly conservative faculty of Griefswald, and when recently the Leipzig faculty proposed the mildly Ritschlian but gifted Heermann of Marburg as the successor to Luthardt, the government selected the younger but more positive Ihmels, of Erlangen, to fill that historic chair. As at present constituted there are only three Protestant theological faculties in Germany that are on the whole conservative and positive, and these are Griefswald in Prussia, Erlangen in Bavaria, and Rostock in Mecklenburg; not one is thoroughly Lutheran in the confessional sense. But in nearly all the other faculties the conservative element is represented, the exception being Jena, Marburg and Giessen, and in several, such as the great institution of Leipzig, where years ago a milder type of Lutheranism held sway, conservative theology has been crowded into the background in recent years. Practically all of these evils arise from the union of state and church, in which, singularly but naturally, the state never yields to the church where its real interests are involved, but the church must yield to the state. But as long as theology is considered merely in the light of a science, and not as a *habitus practicus* in which the faith of the teacher and his personal piety is the all important factor, it is only natural that theology should be made to subserve the interests of rationalism. The scholarship of the German universities considered in itself is no doubt, as far as pure learning is concerned, superior to that of other lands, but intrinsically that theology that is grounded on an implicit faith in the Scripture as the Word of God is superior to the finest university training in the world. Fortunately for the American Lutheran church, where the professors of theology are appointed by the church, there is little or no chance for the development of a "Professor Question."

II.

RELIGIOUS CENSUS IN GERMANY.

The German Government has just published the full report of the religious census taken some time ago. According to this the Protestants number 35,231,104, or 62.5 per cent. of the total; the Roman Catholics 20,327,913, or 36.1 per cent. of all the inhabitants. In addition there are 203,793 "other Christians" — *i. e.*, Methodists, Baptists, Irvingites, etc. ,and 586,833 Jews, the latter constituting 1 per cent. of the population. Thus nearly two-thirds of all Germany is Protestant and a little more than one-third Roman Catholic. It is particularly interesting to note that, notwithstanding the fact that educated Germany has again and again been declared to have broken with Christianity, there were outside of the Jewish contingent, only 5,938 persons in the whole Empire who declared that they were not Christians. Altho Social Democracy is determined in its opposition to the Church and to Christianity, it has not been able to induce its adherents to break externally with the State Churches, altho naturally hundreds of thousands who have enrolled themselves as Protestants or Roman Catholics are only nominally adherents of these churches. Neither of the two great churches has made material gains or suffered serious losses since 1871, when the Protestants had 62.3 per cent. and the Catholics 36.2 per cent. of the population. In 1880 the figures were 62.2 per cent. and 35.9 per cent.; in 1885 they were 62.7 per cent. and 35.8 per cent.; in 1890 they were 62.5 per cent. and 36.1 per cent. The Jewish contingent has gone back from 1.3 per cent. in 1870 to 1 per cent. now. North Germany is the stronghold of Protestantism, in many places the percentage being 98 and 99, while South Germany, the Rhine districts, and especially Alsace-Lorraine, are predominantly Roman Catholic. The most Catholic country is the little province of Hohenzollern, with 94 per cent. of its population members of that church.

III.

GOLDEN CONVENTION OF GERMAN CATHOLICS.

The Romanists know how to advertise themselves. The largest and most enthusiastic convention ever held of the "Catholic Union" of Germany has just completed its work in the historically Catholic city of Cologne. It was the fiftieth convention of the united organizations that represent the strength of the Catholic Church in the land of Luther. A special building with a seating capacity of 8,000 had been erected on the banks of the Rhine, and at each of the eight general meetings held this immense auditorium was crowded to the last seat, and overflow meetings, often to the number of half a dozen, were held elsewhere. Special meetings also took place of the various societies that together constitute the body, such as the Bonifacius Verein, which labors chiefly in predominantly Protestant neighborhoods; the Society of Catholic Rectors and Secondary School Teachers, the Mission Societies, etc. For the first time in the history of these conventions, which extend their influence over the political as well as the purely ecclesiastical field, cardinals were present in the persons of Ferrari, of Milan, and Fischer, of Metz, and the Archbishop of Cologne. A special periodical, with almost hourly reports, appeared, making a total of 22 issues, covering 176 pages. A procession of Catholic laboring men and artisans, held during the first day, consisted of more than twenty thousand men. In the front of the big auditorium it dissolved into eight parts, each going to a separate convention. The work of the general convention was divided into four parts, each managed by a special committee to which the leading churchmen of Germany belonged; one dealing with the Pope, the Roman Question, Missions and Affiliated Societies; the second with Social Questions; the third with the Christian Charitas and the charity work of the Church; the fourth with Science, the Schools, the Press, and Christian Art. Quite naturally, this convention, like all of its prede-

cessors since 1871, protested against the deed of September 20th, 1870, the convention, however, declaring that it did not hate Italy, but that the genuine peace and prosperity of that land are dependent on the righting of this great wrong. It declared the Italian guarantee law a farce. Again the demand was made that the German Government readmit the Jesuits, who have been excluded now for thirty years. The convention sent also a telegram of the sincerest devotion to the German Emperor, asking for the earnest cooperation of State and Church in the highest interests of society. Cardinal Fischer, evidently a favorite of the late Pope and of the German Emperor, brought the papal blessing from Rome. Not in the history of Catholic Germany has there ever been such a representative gathering of its best men as was seen in Cologne. Cardinal Ferrari in his enthusiasm asked his fellow Cardinal Fischer to give him the fraternal kiss in view of the assembled host, and he closed his address with the words: "*Germania docet! Germania docet!*" The President's closing address echoed the aggressive words: "*Nec terremus, nec timemus*" — We neither frighten nor fear — and the convention closed with a grand *Te Deum* by the assembled thousands.

IV.

THE CATHOLIC CHURCH AT THE UNIVERSITIES.

Recent statistics have again emphasized the fact that in Germany, where the appointment to a university chair is made solely dependent upon scholarship and the religious creed of the man has no influence on his selection, except in the theological faculties, the Catholic Church is by no means represented numerically in proportion to its numbers.. Altho the new census shows that the Catholic Church has grown within the last decade at a more rapid pace than the Protestant and now constitutes more than one-third of the people of the country, yet of the 2,178 professors who constitute the non-theological faculties in the 21 German universities, only 277, or 13 per cent., are adherents of the

Roman Catholic Church. The same condition prevails in the student body, out of some 33,000 the Catholic contingent being only about 20 per cent., altho it ought to be nearly 35 per cent. It should, however, be remembered that many of the candidates for the priesthood are elected in diocesan seminaries, and the influence of the higher clergy is directed against the attendance at the universities. It is this same tendency that has hitherto thwarted the efforts of the Government to establish a Catholic theological faculty at Strassburg, the opposition to which has come from the conservative Church circles, and not from non-Catholics. A recent official report of the Bavarian Government, called out by the claims of the Church people that even that Catholic country, the bulwark of the Church in the German federation, favored the appointment of Protestant rather than Catholic teachers to the university chairs, has shown that even in the three territorial institutions of that country, Munich, Würzburg and Erlangen, the Protestant element strongly predominates in the teaching corps. This is not altogether remarkable in the case of Erlangen, which is the official Protestant university of Bavaria, but it is surprising in the case of the other two, which are avowedly the exponents of Catholic thought. This new report shows that in Munich, out of 186 members of the various faculties, exclusive of the theological, 88 are Catholic, 87 are Protestant and 11 are Jewish; while at Würzburg the Catholic contingent is 29, the Protestant 50 and the Jewish 1, out of a total of 80; in Erlangen 12 Catholics, 53 Protestants and 2 Jews out of a total of 67; or out of a total of 333 university teachers in Catholic Bavaria, only 129 are Catholic, while 190 are Protestant and 14 are Jewish.

V.

UNIVERSITY STATISTICS.

According to the new *Universitaetskalender* the total number of regular or matriculated students in all the twenty-two universities of Germany during the semester

just closed was 37,813, as compared with 36,652 of the preceding half year. In point of attendance three universities, that of Berlin, with 5,781; Munich, with 4,692, and Leipzig, with 3,605, easily occupy a front rank by themselves. Bonn alone, with 2,491 students, has an attendance of more than two and less than three thousand. At all the other schools, with four exceptions, the contingent is between one and two thousand. Those with less than the former figures are Griefswald, Erlangen, Jena and Rostock, the last mentioned with an enrollment of 520 being the smallest numerically. According to faculties these students are divided as follows: In the law department, 11,352; in the philological and historical, 6,983; in the medical, 6,204; in the mathematical and natural science, 5,849; in Protestant theology, 2,207; in Catholic theology, 1,580; in the pharmaceutical, 1,103; the rest being in the other departments, such as veterinary surgery, forestry, dentistry, etc. Germany is still the chief school and teacher of the world, the foreign contingent at the universities being 2,731, or 7.2 per cent. This proportion is comparatively fixed, as it was 6.8 per cent. ten years ago. Berlin, Leipzig and Heidelberg are the favorites of the foreigners, the first reporting 876 non-Germans, the second 406, and the third 197. The foreign contingent is distributed as follows: Russia leads with 860 students; then comes Austro-Hungary with 536; America, with 276; Switzerland, with 253; England, with 149; Asia, with 133 — nearly all from Japan; Bulgaria, with 67; Rumania, with 63; Greece, with 56; Italy, the Netherlands and Servia, each with 45; Turkey, with 36; Sweden and Norway, with 32; Luxemburg, with 27. The total European contingent is 2,299; the non-European is 432.

For the first time the German university statistics furnish not only the data concerning the attendance of the woman contingent, but also to a considerable extent the motives that have, notwithstanding the discouragements put in their way by the state and academic authorities, caused this rush of women to these famous centers of learning. In the semester just closing the total attendance of

women was 1,180. The distribution of this number among the universities shows that it is not academic honors and titles that these women seek chiefly, otherwise they would flock to Heidelberg and Freiburg, where alone they have the right to matriculate and take examinations on an exact equality with the men. The fact that they crowd to the large Prussian institutions, which have been the most chary to grant them privileges, but which, as a rule, have the best teaching corps, shows that they want the best instruction available; this explains, too, the fact that so very few women take degrees. Then, too it appears that the medical profession has not the attraction for these women that has generally been supposed to be the case. In Heidelberg there is only one woman in this department, in Jena none, and in other universities not many, the greatest proportion, nineteen, being found in Strassburg. The majority of the women who enroll come with a certificate of graduation from a normal college and engage in the studies of the philosophical faculty — *i. e.*, philosophy, philology, history, literature, mathematics, etc. Their highest interests are not ideal, but involve the bread and butter question, the great majority being candidates for the position of superintendent and head teacher in the higher girls' schools — *Oberlehrerin* — or the preparing for some other practical line of work in teaching. A prominent literary paper of Leipzig declares that if Prussia had not made the condition that the head teachers in these higher schools for girls must have a university training the woman enrollment at the universities would at once shrink most materially. It is very evident that the Jews furnish more than their proportion to this enrollment. Of the 114 in Breslau, 35 are of this creed, and in this respect the Jewish women imitate the example of the Jewish men, who are also crowding the universities and the school of Technology, which fact is one of the reasons why Anti-Semitism flourishes in the higher and educated centers of Germany.

THE DOCTRINAL DIFFERENCES BETWEEN THE HEIDELBERG CATECHISM AND LUTHER'S SMALL CATECHISM.

BY PROF. A. PFLUEGER, A. M., COLUMBUS, OHIO.

In the consideration of the subject before us it will, we trust, be both interesting and helpful to give a brief history of the Heidelberg Catechism with reference to its authors, the time of its publication and the extent of its authority.

The Heidelberg Catechism derives its name from the city of Heidelberg, the capital of the Palatinate. It was drawn up at the instance of Frederick the Third, Elector of the Palatinate. Its authors were Zacharias Ursinus and Casper Olevianus.

Ursinus, the chief author of the Heidelberg Catechism, was born at Breslau, July 18, 1534, and studied seven years (1550-1557) at Wittenberg under Melancthon, who is said to have esteemed him as one of his best pupils and friends. "He accompanied his teacher to the religious conference at Worms, 1557, and to Heidelberg, and then proceeded on a literary journey to Switzerland and France. He made the personal acquaintance of Bullinger and Peter Martyr at Zurich, of Calvin and Beza at Geneva, and was thoroughly initiated into the Reformed Creed. Calvin presented him with his works, and wrote in them his best wishes for his young friend." In 1561 he was called to a theological chair at Heidelberg, where he labored with untiring zeal till the death of Frederick III., in 1576. He died on the 6th of March, 1583, in the 49th year of his age. His principal works, besides the Catechism, are a commentary on the Catechism and a defense of the Reformed faith against the Formula of Concord.

Casper Olevianus was born at Treves, August 10th, 1536, and studied theology at Geneva and Zurich. He was the chief counselor of the Elector in all affairs of the Church. According to Dr. Schaff, he was "inferior to Ursinus in learning, but his superior in the pulpit and in church government." He labored earnestly for the introduction of

the Presbyterian form of government and discipline, after the model of Geneva. It will thus be seen that like Ursinus, he was decidedly under the influence of Calvinism.

The Heidelberg, or the Palatinate, Catechism, as it is sometimes named after the country for which it was intended, was prepared on the basis of two Latin drafts of Ursinus and a German draft of Olevianus. "The peculiar gifts of both," says Dr. Schaff, "the didactic clearness and precision of the one, and the pathetic warmth and unction of the other, were blended in beautiful harmony, and produced a joint work which is far superior to the separate productions of either. In the Catechism they surpassed themselves. . . . At the same time, they made free and independent use of the Catechisms of Calvin, Lasky, and Bullinger. The Elector took the liveliest interest in the preparation, and even made some corrections." It is a fact worth noting in this connection that no mention is made of Luther's Catechism as one of the sources of the Heidelberg.

The work was published early in the year 1563, the Elector himself having furnished a short Preface. The eightieth question first appeared in full in the third edition. The Catechism was translated into all the European and many Asiatic languages. The best translation into English from the German original was prepared for the tercentenary celebration of the Catechism by a committee appointed by the German Reformed Synod of Pennsylvania, in 1863.

"As a standard of public doctrine the Heidelberg Catechism is the most catholic and popular of all the Reformed symbols. The German Reformed Church acknowledges no other. The Calvinistic system is herein set forth with wise moderation, and without its sharp, angular points."

The Heidelberg Catechism differs from Luther's Small Catechism in many ways. It is divided into three parts instead of five. The Decalogue is not explained in the first but in the third part, although the substance of the Law, as summarized by our Lord, is given in the first. This arrangement is objectionable both on the score of its

putting asunder what belongs together and the fact that the Law should precede the Gospel in setting forth the plan of salvation. Besides, the commandments are numbered differently in the two Catechisms, according to the custom of the Reformed churches generally, following the old Jewish and Greek division. The Heidelberg Catechism divides the Lord's Prayer into six petitions instead of seven, and in the German form uses "unser Vater" instead of "Vater unser." The Heidelberg Catechism has one hundred and twenty-nine questions and answers, whilst Luther's Enchiridion has but forty. In view of the fact that Luther's Catechism had been in use for thirty-five years and that the followers of the Swiss Reformers always claimed that they were anxious to work in harmony with the Lutherans; it seems rather singular that so little was done by the authors of the Heidelberg Catechism to show their sympathy with our Church and that so much was done by them to widen the breach that existed between the two bodies.

Our subject, however, has to do not with the formal but with the doctrinal differences between the two Catechisms. Differences in form might be tolerated, if only the doctrines were the same. When we examine the doctrines of the Heidelberg Catechism carefully we find that they differ in many points from those of Luther's. It is a careful examination that we have endeavored to give to the joint production of Ursinus and Olevianus.

Dr. Krauth says that the Heidelberg Catechism is regarded by Lutherans "with great favor — all except its doctrines. It is a neat thing — a very neat thing — the mildest, most winning piece of Calvinism of which we know. One-half of it is Lutheran, and this we like very much, and the solitary improvement we would suggest in it would be to make the other half of it Lutheran, too. With this slight reservation, on this very delicate point, the High Lutherans are rather fond of it than otherwise, to the best of their knowledge and belief."

Our own conviction is that the Heidelberg Catechism is not only a very winning but also a very subtle piece of

Calvinism. It seems to us to be at certain points rather disingenuous and evasive by its use of Scriptural language in a sense foreign to the intention of the Scriptures themselves. At times it seems to be trying to answer an entirely different question from the one which it really asks. In consequence of this double-dealing, if we may use the term, it is frequently difficult to detect the difference between the two Catechisms with reference to the same doctrine. If we had nothing to guide us but the Heidelberg Catechism itself, our task would be much more difficult; but, fortunately, we have the Commentary of Ursinus, which brings out the Calvinism of his Catechism very explicitly. Nor should it be considered unfair to regard Ursinus's explanation as giving the true sense intended to be conveyed by the statements of his Catechism. He knew what he meant to say and is also recognized as an authority by the Reformed Church. We shall accordingly make free use of his Commentary.

The doctrinal differences between the two Catechisms are most easily seen in those parts which treat of Christ's descent into hell and of the Sacraments. We shall not confine ourselves to these parts, but shall take up others as well. For the sake of convenience and completeness of treatment we shall follow the order of the questions of the Heidelberg Catechism as printed in Dr. Schaff's *Creeeds of Christendom*.

We begin with question 44:

"Why is it added: He descended into hell?"

"Answer.

"That in my greatest temptations I may be assured that Christ, my Lord, by his inexpressible anguish, pains, and terrors which he suffered in his soul on the cross and before, has redeemed me from the anguish and torment of hell."

It will be seen that the Heidelberg Catechism understands Christ's descent into hell to refer to His sufferings on the cross and in the garden of Gethsemane. In this way the words of the creed are made to appear tautological in

meaning and illogical in arrangement; for the words "descended into hell," if the interpretation of the Heidelberg Catechism were correct, ought to be inserted immediately after the words, "Suffered under Pontius Pilate." Our church teaches that Christ actually descended into hell and thus triumphed over the devil and his angels, according to 1 Peter 3, 18, 19: "For Christ also hath once suffered for sin, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also He went and preached unto the spirits in prison." Col. 2, 15: "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it." The Lutheran Catechism makes Christ's descent into hell a part of His exaltation, while the Reformed makes it a part of His humiliation.

"Question 47.

"Is not, then, Christ with us even unto the end of the world, as he has promised?"

"Answer.

"Christ is true Man and true God: according to His human nature, He is now not upon earth, but according to His Godhead, majesty, grace, and Spirit, He is at no time absent from us."

Our church teaches that Christ now not only as God, but also as man, knows all things, can do all things, is present to all creatures, has under His feet and in His hand all things which are in heaven, in the earth, and under the earth. Ephesians 4, 10: "He ascended up far above all heavens, that He might fill all things." This His power, being everywhere present, He can exercise, nor is anything to Him either impossible or unknown. Formula of Concord, Art. VIII.

On this question and answer of the Heidelberg Catechism Dr. Krauth has expressed himself as follows: "The reply wears to us the air of a certain evasiveness, as if it parried the question rather than answered it. It seems to answer a certain question, but really answers another; or rather, it seems to answer affirmatively, but actually answers

negatively. If Christ *be* true man and true God, then humanity and divinity are inseparable elements of His essence; where either is wanting, Christ is wanting. If the question be, Is the divine nature of Christ present? the Heidelberg Catechism answers it, affirming that it is. If the question be, Is the human nature of Christ present? the Heidelberg Catechism answers, and says it is not. But if the question be, as it is, Is Christ present? the Heidelberg Catechism does not answer it, for it leaves the very heart of the query untouched: Can Christ, in the absence of an integral part of His person, really be said to be present? As far as the Heidelberg Catechism implies an answer to this question, that answer seems to us to be, Christ is not present. Ursinus, in his explanation of the Catechism, is compelled virtually to concede this, for on the thirty-sixth question, in reply to the objection, that on his theory, as 'the divinity is but half Christ, therefore only half Christ is present with the Church,' he replies: 'If by half Christ they understand one nature which is united to the other in the same person, *the whole reason may be granted*: namely, that not both, *but one nature only of Christ*, though united to the other; that is, His Godhead, *is present with us.*' Leydecker, in commenting on this Question, says: 'The *absence of the human nature* does not take away the presence of the Deity.' Heppé (himself Reformed) indeed declares that it is the Reformed doctrine that 'the humanity of Christ is not a part of His person.'"

"Question 48.

But are not, in this way, the two natures of Christ separated from one another, if the manhood be not wherever the Godhead is?

"Answer.

"By no means; for since the Godhead is incomprehensible and everywhere present, it must follow that it is indeed beyond the bounds of the manhood which it has assumed, but is yet none the less in the same also, and remains personally united to it."

Our church believes that if the manhood be not wherever the Godhead is, then the two natures of Christ are separated. "This reply," says Dr. Krauth, "as we understand it, runs out logically into this: The Godhead is inseparably connected with the humanity, but the humanity is not inseparably connected with the Godhead; that is, one part of the person is inseparably connected with the other, but the other is not inseparably connected with that one part: the whole second person of the Trinity is one person with the humanity in one point of space, but everywhere else it is not one person with it. There is, in fact, apparently no personal union whatever, but a mere local connection — not a dwelling of the fulness of the Godhead bodily, but simply an operative manifestation; two persons separable and in every place but one separated, not one inseparable person — inseparable in space as well as time.

* * * It seems to us that the most dangerous consequences might be logically deduced from the Reformed theory. The divine nature is a totality and an absolute unit, in which there can be no fractions. It does not exist, and is not present, by parts, but as a whole. It is present not by extension nor locality, but after another manner, wholly incomprehensible to us, not less real, but if there may be degrees of reality, more real than the local. If the divine nature is present at all without the human nature of Christ, the whole of it is present without that human nature. If the whole divine nature of Christ be present on earth without His human nature, then the whole divine nature is unincarnate here. If it be unincarnate here, then it could take to itself another human nature on earth, or, for the matter of that, an infinite number of human natures, each of them as really one person with it apparently, on this theory, as the human nature of Christ now is. If, moreover, such a conjunction as this theory asserts is really a unity of person, then this infinitude of human natures being one person in the divine, would be one person with each other also. Nor is this supposition of the evolution of such a theory from these premises purely

imaginary. Dr. Brewster, in his Defence of the Theory of the Plurality of Worlds, has actually tried to solve certain difficulties by suggesting the idea of multiplied contemporaneous incarnations of the Son of God in different worlds. May not the divine nature,' he says, 'which can neither suffer nor die, and which in our planet, *once* only, clothed itself in humanity, resume elsewhere a physical form, and expiate the guilt of unnumbered worlds?' This is giving us Hindoo mythology for divine theology, and substituting Vishnu for Christ."

"Question 54.

"What dost thou believe concerning the Holy Catholic Church?

"Answer.

"That out of the whole human race, from the beginning to the end of the world, the Son of God, by his Spirit and Word, gathers, defends, and preserves for himself unto everlasting life, a chosen communion in the unity of the true faith; and that I am, and forever shall remain, a living member of the same."

This sounds innocent enough; but when we examine the Commentary of Ursinus we find that he meant to teach the Calvinistic doctrine of predestination in this part of his Catechism. Says Dr. Schaff: "The doctrine of election to holiness and salvation in Christ (or the positive and edifying part of the dogma of predestination) is indeed incidentally set forth as a source of humility, gratitude, and comfort (Ques. 1, 31, 53, 54), but nothing is said of a *double* predestination, or of an eternal decree of *reprobation*, or of a *limited* atonement." But what says the chief author of the Catechism?

"The Common Place of the eternal predestination of God, or of election and *reprobation*, naturally grows out of the doctrine of the church: and is for this reason correctly connected with it."

This shows us what we are to understand by the "chosen communion" spoken of in the answer of the Catechism. It is under this head, accordingly, that Ursinus sets

forth his Calvinistic views concerning predestination and reprobation. "The two parts of predistination," he says, "are embraced in *election and reprobation*. *Election* is the eternal and unchangeable decree of God, by which he has graciously decreed to convert some to Christ, to preserve them in faith, and repentance, and through him to bestow upon them eternal life. *Reprobation* is the eternal, and unchangeable purpose of God, whereby he has decreed in his most just judgment to leave some in their sins, to punish them with blindness, and to condemn them eternally, not being made partakers of Christ, and his benefits."

Evidently Ursinus taught a double predestination. He says further: "The efficient cause of reprobation is also, in like manner, the good pleasure of God which is most free. For seeing that we are all by nature the children of wrath we should all perish if sin were the cause of reprobation. The cause of reprobation is, therefore, not in men, but in God, and is his will showing forth his own glory, as it is said, 'He hath mercy on whom he will have mercy, and whom He will He hardeneth.' 'Even so, Father: for so it seemed good in thy sight.' Hence in relation to individuals, no other reason can be given why this one is elected, and that one reprobated, but the good pleasure of God."

When Ursinus says that sin is the cause of damnation but not of reprobation, he seems to us to be contradicting himself. We shall not attempt to harmonize him with himself, but leave that task to his disciples. His words prove that he is Calvinistic to the core and that his declaration in regard to the Church must be understood in the Calvinistic sense.

"Question 65.

"Since, then, we are made partakers of Christ and all His benefits by faith only, whence comes this faith?

"Answer.

"The Holy Ghost works it in our hearts by the preaching of the holy Gospel, and confirms it by the use of the holy Sacraments."

The Small Catechism of Luther teaches that the Sacraments are means of grace and that they not only confirm faith but also work it in the heart. According to the Heidelberg Catechism they are only signs and seals, as is clear from the answer to

“Question 66.

“What are the Sacraments?

“The Sacraments are visible, holy signs and seals, appointed of God for this end, that by the use thereof He may the more fully declare and seal to us the promise of the Gospel; namely, that He grants us out of free grace the forgiveness of sins and everlasting life, for the sake of the one sacrifice of Christ accomplished on the cross.”

“Question 69.

“How is it signified and sealed unto thee in holy Baptism that thou hast part in the one sacrifice of Christ on the cross?

“Answer.

“Thus: that Christ has appointed this outward washing with water, and has joined therewith this promise, that I am washed with His blood and Spirit from the pollution of my soul, that is, from all my sins, as certainly as I am washed outwardly with water whereby commonly the filthiness of the body is taken away.”

Another definition by Ursinus: “Baptism is a sacred rite instituted by Christ in the New Testament, by which we are washed with water in the name of the Father, and of the Son, and of the Holy Ghost, to signify that God receives us into His favor, on account of the blood which His Son shed for us, and that we are regenerated by His Spirit; and that we, on the other hand, bind ourselves to exercise faith in God, and to perform new obedience to Him.” At times Ursinus seems to feel that the word signify is not strong enough to express his meaning after all, for he says, “When we say that baptism is an external sign, we connect with it the thing signified. Hence we do not add the exclusive particle *only*.”

Now Luther's Catechism also speaks of what Baptism signifies, but it goes much further and says that Baptism "works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe it, as the words and promises of God declare." In other words, Baptism is a means of grace.

"Question 73.

"Why, then, doth the Holy Ghost call Baptism the washing of regeneration and the washing away of sins?"

"Answer.

"God speaks thus not without great cause: namely, not only to teach us thereby that like as the filthiness of the body is taken away by water, so our sins also are taken away by the blood and Spirit of Christ; but much more, that by this divine pledge and token He may assure us that we are as really washed from our sins spiritually as our bodies are washed with water."

Here again the language is evasive, and the spiritualizing tendency of the Reformed Church manifests itself. One cannot but think that the authors of the answer felt and were in a manner aware that the Scripture passages referred to favor the doctrine of our Church, that Baptism is a means of regeneration.

"Question 74.

"Are infants also to be baptised?"

"Answer.

"Yes; for since they, as well as their parents, belong to the covenant and people of God and both redemption from sin and the Holy Ghost, who works faith, are through the blood of Christ promised to them no less than to their parents, they are also by Baptism, as a sign of the covenant, to be ingrafted into the Christian Church, and distinguished from the children of unbelievers, as was done in the Old Testament by Circumcision, in place of which in the New Testament Baptism is appointed."

Here again Baptism is spoken of merely as a sign of the covenant, although it is regarded also as a means by

which children are "to be ingrafted into the Christian Church." How children can be really ingrafted into the Christian Church without being made believers, we cannot understand. But if being ingrafted into the Christian Church means being made believers, then Baptism is a means of working faith and consequently a means of regeneration. This, however, the authors of the Heidelberg Catechism do not wish to teach, and therefore we must conclude that their doctrine is different from that of our Church.

"Question 75.

"How is it signified and sealed unto thee in the Holy Supper that thou dost partake of the one sacrifice of Christ on the cross and all His benefits?"

"Answer.

"Thus, that Christ has commanded me and all believers to eat of this broken bread, and to drink of this cup, and has joined therewith these promises: First, that His body was offered and broken on the cross for me, and His blood shed for me, as certainly as I see with my eyes the bread of the *Lord* broken for me and the cup communicated to me; and, further, that with His crucified body and shed blood He Himself feeds and nourishes my soul to everlasting life, as certainly as I receive from the hand of the minister, and taste with my mouth, the bread and cup of the *Lord*, which are given me as certain tokens of the body and blood of Christ."

According to this answer the Holy Supper contains nothing but signs, seals and tokens. That it differs from our doctrine is evident enough. Luther's Small Catechism says that the Sacrament of the Altar "is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself."

"Question 76.

"What is it to eat the crucified body and drink the shed blood of Christ?"

“Answer.

“It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to obtain the forgiveness of sins and life eternal, but moreover, also, to be so united more and more to His sacred body by the Holy Ghost, who dwells both in Christ and in us, that although He is in heaven, and we on the earth, we are nevertheless flesh of His flesh and bone of His bones, and live and are governed forever by one Spirit, as members of the same body are by one soul.”

It will be seen from this answer that the Heidelberg Catechism teaches nothing but the so-called spiritual eating and drinking of the body and blood of Christ which takes place by faith and for which we do not need the Holy Supper at all. Christians of all ages constantly partake of Christ's body and blood by faith and live and are governed by the Holy Ghost.

In accordance with their notion of the Lord's Supper the Reformed deny that unbelievers can be partakers of the body and blood of Christ in the Sacrament. Ursinus says: “Hypocrites, and such as turn not to God with sincere hearts coming to the Lord's Supper, receive not the things signified, viz: the body and blood of Christ, but the naked signs of bread and wine, and these to their condemnation.”

“Question 79.

“Why, then, doth Christ call the bread His body, and the cup His blood, or the New Testament in His blood; and St. Paul, the communion of the body and blood of Christ?

“Answer.

“Christ speaks thus not without great cause; namely, not only to teach us thereby that like as bread and wine sustain this temporal life, so also His crucified body and shed blood are the true meat and drink of our souls unto life eternal; but much more, by this visible sign and pledge to assure us that we are as really partakers of His true body and blood, through the working of the Holy Ghost, as we receive by the mouth of the body these holy tokens in

remembrance of Him; and that all His sufferings and obedience are as certainly our own as if we had ourselves suffered and done all in our own persons."

Who does not perceive that this is robbing the Savior's words of their true meaning?

Even in the famous 80th Question in answer to the question: "What difference is there between the Lord's Supper and the Popish Mass?" the Heidelberg Catechism repeats its statement that Christ's "true body is now in heaven at the right hand of the Father, and is to be there worshiped," meaning thereby to deny that Christ can give us His body to eat and His blood to drink, according to the words of institution. On this point the Reformed view is rationalistic.

"Question 98.

"But may not pictures be tolerated in churches as books for the laity?

"Answer.

"No; for we should not be wiser than God, who will not have His people taught by dumb idols, but by the lively preaching of His Word."

This is a queer answer to the question as propounded, which is not whether dumb idols, but whether pictures may be tolerated in churches. The answer leaves one under the impression that the Reformed must regard all pictures as dumb idols. To say the least, they misunderstand the commandment. God does not forbid us to make images and pictures unless we do it with the intention of bowing down to them and worshipping them. He Himself instructed Solomon to put images in the temple. The answer as given does violence to our Christian liberty.

It will thus be seen that the Heidelberg Catechism teaches a number of doctrines that differ from those contained in Luther's Small Catechism and in the other confessions of our Church. It was not published in the interest of Lutheranism but of Calvinism, and is all the more

dangerous on account of the evasive and subtle language in which its doctrines are frequently stated.

God's Word and Luther's doctrine pure
Shall to eternity endure.

SKELETONS.

BY REV. G. J. TRAUTMAN, A. B., CIRCLEVILLE, OHIO.

JONAH I, 1-4.

INTRODUCTION.

1. The character of the book of Jonah.
2. The purpose of the book of Jonah.

• JONAH'S CALL TO PREACH.

1. *The nature of the call.*
 - A. It was a divine call.
 1. It came directly from the Lord.
 2. The Lord calls to-day, a. not immediately, but b. mediately, through the congregation.
 - B. It was a call to a definite place.
 1. Not simply a general call to labor for the Lord.
 2. Not a call to a place that Jonah chose
 3. But to Nineveh, a large prosperous but wicked city.
 - C. It was a call to preach.
 1. The Law.
 - a. That the people of Nineveh might know their wickedness.
 - b. That they might realize how God looked upon their wickedness.
 - c. That they might repent of their wickedness.

2. The Gospel.
 - a. In order that the people of Nineveh might know of the love of God.
 - b. That they might know how to obtain pardon for their wickedness.
2. *Jonah's attitude toward the call.*
 - A. He refused to accept the call.
 1. Jonah was unwilling to go to Nineveh.
 2. He resolved not to go.
 - B. He tried to escape the responsibilities of the call.
 1. By fleeing, which was utterly futile.
 2. By hiding, which was absolutely impossible.

JONAH I, 4-11.

JONAH'S FLIGHT TO TARSHISH.

1. *It involved great danger.*
 - A. To himself.

Jonah's sins caused the Lord to chastise him by sending a tempest so that he was: 1. In bodily danger. 2. In spiritual danger.
 - B. To the people in the ship.
 1. Jonah by his disobedience and unfaithfulness placed the people on the ship in danger and distress.
 2. So man to-day by sin brings danger and suffering upon family, friends and its wares.
 - C. The ship and its wares.
 1. Jonah's wrong-doing caused the wares to be thrown overboard, and endangered the ship.
 2. Man's wrong-doing endangers his talents, possessions, success in life, yea his soul's salvation.

2. *Occasioned a shameful detection.*
 - A. Jonah was discovered hiding where he hoped not to see or be seen.
 - B. Jonah was found sleeping, no doubt trying to ease his guilty conscience.
 - C. Jonah was found unfaithful to his God he did not pray to his God in distress.
 - D. Jonah was discovered to be an evil doer by the lots cast.
 - E. Jonah was justly accused of having caused the tempest.
3. *Forced an open confession.*
 - A. Jonah confessed his nationality.
 - B. Jonah confessed his religion.
 - C. Jonah confessed the cause of the tempest.
 - D. Jonah confessed his sins.

JONAH I, 11-17.

HOW THE PEOPLE ON THE SHIP WERE RESCUED BY THE PROPHET JONAH.

- I. *By receiving the prophet's instruction.*
 - A. 1. The people on board the ship went to Jonah and inquired what to do in order to calm the tempest, and save their lives.
 2. We must go to the Prophets in order to learn what must be done, a. to calm the storms of life, and b. to save ourselves and the perishing world from eternal destruction.
 - B. 1. The instruction given seemed a severe, and b. unreasonable.
 2. The instructions given by the prophets in the Bible seems a. severe b. unreasonable to the natural man.
 - C. 1. Jonah's instruction brought them the knowledge of the true God. 2. The Prophets alone give us a true knowledge of God.

2. *By finally obeying the prophet's command.*
 - A. 1. The people on the ship at first tried to save themselves by their own efforts, but failed.
2. So all persons will miserably fail, who try to save their souls by their own efforts.
 - B. They cried unto the Lord.
 - D. They complied with the seemingly hard instruction of Jonah.
 - E. They were saved by the Lord, as a result of their obeying.

JONAH I, 17-2, 1-10.

JONAH IN THE FISH.

1. *Was rescued by the Lord.*
 - A. The Lord prepared a fish to swallow Jonah.
 - B. The Lord rescued Jonah 1. from suffering and
2. from death.
 - C. The Lord made it possible for Jonah to survive in the fish.
 - D. The Lord rescued Jonah in a marvelous way.
 - E. The Lord in a marvelous manner rescues His children, 1. from bodily 2. from spiritual dangers.
2. *Prayed unto the Lord.*
 - A. Jonah made known his afflictions.
 - B. Jonah was convinced that the Lord would hear him.
 - C. Jonah described his awful condition, brought on by sin.
 - D. Jonah promised to do better.
 - E. Jonah's prayer was answered.

NOTE.

THE PROTESTANT MOVEMENT IN AUSTRIA.

The official organ of the "Away from Rome" movement in the German provinces of Austria is the *Evangelische Kirchenzeitung für Oesterreich*, which journal has been furnishing quarterly reliable and full particulars of the progress of this singular agitation. Recently it gave a survey of the whole movement from its inception to the present time and stated that a conservative estimate would make the total number of converts fully thirty-five thousand. Up to the beginning of 1902 the additions to the Protestant churches, both the Lutheran and the Reformed, had been 19,680, and the additions to the old Catholic Church were 8,230, or a grand total of 27,910. Even allowing for the slight numerical decrease in the average annual contingent for 1902, the total claimed by the *Kirchenzeitung* is a conservative estimate. The first quarter for 1902 resulted in 2,523 changes from the Catholic to the Protestant Church, and of these 1,012 were in Bohemia alone. Proportionately a change of the Church connection of thirty-five thousand in about five years in a total population of some twenty-four millions seems insignificant; yet careful students find more meaning in this comparatively small but steady growth in the propaganda than if the converts came in mighty hosts. These changes are evidently the outcome of deep conviction and are made definitely and finally; returns of converts to their old Church are practically never made. All arrangements have been made permanently to provide for the spiritual wants of these people. Congregations are regularly organized wherever the number of converts justify this step, altho in most cases it is deemed wiser to have them connect themselves with the evangelical churches already established.

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I N D E X .

NUMBER 1.

	PAGE
Some Seeming Contradictions in the Scriptures. By Prof. Geo. H. Schodde, Ph. D.....	1
The Capital University. By President L. H. Schuh, Ph. D.....	24
The Strength and Influence of the Lutheran Church. A Historical Study for our Times. By Prof. E. Pfeiffer, A. M.....	40
The Importance of Thorough Preparation for the Catechetical Class. By Rev. F. W. Abicht, A. B.....	57

NUMBER 2.

Obstacles to Lutheran Practice. By Prof. M. Loy, D. D.....	65
Some Leading Biblical Problems. By Professor Geo. H. Schodde, Ph. D.....	79
The Code of Hammurabi. By Prof. Geo. H. Schodde, Ph. D.....	85
The Strength and Influence of the Lutheran Church. A Historical Study for our Times. By Prof. E. Pfeiffer, A. M.....	93
Easter Sermon. By Rev. C. W. Bachman.....	106
Elocution for Preachers and Public Speakers. By Rev. E. G. Tressel, A. M., B. E. O.....	114
New Publications	123
Note	126

NUMBER 3.

Some Leading Biblical Problems. By Professor Geo. H. Schodde, Ph. D	129
Under What Circumstances is a Pastor Justified in Resigning? By Rev. J. Sheatsley, A. M.....	139
The Practical Treatment of Secretists in Mission Work. By Rev. E. L. S. Tressel	155
The Illustration in the Sermon. By Rev. M. R. Walter.....	169
A Sermon. By Rev. S. Schillinger	173
Skeleton for Christmas and New Year. By Rev. G. J. Troutman, A. B	183
The Prevalence of Monotheism Before Polytheism in the History of Mankind. By Rev. P. A. Peter.....	188

NUMBER 4.

	PAGE
Our Glorious Liberty. By Professor M. Loy, D. D., Columbus, O..	193
Some Leading Biblical Problems. By Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio	219
Church Architecture. By Rev. Walter L. Spielman, A. B., Colum- bus, Ohio	224
Elocution for Preachers and Public Speakers. By Rev. E. G. Tres- sel, A. M., B. E. O., Columbus, Ohio.....	239

NUMBER 5.

Exegesis of 1 Cor. 7, 12-17. By Prof. George H. Schodde, Ph. D., Columbus, Ohio	257
Independent Movements in the Catholic Church. By Prof. George H. Schodde, Ph. D., Columbus, Ohio.....	262
A Liturgical Awakening. By Rev. J. E. Kieffer, A. B., Charles- ton, W. Va.....	277
Elocution for Preachers and Public Speakers. By Rev. E. G. Tres- sel, A. M., B. E. O., Columbus, Ohio.....	291
Committee Report	295
Was the First Man a Savage? By Rev. P. A. Peter, Verona, O....	298
Notes and News. By Prof. George H. Schodde, Ph. D., Columbus, Ohio	304

NUMBER 6.

Order of Evening Service. Interpreted and Explained. By Prof. E. Pfeiffer, A. M., Columbus, Ohio.....	321
The Early Development of the Papacy. By Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio.....	347
Present Church and School Problems in Germany. By Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio.....	357
The Doctrinal Differences Between the Heidelberg Catechism and Luther's Small Catechism. By Prof. A. Pflueger, A. M., Co- lumbus, Ohio	366
Skeletons. By Rev. G. J. Troutman, A. B., Circleville, Ohio.....	380
Notes. By Prof. George H. Schodde, Ph. D., Columbus, Ohio.....	384