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# THE LUTHERAN CYCLOPEDIA

EDITED BY

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AND

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WITH THE CO-OPERATION OF PROFESSOR O. ZÜCKLER, UNIVERSITY OF  
GREIFSWALD, AND OTHER EUROPEAN SCHOLARS AND REPRESENTATIVE  
SCHOLARS FROM THE VARIOUS SYNODS

NEW YORK  
CHARLES SCRIBNER'S SONS

1899

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## PREFACE.

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THE aim of this volume is to present a summary of the chief topics comprised in the doctrine, the life, the customs, the history, and the statistics of the Luth. Church. It has been prepared almost entirely in America, from the standpoint of Lutherans, who either by nativity or adoption are Americans, and who are interested in the growth of their church and the maintenance of its influence in this its new home. The most notable fact in the progress of our Church in this land, has been not so much its rapid increase as the union within it of representatives of the hitherto separated Luth. churches of Europe. At the Reformation, Germany, the birthplace and centre of Lutheranism, was not a compact government, but a loose organization of numerous and chiefly small principalities and cities, in each of which the great religious movement of the time had its peculiar history. Upon the basis of a common confession of faith, the doctrinal, educational, liturgical, and governmental elements assumed in each province or territory a peculiar form, as each ruler selected his own theologians and jurists to aid in the reform, and, by their co-operation, published his own Church Order. In constitutions, liturgies, catechisms, hymn-books, instructions to pastors and customs, there was the greatest diversity. There was fixity of type with many varieties. To a still greater degree, the same principle was exhibited, as the Luth. faith penetrated other lands. The results of the German Reformation were adapted to the circumstances, characteristics, and precedents of the national life. In this country, these various streams, after having followed almost entirely separate courses since the Reformation, have at last met. Here are brought together, in the same synods, Lutherans from diverse parts of Germany, with a common faith, but accustomed to different modes of administering that faith. Here, too, they meet with those having an equal claim to the same name, from Norway and Sweden, Denmark and Iceland, Holland and Finland. These elements, however separated for one or more generations by national lines, must inevitably coalesce. If the Luth. Church, like a number of denominations, were based upon a peculiar polity or form of worship or mode of administering a sacrament, its people would soon be absorbed by churches of English origin. Mere reverence for ancestors is too weak a foundation for any permanence. When a few generations, at most, separate men from the land of their fathers, the attractions of their immediate surroundings overcome the resistance of such remote ties. But standing for a positive, clearly defined type of doctrine, which has been enriched by the labors of the profoundest theologians from whose treasures all scholars of other Protestant communions have freely drawn ; possessing riches of devotional literature in song and prayer that have moulded the hymnody and liturgies of those around them ; the heirs of a long line of noble witnesses, with voice and pen, often amidst the fires of persecution ; having the nearest access to various forms of practical activity, introduced by their fathers and brethren in the faith, and now widely appropriated in almost all parts of the Protestant denominations ; above all, as the representatives of the weak, and yet strong man, selected by God to lay the foundations of modern Christianity, and whose words are recalled and still arouse to life and action, wherever the history of the Church is earnestly read and the Bible studied, it is impossible for Lutherans to continue for centuries or even decades to continue to surrender their heritage with their native lands and languages. They are called upon to defend and maintain the same faith, in the same languages, to the same people, and under the same circumstances ; and, in so doing, will soon share in each other's efforts. Nor can they isolate themselves from their historical antecedents, or the contemporaneous application and development of the same principles in other parts of the world. The Luth. Church is the communion of the widest horizon and the most far-reaching sympathies. She is such, not only because of her geographical extension, her numerical preponderance, and her historical basis and spirit, but also from her distinctive ethical principle, viz. the Christian's lordship over all things, in the use of the earthly and temporal in the service of the heavenly and eternal and spiritual. If any of her children are narrow, it is not their Lutheranism, but their failure to understand what this really is, that has made them such.

The Luth. Church of America has struggled upward to its present position out of great tribulation. The student who reviews its more than two hundred and fifty years of history, can clearly trace a steady, even though slow, progress, often passing through circuitous paths that ultimately, by the guidance of an Unseen Hand, reach again the straight course. Her people came hither in poverty, and, with few exceptions, uneducated. They were strangers to the language and institutions of the country, and often the victims of cunning and unprincipled speculators. For long periods they were without churches and schools and pastors. The present century had far advanced before they had any higher institution of learning. For a time, there was general acquiescence in the feeling that the Luth. faith could be taught and preached in no other than

the German language, and that, since the change of tongue was inevitable, the Luth. Church in America had no other calling in the future than to provide for new immigrants until they too would disappear into other denominations. Tens, if not hundreds, of thousands of her children were allowed to desert her for other communions, in which many of them have left honored names, and even as in the case of one who bore the name of Muhlenberg introducing a new epoch among those with whom they cast their lot by carrying with them something of the spirit and many of the principles and customs of their mother church. The root of the difficulty lay in religious indifferentism and rationalism, on both sides of the Atlantic, which depreciated the importance of the Luth. faith, and could not understand how, as the pure preaching of the gospel, it was intended for the world, and for all nations, and to be carried to all people in all places, and in all tongues. That the earlier efforts to provide for the transition were attended by much doctrinal confusion and vacillation, is only what might be expected under the circumstances.

This Cyclopaedia, prepared in response to a wide-spread demand, is one out of many indications of the progress the Church has been making not only in the appreciation of her historical and theological resources, but also in readiness of her various sections to co-operate, wherever they can so do without surrender of principles, concerning which entire harmony has not yet been attained. It endeavors to present what is most important in the history of the Church as scattered throughout many lands and occupied with many forms of Christian effort. The various features of German and American church life and theology, are represented by many writers, Prof. Dr. O. Zoekler of the University of Greifswald, as high an authority on the subject as there is, has contributed the article on "The Augsburg Confession," as well as that upon "Pietism." The faculty of the seminary at Rock Island, at their request, were assigned all topics bearing upon the Swedish churches of Sweden and America, determining the selection of subjects as well as the treatment. The editors provided for the history of the Swedish churches on the Delaware, and a few articles suggested as important after the rest were in hand. Prof. Dr. E. G. Lund, of the seminary at Minneapolis, and Rev. F. J. Bergmann of Gardar, N. Dak., were in charge respectively of all Norwegian and Icelandic topics. Through their efforts and those of their co-laborers, we can justly claim that the information in these departments is more complete than may be found elsewhere in the English, and probably also in the German language. Rev. E. Belfour, D. D., of Pittsburg, has looked after the Danish articles. The departments of hymnology and catechetics were in charge of Prof. Dr. A. Spaeth, whose intimate acquaintance with other departments has also been constantly at our service. The department of Liturgies was chiefly in the hands of Rev. E. T. Horn, D. D., of Reading, Pa., whose article on "The Liturgy," may be particularly mentioned, as condensing within it the contents of an entire volume, and affording a valuable explanation of the "Common Service." The Rev. Dr. G. U. Wenner of New York, and Prof. Dr. Spaeth, also contributed to the same department. Rev. J. F. Ohl, Mus. Doc., was assigned the chief articles on Church Music; others being in the hands of Mr. William Benbow, organist of Trinity Church, Reading, Pa., and Rev. Luther D. Reed, of Allegheny. The foreign mission articles were written mainly by Prof. Dr. W. Wacker-nagel of Muhlenberg College, a life-long student of the work of the German missionary societies. The homiletical department was assigned mainly to Rev. H. W. Hofmann. All articles pertaining to the Missouri Synod were referred to Prof. A. L. Graebner of the seminary at St. Louis; those to the Iowa Synod to Prof. Dr. S. Fritschel, Profs. Lutz, Proehl, J. Fritschel, and G. J. Fritschel; those to the Joint Synod of Ohio, to Profs. Drs. Stellhorn and Schodde. Among the representatives of the General Synod are Drs. Valentine, Wolf, Richard, Singmaster, Baugher, Gilbert, C. S. Albert, Hull, Bauslin, Breckenridge, C. E. Hay, Holman, Hauma, Remensnyder, besides minor articles from pastors of historical congregations and heads of institutions. The United Synod of the South is represented by Profs. Drs. L. A. Fox, Painter, and Voigt, while the historical articles pertaining to the South were in the hands of Rev. D. M. Gilbert, D. D., for many years identified with its churches in Virginia and Georgia, and long a student of their records. The history of the New York Ministerium and its congregations and prominent pastors fell naturally to the historian of that body, Prof. Dr. Nicum. Dr. Seiss has contributed several important eschatological articles, and E. Augustus Miller, Esq., has made several contributions to legal questions pertaining to church interests. The list of contributors contains many other names to whom due credit is given. On subjects concerning which there has been heated controversy the effort has been made to secure representatives of both sides. Among such may be noted ALTAR FELLOWSHIP, CONVERSION, PREDESTINATION. On a few topics, the plans of the editors to secure double presentations failed. As the initials always indicate the author, except where the editors themselves have written unsigned articles, the responsibility for facts and opinions may always be traced, the editors deciding only as to the advisability of their publication in a volume in which they have pledged that all shall be treated fairly. The editors do not accept every statement that is made; but deem it important that where there are differences these should be stated, and that an authoritative presentation of positions open to criticism should be at hand. They have aimed always at securing the most explicit presentations of points at issue, rather than vague generalities, framed to avoid offence, but which mean nothing. They have tried earnestly, and their contributors have generally co-operated in this, to maintain an irenic spirit, and to see that all opponents are treated with respect.

The determination of the names to be included in the biographical articles was attended with no small difficulty. The line dividing Lutherans from those who are not, shades off so gradually,

that it cannot be exactly traced, even though all were agreed perfectly as to the definition. The result has been that much latitude has been used by including many names that are in place only because of their relation to the history of the Church and its theology. Upon this principle Ritschl and A. Harnack appear, although their attitude to the Confession of the Church is destructive, while Schleiermacher, whose influence is entirely that of an outsider, never in connection with a professed Luth. congregation, is excluded. A few hymn-writers will be found who have been given place solely because of the powerful hold which their hymns have taken, and their general adoption into our collections. Only a few exceptions have been made to the rule limiting the names to those of men whose work on earth is finished. These have been made because of their important influence upon past and present movements, and are so few that we believe the propriety of the exceptions will not be doubted.

The editors, while belonging to the same general body, disclaim all partisan motives in their work on this volume. If they had not decided theological convictions, it is improbable that they would have been called to the work, or that the book would be sought for after publication. If their sympathies were believed to be confined to the General Council, and the advancement of its interests, they would not have received so many assurances of encouragement from prominent professors and pastors from all the General Bodies and larger independent synods. The senior editor was instructor in one of the institutions of the General Synod at Gettysburg, the place of his birth and education, for precisely the same length of time that he has been serving the General Council at Philadelphia. He trusts that he will never be indifferent to the memory of his venerated teachers, or to the associates and pupils of his youth. He called to his aid in this work the Rev. J. A. W. Haas, B. D., a former pupil in whose qualifications and judgment he had every confidence, and without whose perseverance and industry in all the details, while the senior editor attended only to the general direction, the project would have been impossible. The burden of the work, from the outlining of the subjects to the reading of the final proof, has fallen upon the junior editor. The Rev. Charles M. Jacobs has been of great assistance to the editors in the revising of proofs, preparing list of contributors, and in other burdens of the editorial work.

In the first edition of a work of such compass, errors will undoubtedly escape the most careful scrutiny. There must necessarily be defects and inequalities of treatment where so many writers are engaged, while surprising omissions may be expected. All that the editors ask is that they be promptly informed by those who discover errors. Every effort will be made to rectify mistakes and to do justice to all. If sufficiently encouraged in this undertaking, a supplementary volume embodying all such suggestions may follow.

This enterprise was not of our seeking. It seemed too vast and complicated to be undertaken by men fully occupied with other responsibilities. It was only with the greatest reluctance that it was entered upon, when the late Christian Literature Co. urged it with such earnestness that we felt that we could not refuse it, without declining an opportunity to do our beloved Church an important service. As it is completed, we are confident that it will be of immense service to all our departments of labor, and will contribute towards making all Lutherans in America better acquainted with each other and with the entire Church. The book is a library condensed, containing information that cannot be gathered elsewhere with shelves full of authorities. We pray that the blessing of God, in whose name and for whose glory we have earnestly endeavored to act in the entire undertaking, may attend it, as it goes forth upon its mission.

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MT. AIRY, PHILADELPHIA,  
*July 13, 1899.*



# THE LUTHERAN CYCLOPEDIA.

**Absolution.** See CONFESSIO.

**Abstinence.** See TEMPERANCE.

**Accent**, ecclesiastical, is the customary dropping of the voice in the final syllables and words of the Liturgy, when intoned.

**Acrelius, Israel**, Swedish American historian, b. in Sweden, 1714, Provost of the Swedish churches on the Delaware, and pastor at Fort Christina (Wilmington, Del.), 1749-56; after his return to Sweden, pastor at Fellinsboro' in the diocese of Westeras. Author of the chief source of information concerning the Swedish American churches of the seventeenth and eighteenth centuries, viz.: *Description of the Former and Present Condition of the Swedish Churches in what was called New Sweden*, Stockholm, 1759. Translated into English by the late W. M. Reynolds, D.D., and published as Vol. XI. of the Memoirs of the Historical Society of Pennsylvania, under the title: *History of New Sweden*, Philadelphia, 1874. It is to the history of the Swedish what the *Halle Reports* are to that of the German churches of the same period. With Muhlenberg and his associates in the Ministerium of Pennsylvania, the relations of Acrelius were cordial, and his history warmly defends them against misrepresentations.

**Act.** (forensic). See JUSTIFICATION.

**Acta Historico-Eclesiastica.** A periodical published at Weimar (20 vols.) 1734-56, particularly important because of much contemporary material concerning the beginnings of the Lutheran Church in this country. Three volumes of Appendices appeared (1746-53), followed by an exhaustive index in 1760. The *Nova Acta Historico-Eclesiastica*, 12 vols. (1758-73), and the *Acta Historico-Eclesiastica* of 1774-85, were continuations.

**Adiaphora** is the neuter plural of the Greek adjective *adiaphoros*, which is derived from *diapherō* to differ, make a difference, and it means *things indifferent*. The word was used in Stoic philosophy to denote things neither good nor bad, in Latin *res mediæ* or *indifferentes*. In Christian theology the term denotes actions that are neither commanded nor forbidden by God, and hence are left to the choice of men. They may belong either to the sphere of religious rites and ceremonies or to that of practical life.

F. W. S.

**Adiaphoristic Controversies.** There were two within the Lutheran Church. The first took place soon after the death of Luther and had reference to religious rites and ceremonies; the second formed a part of the pietistic controversies and concerned practical life.

I. Having been victorious in the Smalcald War, and finding that the Pope and the Council of Trent would not aid him in carrying out his plans of bringing back the Lutherans to the Roman church by making at least some concessions to them, Emperor Charles V. concluded to attempt the work of reconciliation and reunion. Hence he ordered the composition of what is known as the Augsburg Interim (1548), and required the Lutherans to accept it. Maurice, the new elector of Saxony, upon whom the emperor had conferred this dignity as a reward for treacherously deserting the cause of his Lutheran co-religionists, did not dare to offend either the emperor by rejecting the Interim, or his own Lutheran subjects by accepting it. Therefore, as a compromise, he caused the so-called Leipsic Interim to be composed by the Wittenberg theologians, now led by the timid Melancthon. It did not concede as much to the papists as the Augsburg Interim had done; but, besides yielding to some extent with regard to important Gospel truths, it reintroduced into the Lutheran Church almost all the Roman catholic rites and ceremonies, claiming that these had to be considered as *adiaphora*, since they were not to be viewed and used in the former superstitious way. Thus the Liturgy of the Mass was introduced again with ringing of bells, candles, priestly garments, etc., though not without having communicants present; the festival of Corpus Christi was again to be observed, though with a sermon on the Lord's Supper and communion; extreme unction was to be permitted according to the usage of the apostles; fasts were to be observed, though only as secular institutions; bishops that would perform the duties of their office in accordance with the Word of God were to be recognized and obeyed; and so on. It was further claimed that this was not denying the truth of the Gospel in the least, nor giving offense to the weak in faith, but rather shielding the weak against persecutions with their unavoidable temptations to defection, and at the same time proving the readiness of Lutherans to heal the lamentable disruptions and schisms of the church of Christ even at the cost of some sacrifice.

Flacius, at that time professor at Wittenberg, and only 28 years old, was the leader of the opposition to this attempt to bring about a reunion of the Lutheran and Catholic churches, at least in things external; and though in his zeal for Lutheran orthodoxy and in his, certainly not unfounded, suspicion of unionistic proclivities in Melancthon and his followers he may have gone somewhat too far in the manner and form of his opposition, he undoubtedly was

right in opposing the innovations intended. He correctly maintained, in the first place, that some of those so-called adiaphora were not such at all, for example, the use of an unknown language, the Latin, in a service that was, or ought to be, intended for the common people; in the second place, that no adiaphora remain such in *casu confessionis et scandali*, that is, whenever a man, by adopting the ceremonies of errorists would seem to adopt their errors also, and to deny the true faith, and thus give offense.

When elector Maurice, moved by the growing dissatisfaction of his Lutheran subjects and, let us hope, also by his conscience, changed his political attitude, and by an entirely unexpected attack on the emperor, compelled him to assent to the treaty of Passau (1552), followed by the religious peace of Augsburg (1555), the Interims of Leipsic and Augsburg were no more considered binding; but the principles involved in the adiaphoristic controversy were too important to be left undecided in the Lutheran Church, and the controversy continued till at last it was settled for the Lutheran Church in and by the Formula of Concord. The decision given in its tenth article is in substance as follows: 1. Ecclesiastical rites and ceremonies that are neither commanded nor forbidden in the Word of God, but are simply introduced for the sake of decency and good order, are not in themselves divine worship nor a part of it. 2. The Church of God in every place and at every time has the authority of changing, according to circumstances, such rites and ceremonies, just as it may seem conducive to edification, being careful only that no levity occur and no offense be given, especially to the weak in faith. 3. At the time of persecution, when a frank and constant confession of faith is required of us, we ought not to yield to the enemies of the truth, even in things that in themselves are indifferent; for in such a case that which is really in question is no more the adiaphora, but the truth of the Gospel, Christian liberty, the confirmation of idolatry, the offense of the weak in faith.—Compare Preger, *M. Flacius Illyricus*, I. 135–204. Frank, *Theologie der Concordienformel*, IV. 1–120. Frank, *System der Christlichen Sittlichkeit*, II. 87 sqq. 219 sqq. Herzog-Hauck, *Realencyklopädie* I. 168–173.

II. The second adiaphoristic controversy was an outcome of the Calvinistic, legalistic view of Christian life that through Pietism had crept into the Lutheran Church. Whilst Luther, with a good conscience, enjoyed the natural gifts of God, and maintained that those who love God may, and even should, love his creatures also, though not beside or above him but under him, and that God has created them for the very purpose that his children may enjoy them in moderation, thanking him also for these gifts, Calvin, in accordance with his austere and severe nature and his legalistic view of Christianity, rather frowned upon such natural enjoyments. And just as Luther in this respect also was the model of the church named after him, so the Reformed churches and sects have, more or less, followed Calvin. Pietism as such, in so far as it

consists in laying a one-sided and exaggerated, and therefore anti-evangelical, stress on piety and sanctification over against justification and the liberty of a child of God, is not a Lutheran plant, but rather one sprung up on Calvinistic and Puritan soil, and first imported into the Lutheran Church by Spener, who had become acquainted with it and favorably impressed by it during his stay at the city of Calvin, Geneva. It was in the Calvinistic Netherlands where in the first half of the seventeenth century, extreme, pietistic views concerning adiaphora were first proclaimed in the Protestant Church as indicative of a true Christian, especially by G. Voetius, whilst prominent and morally irreproachable Lutheran theologians, e. g. Dannhauer, characterized them as silly and empty cavillings. Spener, indeed, did not go so far in this direction as some of his adherents did; but he also maintained that whatever action does not *directly* serve the honor of God, our own or our neighbor's bodily or spiritual welfare, is sin, because at least a waste of time; and to rejoice in anything that is not directly useful, but pleasant and amusing, is in conflict with Christian self-denial. A dance, for example, that in no sense can be called indecent and unchaste, is still sinful, because it is simply a natural amusement. Spener, however, was inclined to be lenient in dealing with those that thought they could safely enjoy those pleasures; he was not ready, for example, to deny absolution to men that really did not see the sinfulness of such amusements. His followers went beyond him. The most prominent of these were J. Lange and A. H. Francke. Not only dancing, attending theatrical plays, playing at cards, but also innocent jests and pleasantries, taking part in festive meals, taking a walk, laughing, were regarded as sinful; in Francke's orphans' home the children were even forbidden to play. Bowling and the use of tobacco in Spener's opinion could be permitted only when necessary to health. Some went even so far as to deny explicitly the existence of adiaphora, that is, of things or actions whose moral character depends exclusively upon the circumstances under which they take place and the motives actuating those that engage in them. And, worst of all, abstinence from natural enjoyments and amusements was by many Pietists looked upon as *the* criterion of a true Christian—a very dangerous position, since it is not only sure to cause an uncharitable judgment of our fellow-men, but also may lead to grievous self-deception.

It cannot be denied that the so-called orthodox opponents of the Pietists very often went to the other extreme, and would seem at least to defend participation in natural and secular amusements as right under any circumstances. The first one that met the extravagant assertions of the Pietists in an altogether worthy and effective manner was V. E. Loescher. He frankly conceded that there is a danger for Christians that take part in such amusements as dancing, theatrical plays, festival meals, and the like, because this may prove a hindrance to their own growth in sanctification and give offense to others. He even went so far as to say that participation in such pleasures is to be considered a

defect in a child of God, and that every Christian should be advised against it; but as a sober-minded Bible Christian and Lutheran he would not and could not admit the fundamental error ("proton pseudos") of the Pietists, that rejoicing in the natural gifts of God is in itself sin, and therefore was rebuked by Lange as a man that was lacking in moral earnestness and zeal. He was certainly right when he maintained that no man has the right, in the domain of religion and morals, to command or forbid anything that God has left free.

It is the duty of every man to give practical proof of the correct moral disposition of his heart in all that he does; hence no *action* of his is morally indifferent: it is either good or bad. But there are *things* and *conditions* in natural life that in themselves are indifferent, neither commanded nor forbidden; with respect to them there is a liberty of action, i. e. a person may, generally speaking, engage in them or avoid them. This liberty, however, is limited by due regard to our own weakness as well as that of our fellow-men. Compare Luthardt, *Compendium der Theologischen Ethik*, § 43. Harless, *Christliche Ethik*, § 36. Frank, *System Der Christlichen Sittlichkeit*, § 45. Schmid, *Geschichte des Pietismus*, pp. 423 sqq. Engelhardt, *V. E. Loescher*, pp. 226 sqq. *Hertzog-Hauck*, I, 173-179. F. W. S.

**Adoption**, as children of God, is the act of God, by which he receives the believers in Christ to be his children. It is included in justification. In some Kirchenordnungen the adoption of children is regarded as establishing a relation which hinders not only intermarriage between such children and their parents, but also between them and their brothers and sisters by adoption.

**Adultery.** See DIVORCE.

**Advent.** See CHURCH YEAR.

**Æpinus**, John, (Greek form of German Hoock), born 1499 in Ziegensar, Brandenburg, first Lutheran Superintendent of Hamburg (from May 18, 1532), sent to England (1534) to assist Henry VIII in the Reformation and advise him about his divorce, instrumental in carrying through and supplementing Bugenhagen's Kirchenordnung in Hamburg, died May 13, 1553. In a lecture on Ps. 16 (1542) Æpinus taught that Christ descended into hell only with his soul, that this descent was suffering for man, whose soul, after burial of the body, went to the lower regions. The descent and burial formed the first death, which Christ suffered, but not the pains of hell. This teaching, fully published, 1544, caused controversy, which was finally decided according to Luther's sermon (Torgau, 1533), that Christ descended "the entire person, God and man," to triumphantly destroy Satan's kingdom. Thus Chap. IX. Form. of Concord. See Frank, *Theol. Der Conc. Form.* III. p. 397 ff.

**Affinity.** See MARRIAGE.

**Africa** (Lutheran Missions). See MISSIONS OF LUTH. CH. (Foreign).

**Agenda.** A book containing directions and formularies for church worship and the Ministerial Acts. The word was used with that

meaning as early as the end of the fourth century. The use of such books is traceable in remains of the fifth century. At first the texts of the Service had not been written, but were preserved by oral tradition. The first parts to be written probably were the diptychs (two-leaved tablets containing the names of persons prayed for in the Liturgy). Agendas were published in Germany before the Reformation. Many of the Lutheran Church orders of the sixteenth century give only the order of the parts of the service, with special notes on some of them, but not the texts; but others were provided with a more or less complete apparatus. There were also books which provided the texts or the texts and music, as, for instance, Slüter's *Roslocker Gesangbuch* (1531), Lucas Lossius' *Psalmodia* (1561), Spangenberg's *Kirchengesenge* (1545), Luddecus, *Mutinale et Vespale* (1589), Veit Dietrich's *Agendbüchlein* (in many editions), *Eber's Cantica Sacra* (1588), Keuchenthal's *Kirchengesenge*, etc. (1573), Loner's *Officia Missæ* (1600).

For a general view of the Lutheran Orders of Worship, which accorded with Luther's principles, and were derived from his reformation of worship, see chart, page 4. The Orders of S. W. Germany, while Lutheran in doctrine, departed from the Lutheran type of worship, Mark Brandenburg (1540), Pfalz-Neuburg (1543), and Austria (1571), went beyond the Lutheran norm in the retention of ceremonies characteristic of the Roman Church.

The Agendas of the earlier period of the seventeenth century aim at the restoration of Lutheran Church order, which had been nearly destroyed by the Thirty Years' War. Those of the eighteenth century were affected by Rationalism. Pompous language, addressed to the emotions of the worshippers, took the place of a churchly style, and little by little the old service fell into disuse and was forgotten. The new Prussian Agenda (1822) marks the beginning of a return to the Liturgy of the Reformers. (See AGENDA CONTROVERSY, COMMON SERVICE, and CONSENSUS OF AGENDA). A full list of Lutheran Agendas will be found in Daniel's *Codex Liturgicus*, II., and a fair summary of them in Höfling's *Urkundenbuch*.

E. T. H.

**Agenda, Consensus of.** See AGENDA. Although there were so many Lutheran Church orders in the sixteenth century, and the Reformers gave practical emphasis to the truth that *uniformity of rites is not essential to the unity of the church*, comparison of the Lutheran Agendas shows a certain type, a Normal Lutheran Service. If the parts be given: (1) Introit; (2) Kyrie; (3) Gloria in Excelsis; (4) Collect; (5) Epistle; (6) Alleluia; (7) Gospel; (8) Creed; (9) Sermon; (10) General Prayer; (11) Preface; (12) Sanctus and Hosanna; (13) Exhortation to Communicants; (14) Lord's Prayer and Words of Institution, or Words of Institution and Lord's Prayer; (15) Agnus Dei; (16) Distribution; (17) Collect of Thanksgiving; (18) Benediction, it will be found that of these parts the *Formula Missæ* omits (10) and (13), and puts (12) after the Words of Institution and before the





and *Hamburg* (1539). With two exceptions by *Brunswick* (1528), *Strassburg-Kirchenampt* (1525), *Dober* (1525), *Liegnitz* (1534), and *Schwäbisch-Hall* (1543). E. T. H.

**Agenda Controversy.** The controversy occasioned by the new Prussian Liturgy, introduced by Frederick William III. In 1787 some of the congregations petitioned for amendment of the Agenda; 1798 a commission of Lutheran and Reformed theologians was appointed to look into the matter. The disorders of the times interfered. In 1814 the king, deeply sensible of the want of uniformity in beliefs and usages, directed Eylert to work out a new Liturgy; but the king rejected the draft handed him. He objected that it had forsaken the historical foundations, and said that they must go back to "Father Luther." In 1816 a Liturgy for the Court and Garrison Church at Potsdam appeared, without the name of the author, who is suspected to have been the king. It was attacked by Schleiermacher, as lacking both the richness and the simplicity of the old formularies. The king set himself to improve his work, and continually approached nearer and nearer to the Liturgy of the Reformation. When submitted to the consistories and superintendents, his draft was bitterly criticised. In 1822 appeared the *Kirchenagenda for the Court and Cathedral Church of Berlin*, and the king used all the resources of favor and authority to secure its acceptance and use by all the churches of the realm. Schleiermacher assailed the king's right to establish a new Liturgy by his sole authority. The king himself became involved in the controversy. He said he had attempted nothing new, but only wished to have the old Liturgy with the old Bible; 1824 an emended and enlarged *Agenda*, provided also with a shorter form of the Liturgy, was sent to the consistories, and the pastors were required to declare their intentions concerning it. May, 1825, more than two-thirds had accepted it, and in July the Ministry required all either to use it or to show that they were using without variation some Agenda established by authority. Twelve Berlin clergymen, headed by Schleiermacher, replied, claiming the right to vary from any Agenda, and the magistrates of Berlin denied the prince's right to introduce a new Agenda without the consent of the congregations. In 1826 a commission was appointed to see that when six-sevenths of all the pastors had declared for the use of the Agenda, it should be used wherever no Agenda was in invariable use which had unquestionable legal indorsement. Bunsen published for the Church of the Prussian Embassy at Rome a special Liturgy, as an appendix to the *Agenda*, in 1828 (the *Capitoline Liturgy*). It expressed some of the favorite ideas of the king, for which there had been no opportunity in the Agenda for general use. The congregation was given a part in the service, and in some of the prayers was found the Eucharistic Sacrifice of the ancient Church. The example of Prussia was imitated in other German states, as, for instance, Baden. In 1830 Eylert published a very favorable review of the results of the introduction of the new Prussian Liturgy. Although in many respects this Liturgy was not Lutheran, it led the way to

a re-examination and acceptance of the liturgical work of the Reformers. Liturgical conferences have been held; and new Agendas have been introduced in nearly all the German states. E. T. H.

**Agnus Dei.** See LITURGY.

**Agricola, John** (German, Schneider), of Eisleben, born April 20, probably 1494, studied medicine at Leipzig (1509), came to Wittenberg (1515) studied theology under Luther's influence, who was his spiritual father, and edited Luther's sermons on the Lord's Prayer (1518) carefully, though with additions of his own; became a member of the philosophical faculty (1518), was highly esteemed by Luther and Melancthon, gave Biblical instruction to the young (1521), assisted in the week-day service (1523), made some fair contributions to hymnology (1524), published a commentary on Luke (1525), and began work on the Wittenberg Catechism with Jonas, when Luther sent him to Frankfort to adjust ecclesiastical matters. From 1536 A. was a preacher of note at Eisleben. Hoping to obtain a theological professorship in 1527, which was given to Melancthon, his pride, always prominent, was wounded, and soon he found cause for accusing Melancthon of error in the doctrine of the law. Luther adjusted this difficulty, and was the cause of Agricola's return to Wittenberg in 1536, though Melancthon no longer trusted Agricola, who again began the controversy, and even opposed Luther, who attacked his errors, that the law does not belong to justification, either in its beginning, middle, or end, that Moses ought to be on the gallows, and the law is not God's word. Agricola, after five disputations, had to revoke (see ANTINOMIANISM), went to Brandenburg, was made court-preacher of Joachim II. (1540), tried to introduce the Augsburg Interim (1548). In the Osiander controversy (1552), he regained his orthodox fame, and with his brother-in-law, Musculus, he opposed Stancarus. Later, he stood as defender of true Lutheranism against the Philippists, and d. Sept. 22, 1556. The controversy with Luther directed his proud and stubborn spirit in a wrong channel. He claimed to represent the true reformatory teaching. In his frequent relations with the court he did not possess sufficient strength of character to resist temptations. (*Realencycl.* 3d ed. p. 249 ff.) J. H.

**Agricola, Martin**, born in Sorau, Niedersalzitz, died, 1556, as "Kantor" of the cathedral school of Magdeburg, chiefly noted for his works, *Musica Instrumentalis*, *Musica Figuralis*, *Scholia in Musicam*, which are important for the history of the music of the Reformation period.

**Agricola, Michael**, born in Finland toward the beginning of the sixteenth century, studied theology at Wittenberg under Luther, became rector in 1539. Gustavus I. of Sweden made him bishop of Abbo and sent him as missionary to the Laplanders. He translated the New Testament into Finnish (printed in Stockholm, 1548). The translation was made from Greek with the help of the Swedish, German and Latin versions.

**Agricola, Stephen**, an Augustinian monk, studied Augustine deeply, began 1520 to preach on whole books of the Bible, was accused of Lutheran heresy, though he claimed his independence of Luther, was imprisoned in Mühldorf (1523), escaped and came to Augsburg, where with Rhegius he fully accepted the Reformation and translated Bugenhagen's tract ag. Zwingli into German. He was on the Lutheran side in the Marburg colloquium, became pastor in Hof, 1532, took part in the Smalcald convent (1537), and signed Luther's articles. He was instrumental in introducing the Reformation in the upper Palatinate, being pastor at Sulzbach from 1542. In the Smalcald War he had to flee to Eisleben, where he died in good old age, October, 1547. Stephen Agricola was a staunch, uncompromising Lutheran, earnest and devoted. His son, Stephen, translated some of Luther's commentaries on the minor prophets.

**Ahlberg, P. A.**, b. in Sweden 1823, ordained 1847, d. 1887. He was an earnest, evangelical, popular preacher, and wrote several devotional books. His life-work was, however, as teacher of young men for the ministry, of whom many served faithfully in the Augustana Synod, and for such purpose he established private schools. N. F.

**Ahlfeld, Johann Friedrich, D. D.**, b. 1810, d. 1884, one of the most prominent and influential Lutheran ministers of Germany in this century. In 1847, through Tholuck's influence, he was called to Halle, to take the place of the Rationalist, Wislicenus. In 1851 he succeeded Harless, as pastor of St. Nicolai in Leipzig, which church he served for thirty years. He was a preacher of striking originality and popularity, a pastor of remarkable faithfulness, tact, and experience, a most impressive teacher who led his catechumens into the very heart of the Gospel, a warm friend of foreign and home missions, young people's societies, and the Deacons' cause. In the Practical Seminary, a sort of post-graduate course for theological candidates, in Leipzig, he lectured on Homiletics and Pastoral Theology. His sermons on the Gospels of the Church Year and on Luther's Catechism take a high rank in German homiletical literature. A. S.

**Ahle, Johann Rudolph**, b. 1625 in Muehlhausen, Thuringen, d. 1673, as Burgomaster of his native town, a prominent organist and composer of church music in the more subjective and emotional style of the Pietistic period. He was chiefly instrumental in introducing the form of the *Aria* into the treatment of the German hymns. Several of his tunes have found general acceptance in the Lutheran Church. ("Es ist genug," "Liebster Jesus, wir sind hier," "Ruhe ist das beste Gut.") A. S.

**Ahlwardt, Peter**, d. 1791, professor of logic in Greifswald, continued with Canz philosophical meditations on the truths of the Augs. Conf., a work begun by Reinbeck. Christian truths are treated in the dry terms of Wolffian philosophy.

**Alabama**. According to the U. S. census of 1890, there were in Alabama one congregation with 175 members, belonging to the General

Synod; three congregations with 75 members belonging to the United Synod South, five congregations with 534 members of the Synodical Conference, and one independent congregation with 7 members. Total: congregations, 10; communicants, 791. The largest congregation is one of the Synodical Conference at Mobile; the rest are in the northeastern part of the state.

**Albany**. Oct. 8th, 1649, "a petition for a minister presented by the Dutch members of the Unaltered Augsburg Confession in the New Netherlands," was considered by the consistory of the mother church at Amsterdam. 1656 the Lutherans in the New Netherlands sent a committee to Amsterdam to further prosecute the matter. April 3, 1657, John Ernest Goetwasser was called to minister to the Lutherans in New Amsterdam and along the Hudson. He was succeeded in 1668 by the Rev. Jacob Fabritius as pastor of the churches in New York and Albany. The more prominent among the pastors of this the present First English Evangelical Lutheran church in Albany have been Andrew Rudman (1701-1703), Justus Falckner (1703-1723), Wm. Chr. Berkenmeyer (1725-1750), Henry N. Pohlman, D. D. (1843-1874). The Dutch language was used in the services until about 1750, when German was introduced, which in 1841 gave way to the English. In 1841 a purely German church, St. Paul's, was organized. In 1854 followed the organization of the First German, in 1857 that of St. John's (German), and in 1876 that of Trinity, which is also German. In 1888 a second English Lutheran church, the Church of the Redeemer, was established. The six churches, according to the census of 1890, had 2,448 communicants, and property valued at \$198,800. In 1893 three of the churches belonging to the General Council had 1,821 communicants, two belonging to the Synodical Conference had 1169 communicants, whilst the old church which is connected with the General Synod reports 300 communicants. The total communicant membership is 3,280. J. N.

**Alberus, Erasmus**, b. 1500, d. 1553, studied under Luther and Melancthon at Wittenberg, was schoolmaster in Frankfurt, a. M. (1535), court preacher in Berlin (1539), in Magdeburg (1545), whence he fled to Hamburg (1551), General Superintendent in Mecklenburg (1552), a strong opponent of the Interim, prominent hymn writer, though his poetry is somewhat rugged in form. He wrote "Nun freut euch Gottes Kinder all" (29 st.) tr. by A. T. Russell "O children of your God rejoice," "Christe du bist der helle Tag," "Stecht auf ihr lieben Kinderlein." A. S.

**Alberus, Matthew**, b. Dec. 4, 1495, the "Luther of Swabia," reformer of Reutlingen, his native city, preacher and one of the general superintendents of Stuttgart (1548), opposed the Romish doctrine and the power of the bishop of Constance, as well as the Anabaptists and the uprising of the peasants, rejected the trial of witches, did not accept the Interim of 1548, d. Dec. 2, 1570. In position generally Lutheran, though in the Lord's Supper not

accepting the participation of unbelievers and the real presence of Christ in the elements, he was at once mild and determined, straightforward and courageous.

**Albert (Alberti) Heinrich**, b. 1604 in Lobenstein, d. 1651 in Koenigsberg, hymn writer, organist, and composer, nephew of Heinrich Schuetz, the famous Court Capellmeister in Dresden. He wrote the words and music of that most popular morning hymn "Gott des Himmels und der Erden," tr. by J. Chr. Jacobi (1722), and Arthur Tozer Russell (1848), "God who madest earth and heaven." A number of his tunes are in general use in the Lutheran Church. A. S.

**Alberti, Valentin**, b. Dec. 15, 1635, Prof. in Leipzig, originally a friend of the Pietistic movement, giving a room of his house for its meetings, became its opponent because of its abuses. D. Sept. 19, 1697.

**Albinus, Johann Georg**, a German hymn writer, great grandson of Selnecker, b. 1624, d. 1679, pastor in Naumburg. He wrote "The Last Judgment," Leipzig (1653), "Alle Menschen muessen sterben." (Hark! a voice says, all are mortal.) "Straf mich nicht in deinem Zorn," (Not in anger smite us, Lord.) "Welt ade! ich bin dein muede," (World, farewell! Of thee I'm tired.) A. S.

**Albrecht, Margrave**, of Brandenburg-Ansbach, third son of the Margrave Frederick the Elder, was born at Ansbach, May 16, 1490. He enjoys the distinction of having been the last Grand Master of the order of Teutonic Knights and the first Duke of Prussia. The Elector Hermann of Cologne superintended his clerical training, and he became one of the canons of the chapter at Cologne. On the 22d of November, 1512, Albrecht held his formal entry into Koenigsberg as Grand Master. Early in the twenties the mind of Albrecht was attracted to the principles of the Reformation, and this tendency was nourished and confirmed by the sermons of Andrew Osiander at Nuremberg. Acting on the advice of Luther and Melancthon he converted Prussia into a secular duchy, subject to Poland by feudal relation. Assisted by George of Polenz, Speratus, and Sabinus he introduced the Reformation into Prussia. In 1544 he founded the University of Koenigsberg. In the same year the work of reformatory organization was completed by the publication of a revised order of service. His last years were embittered by the Osiandrian Controversy and various other annoyances. He died at Tapien in 1568, as a true confessor of the Gospel. G. F. S.

**Alesius Alexander**, reformer, b. Edinburgh, Scotland, April 23, 1500; at first a zealous antagonist of Lutheranism, he was turned towards it through the influence of the Scotch Lutheran martyr, Patrick Hamilton. In 1530, he went to Wittenberg, where he became a life-long friend of Melancthon. In 1535, he became professor at Cambridge, but had to flee from the persecutions of Henry VIII., becoming professor first at Frankfort-on-the-Oder, and afterwards at Leipzig, where he died in 1565, a champion of Melancthon to the end. Author of Commenta-

ries on the Psalms, Gospel of John, Romans, Pastoral Epistles, etc.

**Allegheny Synod.** See SYNODS. I.

**Allendorf, Johann Ludwig Conrad**, a German hymn writer of the Pietistic school, b. 1693, d. 1773. He was court preacher in Koethen, and pastor in Wernigerode and Halle, editor of the so-called Koethen songs, which appeared from 1736 to 1768, with 132 hymns of his own, to the "Lamb" and the "Bridegroom," after the manner of Solomon's song. Four of his hymns have been translated into English. A. S.

**Allgemeine Evang. Luth. Kirchenzeitung.** The title of the conservative Lutheran Church paper of Saxony, long edited by Dr. Luthardt, representing the confessional Lutheranism of the present Lutheran German State Church.

**Alloësis.** A term used by Zwingli to explain N. T. passages by ascribing divine properties to the human nature of Christ, affirming that sometimes when the one nature is spoken of the other nature is meant. It is criticised severely by Luther in his *Large Confession Concerning the Lord's Supper* (Erlangen Ed., Luther's Works, 30: 200-3, and Formula of Concord, 628, 631).

**Alsace-Lorraine**, Luth. Church in. This province of 3,236 sq. m., which Germany regained in 1871, was the home of a Tauler (†1361) and Geiler of Kaisersberg (†1510). In its capital, Strassburg, Matthew Zell first became Lutheran. Capito, Hedio, and Bucer labored here, but in a mediating spirit. Feb. 20, 1529, the Mass was abolished. Despite the bloody opposition of the Austrian Government, John Sturm kept Strassburg Protestant. The Augsburg Peace granted Strassburg freedom. Lutheran and Reformed Protestants lived on. From the former arose Philip Jac. Spener of Rappoltsweiler (see SPENER). The Lutherans, mostly found to-day in lower Alsace, have 198 Congregations and 146 "Filiale." Every congregation is under a presbyterial council of 5-7. These councils, elected by the congregation, are under a consistory. For every 6000 souls there should be a consistory. But there are only 30 consistories, though the Lutherans numbered 250,361 in 1890. A chief consistory and a directory are above all consistories. The directory is formed of four laymen and one spiritual inspector. Beside this State Church there are some independent Lutherans. Two papers advance the cause of Lutheranism: "Ev. Luth. Friedensbote" of Pastor Ihme in Bärental (since 1871), and "Monatsblatt für Christen Augsb. Confession," (Strassburg, since 1886). Lutheranism is mildly confessional.

**Alt, Heinrich**, b. in Breslau, July 21st, 1811. He was educated in Berlin, especially under the influence of Neander. From 1846 to 1856 he served as teacher and preacher in the Charité hospital in Berlin. His chief work *Der Christliche Cultus*, Berlin (1843), a historical treatise on the development of Christian Worship, afterwards appeared in two parts, *Der kirchliche Gottesdienst* and *Das Kirchenjahr*. He also

wrote eight articles in Herzog's Encyclopædia. He d. in Berlin November 28th, 1893.

G. U. W.

**Altar**, from the Latin *alta ara*, high altar, an elevation of stone or earth as a place for religious offerings and sacrifice, first mentioned in Genesis 8 : 20. The Old Testament Law forbade the erection of altars outside of the Tabernacle or the Temple (Leviticus 17 : 1-6), but there was always more or less indifference to this provision. The principal altars of the Old Testament sanctuary were the altar of burnt offering, and the altar of incense (Exodus 27 : 1 ff. ; 30 : 1 ff.)

Since the fourth century, when Christian art, particularly architecture, began to develop, special attention was given the construction of the altar, its position in the sanctuary (to the East), its material (stone), etc. It imitates the sarcophagus and contains the relics of martyrs. In the Greek Church it is hidden from the eyes of the laity by curtains. As the Medieval Church substituted the sacerdotal ministrations of a separate hierarchical priesthood for the true spiritual service of God's people the altar became the center of the service of the Mass, as the place where the priest, in behalf of the congregation, offered the sacrifice of the host for the propitiation of the people. The number of altars was multiplied ; in addition to the central high altar various side-altars were erected to the Virgin, to the Patron of the congregation, and to other Saints.

The Lutheran Church carefully excluded from the altar and its service all Romish superstitions and abuses, particularly everything that savored of the sacrifice of the Mass. But in her conservative and historical spirit she saw no reason to condemn the altar, as such, as the majority of Reformed churches have done. To her the Lord's Supper is "the Sacrament of the Altar," and her whole service culminates in its celebration. She retains the altar as the communion table, and as the proper place for congregational prayers and offerings, and for the ministerial benediction. The minister in addressing the Lord in prayer, with the congregation and in behalf of it, therefore faces the altar ; but in addressing the congregation and pronouncing the benediction he faces the congregation.

In the construction of our churches proper attention is due to the position of the altar. Its proper place is in the niche or recess at the eastern end of the church. It ought to be elevated several feet above the floor of the audience room, so as to be visible from every part of the sanctuary. It must stand free and unimpeded, neither pulpit nor organ nor galleries behind it. But it should not be shut off from the nave by railings.

The cross or the crucifix, and frequently also the candlesticks and candelabra, are retained on the altars of Lutheran churches. The altar should always be covered with white linen to mark it as "the table of the Lord." In addition to this the different colored and embroidered vestments, such as antependia, may be used, changing with the seasons of the Church year. When the sacrament of the altar is celebrated a square linen cover (called *corpore*) is laid in

the center on which the communion vessels are to stand. A delicate veil (*velum*) is spread over the vessels when not being used in the service. It is a beautiful and appropriate custom, especially on festive occasions, to adorn the altar with flowers, but they ought to be natural and not artificial.

A. S.

**Altar-Fellowship.** The celebration of the Lord's Supper, which, as a sacramental action, aims to communicate to its guests the grace of salvation through the communication of the body and blood of Christ, has also received of the Lord the sacrificial character of the celebration of his memory. Thus the apostle expressly explains the word of institution : "This do in remembrance of me," when he says (1 Cor. 11 : 26) : "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death." The celebration of the Lord's Supper is consequently an actual confession of the sacrificial death of Jesus, which combines as in its center the whole content of Christian faith. And this confession is made through the performance of the sacramental action in the most solemn manner in the divine service, as the highest and most important confessional act of the Church. As such the celebration of the Lord's Supper constitutes the outward communion of the Christian Church, whose inner essence is communion of faith that comes to outward expression in communion of confession. This the apostle testifies to, when he says, that we are one body, because we all partake of the one bread. The unity of outward church-communion in which the individual communicants are bound together, presupposes their unity of faith and confession. Where such division and disunion has taken place, that communions with different confessions exist beside each other there it is not possible, as the Apostle says, 1 Cor. 11 : 20 (*ouk estin*, it cannot be) to celebrate the Lord's Supper in common. It is the sad inevitable result of the present division of the visible Church, that now every separate church-communion must celebrate the communion separately, and neither the members of one can participate in the celebration of the other, nor can the one admit the members of the other. For if the Lord's Supper is a confessional act, in which the communion that celebrates it confesses its faith publicly and solemnly, so that those who participate take part in this confession publicly and solemnly, then the Lutheran who takes part in the celebration of the sacrament of a communion of different faith in the most public and emphatic manner confesses the false faith, which is here confessed, and therefore publicly denies the faith of his church, even though he adheres to it in his heart. And when a Lutheran congregation on principle admits those of different faith, it thereby actually expresses its recognition of their false faith, and denies its own. Therefore the principle of unmixed altar-fellowship was from the beginning a confessional principle of the Lutheran Church, and was most decidedly maintained by it—as also by the Reformed Church—as long as it adhered to its confession. Unionism has relinquished the principle and made mixed altar-fellowship its shibboleth. It is the

necessary result, that unionism no longer admits the distinctive doctrines of Protestant confessional churches as the faith and confession of saving truth, but lowers them to purely human opinions, in which there can be difference without endangering the unity of faith and confession. Wherever there has been a return to the churchly faith, and the confession has been taken seriously, the altar-fellowship with those of different faith as a principle has been rejected as actual denial of the truth of the confession, and the principle of unmixed altar-fellowship has been recognized as the self-evident result of the adherence to the churchly confession with its theses and antitheses. The General Council was therefore compelled from the very beginning of its existence to make this principle the subject of most earnest discussion, and has brought it to clear expression in the Galesburg Rule. In the Theses on the Galesburg Declaration which Dr. Krauth, at that time President of the Council, elaborated, there is an exposition, which must be counted as one of the most thorough and best that have ever been published on this subject.

S. F. (Iowa).

**Altar-Fellowship.** The confessional difference between the Lutheran and Reformed divisions of Protestantism led from the start to separate or close denominational communion in the Lord's Supper. The Lutheran Church took this course under a strong conviction of the duty of maintaining thus a constant testimony against the errors of the Zwinglian and Calvinistic teaching, especially with respect to the Supper itself. The restrictive rule, admitting only adherents of the Augsburg Confession to the sacrament in the Lutheran Church, was maintained through the whole period, with few or no exceptions, from the Reformation to the establishment of the Prussian Union by Frederick William III. in 1817. This union, adopted in some of the other German countries, of course brought with it altar-fellowship between the adherents of the Lutheran and Reformed confessions. In the Lutheran State Churches of Saxony, Hanover, Austria, Bavaria proper, and other places where the union was not adopted, as well as in the independent Lutheran congregations organized in states where the union exists, the rule of close communion is prevalent. But in the new conditions which have been brought about, the rule, even in the Lutheran State Churches, is less absolute than in the earlier period. Of this condition Professor Hauck, (*Hertz. Real Ency.*) says: "No confessional Lutheran State Church can wholly exclude the Reformed. Almost everywhere is the admission of the Reformed as guests to the Lord's Supper in practice. And where it is refused, this is not because the congregation takes offense at it, but because it is against the convictions of the pastor. Even this is dependent on general circumstances. The modern intercourse has brought about a much closer association between the adherents of the different confessions than formerly. It could not fail to make them conscious on how many points they are one."

In the United States the situation from the first threw the Lutherans into close personal

and social relations with the Reformed, and inter-denominational altar-fellowship became somewhat customary. The later large accession of strict-communion Lutherans from Germany and other countries, however, together with some reaction among Lutherans of American birth, has thrown the practice in this country very largely into the order of close communion. This order has been followed in the Joint Synod of Ohio, the Synodical Conference, the German Synod of Iowa, and the Scandinavian Synods. The United Synod of the South has declined to enact an exclusive order. The General Council has adopted the rule: "Lutheran altars for Lutheran communicants only," the rule, however, being declared to permit "exceptions in the sphere, not of right, but of privilege," to be determined by the conscientious judgment of pastors. (See GALESBURG RULE.) The General Synod has adopted no exclusive rule, but adheres to the practice which marked the prevalent sentiment in America from the beginning, opening the privilege of the Lord's Supper to members, in good and regular standing, of other orthodox churches. It does this upon the basis of the truth that the Supper is "the Lord's table," the privilege of access to which should not be removed from the terms established by Christ himself or limited by denominational differences of churches which are acknowledged to be parts of Christ's true Church. It takes the Saviour's prayer that his people may be one, and the apostle's condemnation of schism as teaching the sacred duty of preserving and properly exhibiting the unity of the Church. That Church is believed to be truly "one, the congregation, or body of believers, among whom the Gospel is truly preached and the sacraments truly administered." The General Synod holds that this divine unity must be properly maintained and exhibited by denominational churches, if the offense of schism is to be avoided. The Lutheran Church, even in its most exclusive forms of organization, has never assumed to be the whole, or the only and alone, Church of Christ, or denied that the Reformed churches are also parts of that Church. The Augsburg Confession declares that the sacraments have been instituted "as tokens by which *Christians* may be known externally," *signis of union among Christians*—not only among adherents of particular denominational confessions. The use of the sacrament as a means of testifying against the distinctive teachings in which the different branches of the church disagree, instead of as a witness of their spiritual oneness, seems rather an abuse than its true use—a self-excluding separation from the common fellowship or communion of the Church universal, that manifestly approaches the character of a schism. No valid appeal can be made for it to the apostolic injunctions to separate from "heretics" or those who preach "another Gospel." The sentiment of the General Synod is that the narrowest denominational unity should not be made to obscure the particular church's living connection with the one holy Christian Church. It lays emphasis upon the great truth of the brotherhood of believers.

M. V. (Gen. Synod.)

**Altenburg, Michael Johann**, b. 1584, near Erfurt, d. 1640, pastor, hymn-writer, and composer. It is sometimes difficult to decide whether he is in reality the author of the hymn ascribed to him, or only the composer of its tune. The Leipzig Hymn Book of 1638 ascribes to him the famous "Battle Hymn of Gustavus Adolphus," "Verzage nicht, o Haeuflein klein," "Fear not, O Little Flock, the foe," tr. by Miss Winkworth, Lyra Germ. (1855). Another translation by M. Loy in the Ohio Hymnal (1880), "Thou little flock be not afraid." A. S.

**Altenburg Conference**, held at Altenburg, from Oct. 20, 1568, to March 9, 1569, between the Wittenberg theologians (Eber, Salmuth, Prætorius, Schütz, Moller, Freyhub) and the Jena theologians (Wigand, Cælestine, Irenæus, Rosinus, Bressnitzer, Kirchner, Burgavius), upon invitation of the Elector August and the Duke John William of Saxony. The subjects discussed were justification, free will, and the adiaphora. The result was greater mutual bitterness. Elector August, reassured of the Lutheranism of his Wittenbergers, finally learnt that Jena was not as extreme as represented.

**Althamer, Andrew**, b. about 1500, in Brenz, Wuerttemberg, given to humanistic studies at Tübingen, and Leipzig (1518-1519), became school teacher in Schwäbisch-Hall and Reutlingen (1521-1523), and priest at Schwäbisch-Gmünd (1524). Turning to evangelical principles, he married under armed protection of friends, had to flee, and came to Wittenberg, (1525). Ripened by study into a decided Lutheran, he was appointed pastor at Eltersdorf near Erlangen (1527), became deacon at St. Sebald, Nuremberg (1528), was largely instrumental in introducing the Reformation in Brandenburg. He was energetic and a great organizer. Among his writings are a biblical dictionary, a commentary on James, a harmony of difficult Scripture passages, a very clear catechism (1528), and a noted commentary on Tacitus. He d. probably 1540 (T. Kolde. Andr. Althamer).

**Alting, John Henry**, a Reformed professor at Heidelberg (1613), author of an explanation of the Augs. Conf. with an appendix, whether the reformed churches are to be recognized as under the Augs. Conf.

**Amandus, Dr. John**, probably a native of Pomerania, was sent to East Prussia by Frederick von Heydeck, counselor and friend of Albrecht, Grand Master of the Teutonic Knights, reached Königsberg in Nov. 1523, became pastor of the Altstadt, was at first kindly mentioned and greeted by Luther in a letter addressed to Briesmann in 1524, but soon discarded as a "hot-head and turbulent spirit," pleased the rabble, raised a riot against the monks by preaching on Easter day, 1524, "The gray monks have eaten at our table long enough, we should for once eat at theirs." The result was, the rabble drove the monks out, plundered their monastery, and destroyed altars and images. A. inveighed against the civil authorities, until, at last, the citizens armed them-

selves against him towards the end of 1524; he escaped with his wife, was driven from Dantzic and Stolp, and became first Superintendent of the churches at Goslar, where he d. in 1530. E. F. M.

**Ambrosian Chant**, Cantus Ambrosianus, the oldest form of church music in the western church, introduced by Ambrose, Bishop of Milan, b. 340, d. 397. Probably some features of Ambrosian music have been preserved in such tunes as "Nun komm, der Heiden Heiland," "Komm, Gott Schoepfer Heiliger Geist," "Herr Gott, dich loben wir" (Te Deum). But in spite of all researches we have very little positive information concerning the character of this music. We know that it was antiphonal, and it is generally supposed that, in distinction from the Gregorian Chant, it was rhythmical and melodious. It had a peculiar charm for the people, and was most likely taken from ancient worldly music, probably the Greek. The traditional theory that Ambrose is the author of the four so-called Ambrosian or "authentic" scales is not supported by sufficient historical testimony. A. S.

**Ambrosian Hymn**. See TE DEUM.

**Ambrosian Hymns**. A large number of hymns (92 according to Daniel) is comprehended under this title, but probably not more than twelve of them can be ascribed to Ambrose. Several of these have been translated and received into Lutheran hymn books. A. S.

**Æmilia, Juliana**, Countess of Schwarzburg Rudolstadt, b. 1637, d. 1706, the daughter of Count Friedrich von Barby, wife of her cousin, Count Albrecht Anton, the most productive of German female hymn-writers, whose gifts in that direction were fostered and developed by Dr. Ahasuerus Fritsch. The beautiful hymn, "Wer weiss, wie nahe mir mein Ende," in twelve stanzas, is now generally ascribed to her, though her authorship was disputed in the last century by G. M. Pfefferkorn, who claimed it as his own. Of the four English translations, Miss Winkworth's "Who knows how near my end may be," is the best. A. S.

**America, North, Lutheran Ch.** I. EARLY SETTLEMENTS. In 1623, the earliest Lutherans in America came with the first Dutch colony from Holland to Manhattan Island. At first prevented from establishing public worship by severe laws and heavy fines, they at length, by the aid of the mother church in Amsterdam succeeded in securing the services of a pastor. In 1657, the Rev. John Ernest Goetwasser arrived and ministered to the spiritual wants of the Dutch Lutherans in New Amsterdam and along the Hudson. But he was not the first Lutheran pastor in the New World. As early as 1638, a colony of Swedish Lutherans had settled below Philadelphia and erected the first Lutheran church at Fort Christina, near Wilmington, Del. Their pastor was the Rev. Reorus Torckillus. German Lutherans began to immigrate near the close of the seventeenth century. In 1701, the Rev. Andrew Rudman, pastor of the Swedish churches, preached to them in Philadelphia. The bulk of German Lutherans, how-

ever, did not arrive until 1708, when the Palatines, driven by persecution from their homes, came in great numbers at first to New York and then to Pennsylvania, Virginia, and South Carolina. The Lutheran pastor who accompanied them was the Rev. Joshua von Kocherthal. A number of the Saltzburger Lutherans, driven from their homes in midwinter of 1731 by the Archbishop Firmian, found a new home in Georgia under the pastoral care of the Rev. Boltzius and Gronau. In point of time the Lutherans belong to the earliest settlers of this country. The Roman Catholics established themselves at St. Augustine in 1565; the first Church of England colony is that of Jamestown, Va., in 1607; the year of the landing of the Pilgrim Fathers (Congreg.) is 1620; the Reformed Dutch Church held its first services at New Amsterdam in 1628; the Baptists settled Providence in 1640; and the first Methodist Church was not established until 1766.

**II. IMMIGRATION.** In consequence of the oppressions, the German settlers were obliged to suffer; many of the Lutherans residing along the Hudson, the Mohawk, and in the Schoharie valley, left their farms and homes and moved to Pennsylvania. For 60 years up to the time of the revolutionary war, there was a large influx of German Lutherans, mostly to Pennsylvania. During the next 50 years Lutheran immigration practically ceased until about 1830, when it again began to assume large proportions. Since 1860 the Scandinavian countries also added their quota.

**III. DISTRIBUTION.** From a map of Hy. Gannet, geographer, for the U. S. census of 1890 "showing the proportion of the Lutherans to the aggregate population," it appears that in 1890 the Lutherans constituted less than one per cent. of the population in the region south of the Ohio, and throughout the entire territory from the Atlantic to the Pacific, as well as in all the territory west of the Missouri. There are exceptions, however. A number of counties in Virginia, North Carolina, South Carolina, one in Georgia, one in Alabama, two in Mississippi, New Orleans, two counties in Arkansas, eleven in Texas, one in Oregon, three in Washington, two in Wyoming, and four in Colorado, have a Lutheran population of from one to twenty per cent. Kansas and Nebraska must also be excepted, where the Lutherans constitute a large percentage of the population; in Nebraska even a larger percentage than any denomination with the exception of Roman Catholics and Methodists (Episcopal). Whilst Pennsylvania in 1890, numbered more Lutheran communicants than any other State, to wit, 250,000, the Lutheran population in the states of Wisconsin, Minnesota, and North Dakota, exceeds the combined population of all other Protestant churches in these states, and in South Dakota that of the Roman Catholics.

#### IV. STATISTICS ACCORDING TO COUNTRIES, STATES AND PROVINCES.

1. *Canada.* a. Manitoba, 3,524 communicants, 6,410 souls; b. Northwest Territories (Assiniboia, Alberta, and Saskatchewan), 2,553 com., 4,834 souls; c. Ontario, 11,866 com., 21,281

souls; d. Quebec, 494 com., 813 souls; total for Canada: 18,437 com., 33,338 souls.

2. *Greenland.* The population of Western Greenland at present is 9,800, with about 5,000 communicants; nearly 1,800 of the population belong to the Moravian Mission, the rest to the Lutheran Church of Denmark.

3. *Mexico.* 200 com., 400 souls.

4. *Nova Scotia.* 2,343 com., 4,260 souls.

5. *United States.* Ala. 993 com.; Ark. 1,735; Cal. 5,398; Col. 1,512; Conn. 7,165; Del. 376; Dist. of Col. 3,752; Fla. 447; Ga. 2,030; Ida. 503; Ill. 146,876; Ind. 52,761; Ia. 79,792; Kans. 20,345; Ky. 2,995; La. 3,651; Me. 1,106; Md. 28,541; Mass. 5,231; Mich. 78,531; Minn. 185,825; Miss. 673; Mo. 34,112; Mont. 509; Nebr. 35,342; N. H. 682; N. J. 15,970; N. M. 93; N. Y. 114,205; N. C. 13,574; N. Dak. 23,623; O. 116,991; Ore., 1,295; Pa., 266,631; R. I. 761; So. Car., 9,751; S. Dak., 30,112; Tenn. 3,042; Tex. 16,923; Utah, 212; Vt. 226; Va. 13,603; Wash. 2,421; W. Va. 4,685; Wisc. 210,715; Wyo., 907—a total of 1,558,522 communicant members, equal to a membership in the Lutheran churches in the U. S. of 2,649,387 souls. The Lutheran population of the U. S. is variously estimated at from five to seven millions; one half or more of which is not formally connected with the Lutheran Church, though a majority perhaps of these persons, once raised in the church, but who, in the course of time and under various influences, have drifted away from it, do not altogether despise its ministrations, but call upon the minister to baptize their children, instruct the young, attend the dying, and bury the dead.

6. *West Indies.* Several churches exist on the Danish Islands of Saint Thomas, Saint Croix and Saint John, numbering about 1,000 com. in all. We have thus a total for N. Am. of 1,585,102 Lutheran communicants, representing 2,684,673 persons connected with organized churches. The number of ordained ministers, not all pastors of churches it is true, is 6,462; the number of organized congregations is 10,748. Pastors and churches in Greenland, the West Indies, and 42 of the Danish pastors in the U. S., serving 55 churches, are connected with the Lutheran State Church of Denmark, whilst the pastor in Mexico, maintains ecclesiastical connection with the fatherland. Pastors and churches in Nova Scotia and Canada are organized with those in the U. S., into synodical and general church bodies.

**V. STATISTICS OF SYNODICAL BODIES IN THE U. S. AND CANADA.** See **SYNODS.** The oldest general body is (1) the *General Synod*, organized in 1820. It numbers at present 24 synods, having 1210 pastors, 1577 churches, and 197,440 communicants. The principal synods are: Synod of W. Pa., 25,876 com.; Md. 23,356 com.; East Pa. 23,127 com.; Alleghany in Pa. 14,973 com.; Susquehanna, 11,562 com.; and Pittsburg of 1867, 10,622 com. Fully 90 per cent. of the churches of the General Synod are English, the rest German. (2) The *General Council* dates from 1867. Nine synods belong to it. The number of its ministers is 1204, of its churches 2060, and of its com. 346,166. The principal synods are:

the Ministerium of Pennsylvania, the mother synod, founded in 1748. It reports 326 ordained ministers, 510 churches, and 124,900 com.; the New York Ministerium organized as early as 1773. This body numbers 155 pastors, 165 churches, and 50,255 com. The older Pittsburg synod, founded in 1845, is composed of 146 ordained ministers, 221 churches, and 25,586 com. And last, but not least, we mention that most energetic body of Swedish Lutherans—the only Swedish Lutheran organization in the U. S., the Augustana Synod, with its 453 pastors, 877 churches, and 114,630 com. members. (3) *The Synodical Conference* dates from 1872. This is merely composed of the synods of Missouri, Ohio, and other states, founded in 1847, usually called the Mo. synod. It numbers five-sixths of all the pastors and churches in the synod conference, and almost four-fifths of its com. members. At present five synods belong to the S. C., to wit: the Mo. synod having 1564 ordained ministers, 1986 churches, and 392,651 com.; the Wisc. synod, numbering 207 ordained ministers, 332 churches, and 112,000 com.; the Minn. synod, with 70 ordained ministers, 117 churches, and 21,800 com.; and besides these the synod of Michigan and the English Synod of Missouri. To this the only English organization in this large body of 1899 ordained ministers, 2487 churches, and 533,851 com. members, belong 46 pastors, 35 congregations, and 3,200 com., the other 2,450 churches are all German, with occasional preaching in English in a few of them. (4) *The United Synod of the South* in 1886, succeeded the general Synod South, besides embracing the Tennessee and Holston synods. It consists of eight synods having 214 ordained ministers, 442 churches, and 41,800 com. members. With very few exceptions all its churches are English.

These are all the general bodies. Their character will be more fully discussed in the special articles devoted to them. There are, however, a few other synods which in a certain sense may also be considered general bodies, inasmuch as their pastors and churches are scattered over the entire territory of the United States. The oldest among these is the *Joint Synod of Ohio*, which dates from 1818. It is now composed of 445 ordained pastors, 597 churches, and 86,100 communicants. In many of their churches the services are conducted in the English language. The German, however, greatly predominates. The *Synod of Iowa*, organized 1854, is entirely German. Its 414 pastors, 730 churches, and 69,000 communicant members are scattered from North Dakota and the Great Lakes as far south as the Gulf of Mexico. This is also the case with the two Norwegian synods, the *Synod of the Norwegian Evangelical Lutheran Church in America*, numbering 263 pastors, 680 churches, and 67,165 communicant members, and the *United Norwegian Lutheran Church in America*, having 375 ordained ministers, 1,100 churches, and 130,000 communicants. The Joint Synod of Ohio and the Norwegian Evangelical Lutheran Church in America joined in the formation of the Synodical Conference, but during the predestinarian controversy which

broke out in 1879 and continued for fully ten years, both withdrew. There are nine other synods, none of them English, three German, and six Scandinavian, who maintain an independent position. These nine bodies aggregate 425 ordained ministers, 1,063 churches, and 77,000 communicant members. We thus have a total for the United States, Canada, and Nova Scotia of 6,449 Lutheran ministers, 10,736 churches, and 1,558,522 communicant members.

VI. COMPARATIVE STATISTICS. See, also, STATISTICS. Whilst it cannot be expected that the census of 1900, if the churches are to be again included, will show such enormous gains as that of 1890 did over the synodical reports and church almanacs of 1880, to wit: 68 per cent., being greater than that of any other church, Protestant or Roman Catholic; still, if we at this writing (1898) compare the relative increase of the churches since June, 1890, when the census was taken, we again find the Lutheran Church in the lead. Confining our comparison to the most prominent churches, and excluding those which are notorious for their ephemeral growth and sudden decline, we find that 17 branches of *Methodists* number 5,813,513, showing an increase of 26 per cent. in eight years; the *Baptists* (13 branches) number 4,197,371. Their increase equals only 13 per cent. The *Presbyterians* (12 divisions) report 1,519,978 communicant members, an increase of 19 per cent. The membership of the *Congregationalists* is 644,802, showing an increase of 25 per cent., that of the *Protestant Episcopal churches* 675,477, an increase of a little less than 27 per cent., whilst the *Reformed* (3 branches) report 365,971 members, an increase of 23 per cent. The increase of the Lutheran Church represents a little more than 27 per cent. It is important to note that, as in 1890, the census office will very likely also in 1900 find a much larger number of Lutherans than our almanacs give on the basis of the statistical tables in synodical reports, which are notoriously incomplete. Hence, the percentage of increase ascertained upon the basis of the census of 1900 will be much greater than that which synodical tables give. The *Roman Catholic Church* is here purposely omitted, as its returns are utterly unreliable, as was shown by the census report of 1890, the Catholic almanacs giving two to three millions of communicant members more than the bishops could find in their respective dioceses and report to the census office.

VII. THE LANGUAGES USED IN THE CHURCH SERVICE. Our pastors in North America preach the Gospel at present in fourteen different languages. The *Dutch*, which for two hundred years asserted its right in the Lutheran churches along the Hudson, is heard there no longer. The language of the great mass of Lutherans in North America is the German. 900,000 of the communicant membership, almost three-fifths, belong to *German churches*, nearly one-fifth or 300,000 to *English*, 210,000 to *Norwegian*, 115,000 to *Swedish*, 20,000 to *Danish*, 5,000 to *Finnish*, and an equal number to the churches in Greenland using the *Eskimo* language, and 3,500 to *Icelandic* churches. Besides these there are services conducted in the *Bohemian*, the



*French, the Littavonian, the Esthonian, Slavonian, and Polish* languages.

VIII. THEOLOGICAL SEMINARIES AND COLLEGES. See COLLEGES AND SEMINARIES. There are 26 theological seminaries, having 90 professors and 1,264 students. Five belong to the General Synod, three each to the General Council and the Synodical Conference, and two are within the territory of the United Synod of the South. Of colleges the Lutheran Church maintains 35, having 320 professors and 5 410 students. Besides these, there are as many academies and high schools and 15 ladies' seminaries.

IX. ELEMOSYNARY INSTITUTIONS. The Lutheran Church not only in the fatherland but also in this country is noted for its many charitable institutions for the orphans, the sick, and the aged. There are 38 orphans' homes (see ORPHANAGES), 10 homes for the aged and infirm, 13 hospitals (see HOSPITALS), 9 institutions for the training of deaconesses, and one for deaf and dumb children.

X. OF RELIGIOUS PAPERS, 107 are published that have a general circulation, 43 are printed in German, 37 in English, 12 in the Norwegian, 5 in Danish, 4 in Swedish, 2 each in the Icelandic and Finnish, and 1 each in the Littavonian and Esthonian languages (see CHURCH PAPERS). J. N.

**America, South, Lutheran Church in.** As early as 1580 the Dutch secured a foothold upon the northeastern part of South America, and they still retain Dutch Guiana as well as several of the Leeward Islands. This accounts for the early settlement of Lutherans in South America. Lutheran churches were founded in the first half of the eighteenth century. The pastors came from Amsterdam. Several of them came north and served churches along the Hudson. The large settlements of Lutherans in Brazil, as well as the smaller ones in Uruguay, the Argentine Republic and Chili are from Germany and of comparatively recent date. *Statistics:* 1. Dutch possessions, in *Leeward Islands:* 2 churches, 500 souls; 2. *Venezuela:* 1 church, 450 souls; 3. *British Guiana:* 1 church, 350 souls; 4. *Dutch Guiana:* 1 church, 3,000 souls; 5. *Brazil:* Prov. Rio Grande Do Sul, 28 churches, 39,500 souls; Santa Catharina 11 churches, 18,400 souls; Parana, 7 churches, 7,500 souls; Sao Paulo, 3 churches, 1,000 souls; Rio de Janeiro, etc., 10 churches, 19,200 souls; total 60 churches, 86,800 souls; 6. *Uruguay:* 3 churches, 700 souls; 7. *Argentine Republic:* 4 churches, 7,000 souls; 8. *Chili:* 4 churches, 2,000 souls. Grand total for South America: 76 churches, and 100,600 persons in organized churches, equal to 58,000 confirmed persons. There is no Lutheran organization in French Guiana, Paraguay, Bolivia, Peru, Ecuador and Colombia.—Barmen, which about the middle of the present century sent a number of pastors to the United States, also provided the first missionaries for the German settlements in South America; Saint Chrisona sent some, but up to within the last ten years by far the largest number of ministers has come from the mission house at Basel. More recently the Oberkirchenrat of the Prussian State Church has endeavored to provide

for the German churches in South America, and more recently the pastors have mostly come from Prussian Universities. The church in British Guiana is connected with the General Synod. In 1897 the United Gotteskasten of Germany, a distinctly Lutheran Association, has begun the work of supplying the churches in South America with pastors who firmly stand upon the confessions of the Lutheran Church, the first one being a member of the General Council. J. N.

**American Lutheranism,** See LUTHERANISM, AMERICAN.

**Amling Wolfgang,** b. 1542 in Műnnerstadt, Bavaria, pastor at Coswig and Superintendent at Zerbst (1573), is known for his opposition to the Formula of Concord, and his introduction of Calvinism into Anhalt by trickery and deception. He d. 1606.

**Amsdorf, Nickolaus von,** the staunch friend and adherent of Luther, vigorous reformer and unshaken defender of the Evangelical doctrine, to keep which in its purity he often fought in a harsh manner. He was named "Alter Lutherus." A descendant of a noble family, he was born at Torgau, Dec. 3, 1483. Educated at Leipzig, he entered the newly founded University of Wittenberg for theological studies. Having received the academic degrees he was made licentiate and Professor of Theology in 1511. He was the first defender of Luther and his work; accompanied Luther and Carlstadt to the Leipzig Disputation; had the epochal treatise of Luther: "To the Christian Nobility of the German Nation," dedicated to his name; escorted Luther to Worms (1521), and was in the same vehicle with Luther, when the latter was captured and brought to the Wartburg. It was he on whom Luther called when, in November, he secretly and in disguise left the Wartburg to pay Wittenberg a short visit. Highly recommended by Luther, the city of Magdeburg called him in 1524, in order to establish the Reformation there. Laboring with equal decisiveness against Papal and Sectarian errors he served as pastor of St. Ulrich and city-Superintendent (1524-1542) with eminently blessed results. His growing fame brought him several calls to important places, which he did not accept, but using Magdeburg as a center he organized the Evangelical work at Goslar and Eimbeck, and was active in the introduction and establishment of the Reformation in the duchy of Saxony. With Luther he remained on terms of most intimate friendship. He proved himself an indefatigable and ever-watchful defender of Evangelical truth, combining unrelenting acrimony with great frankness, when taking part as a delegate from Magdeburg at the Marburg Colloquy, at the Wittenberg Concordia, at the renewed controversy with Erasmus, and especially at the religious Colloquy of Regensburg (1541). Having been called in 1542 by the Elector John Frederick to the Bishopric of Naumburg-Weitz, he left Magdeburg reluctantly. Luther himself consecrated him an Evangelical bishop "ohne Chresem und Schmeer" (without chrism and butter.) Faithful in the exercise of his office he met with great

opposition, and felt little or no satisfaction in his new place. The Smalcald War obliged him to leave Naumburg. Staying at Weimar as "exul christi" with the son of the captive Elector, he labored hard for the founding of an University at Jena, which place was destined to become shortly after the stronghold of orthodox Lutheranism in opposition to the more lax Wittenberg under Melancthon's rule. Strongly opposing the Interim Amsdorf had to flee to Magdeburg, then the common place of refuge for all persecuted, faithful Lutheran theologians. In company with Flacius he there bore the brunt of battle against all attacks threatening the Lutheran Church from Rome (Interim) and Wittenberg (Adiaphoristic controversy). Magdeburg having surrendered, John Frederick, who confided in him, and whom he afterward prepared for his end, called him to an honored position at Eisenach. Making an official visit to Gotha, trouble arose between him and Menius, the Superintendent of that place; Menius defended the teaching of George Major, according to which "good works were necessary for salvation." In the heat of argument Amsdorf maintained that "good works are dangerous for salvation." This sentence, according to his own explanation should, however, mean this, "that the trust in good works for salvation is dangerous." It was, nevertheless, condemned by all strict Lutherans (melius sensit, quam locutus est). The Formula of Concord has, justly, rejected the proposition as being "falsch und ärgerlich" (false and offensive). When the Synergistic controversy arose between Strigel and Flacius, A. sided with Flacius, without, however, sharing his view, according to which original sin belongs to the substance of human nature; when Flacius and his adherents were banished from the duchy of Saxony, A. could remain unmolested. He died May 14, 1565. His sepulcher is found in front of the altar in the main church at Eisenach. Luther calls him a "theologian by nature." Mention should be made of the part he took in the translation of the Bible and of his issuing an edition of Luther's works, the Jena edition. He published a number of works of his own, mostly polemical in character. *Best literature on Amsdorf*, I. Meier: (in Meurer's *Altvaeter der Luth. Kirche*) Amsdorf's *Leben*, and the article: "Amsdorf" in Hauck's *Realencyclopädie*. W. P.

**Amsterdam** (Holl.). In 1525, Erasmus of Rotterdam stated: "Most of the people in Holland, Zealand, and Flanders know Luther's teachings. There were then also Lutherans in the large commercial city of A. John Tiemann of A. signed the Smalcald Art. The same intolerant spirit which was manifested toward the Lutherans in New A. was more or less active also in A. Still the church prospered, and during the seventeenth and eighteenth centuries, it was one of the largest and wealthiest among the Lutheran congregations in the world. The Lutherans from Worms, Augsburg, Magdeburg, and even from Dublin appealed to their brethren for aid and never in vain. There is little to substantiate the charge that the church at A. lorded over the other

Lutheran churches in Holland. An examination of the records of the consistory at A. from the beginning of the seventeenth century, shows that the church at A. indeed supported the smaller churches scattered from Maestricht to Groningen, exercising paternal supervision and calling pastors to account, but there was no evidence of arbitrary and harsh measures. There was, however, some internal strife. Nieüwenhüis, in his history of the Lutheran church at A., heads a chapter: "De Duiwel in de Kerk, Twisten van 1619-1696." These disputes were mainly caused by the deacons, who did not always co-operate with the consistory, i.e. the pastors and the elders, and culminated in 1680, when on Oct. 26, in the new church which had been erected a few years before in order to accommodate the Lutherans in the northwestern part of the city, in the midst of the service a woman began to sing, "Ach Gott vom Himmel sieh darein." Peace was restored, and the following chapter has the heading: "Ninety Years Peace, 1696-1786." The strictly confessional character of the Lutheran Church in A. during the seventeenth century is attested by the fact that it selected its pastors from among those who faithfully adhered to the Lutheran confessions. A number of them had been pupils of John Gerhard in Jena. In the "call" the church required of the new pastor: "He shall preach the pure doctrine of the divine Word, as contained in the . . . Unaltered Augsburg Conf., its Apology, the Smalcald Art., the two Catechisms of Luther, and the Form. of Concord, and faithfully avoid erroneous doctrines." We regularly, throughout the seventeenth century, meet in the minutes of the consistory with resolutions like these: "In all the Lutheran churches of Holland, the Augsburg Confession shall be read and explained to the congregations. This shall be done annually." "The pastors shall be admonished to preach on Luther's Catechisms." During the latter half of the eighteenth century, the baneful influences of Rationalism and Socinianism made themselves felt in the church. The fall of Man (Gen. 3), was stated to be an allegory, the atonement was denied, and Christ only recognized as a teacher and example of morality. A large party withdrew, and in Aug. 1791, founded the "Restored Lutheran Church." At present the old congregation numbers 32,000 persons which are served by six pastors, one preaching German. The "Restored" number 7,500 souls, served by four pastors. Each party has a theological seminary in A. Some of the pastors are also professors at the university. The church at A. has been of vast importance and influence to the Lutheran Church in North America. For more than a hundred years the Lutheran consistory at A. has provided pastors for the Dutch and German Lutherans in N. Y. The *lay-eldership* in the Lutheran Church in America had its origin with the church of A., where the Lutherans introduced this peculiarly Reformed institution into their church polity. Here we find it as early as the beginning of the seventeenth century. The early pastors in N. Y. were also furnished with copies of the "Agenda," containing

orders of *divine service* and *ministerial acts*. It is also worthy of note, that, wherever, in the records of the church at A., the Augsb. Confession is mentioned it is qualified by the word "*unaltered*." It is a well-known fact that in the constitutions, calls to pastors and other solemn compacts, the same terms are used and in the case of the Loonenberg church it even reads "Unalterable A. C." J. N.

**Anderson, Paul**, (1821-1892); Norwegian Lutheran pastor. In 1843 he came to America and received his education at Beloit College, Wis. In 1848 he was ordained by the Franckean Synod, and organized the first Norwegian Lutheran Church at Chicago. He was elected president of the Northern Illinois Synod in 1857. He took a prominent part in organizing the Scandinavian Augustana Synod in 1860, and in organizing the Norwegian Augustana Synod in 1870. From 1876-1883 he was pastor at Milwaukee, Wis. He was the first Scandinavian Lutheran minister in this country to establish a Sunday-school and to introduce regular English services. E. G. L.

**Andrae Jacob**, one of the most influential Lutheran theologians in the latter half of the sixteenth century, was born at Waiblingen, Wuerttemberg, March 25, 1528. His father Jacob Endriss, was a smith by trade, which accounts for the appellations given to the subject of this sketch, as *Schmidlein*, *Fabrianis*, *Vulcanus*, etc. The influence of Erhard Schnepf, the Wuerttemberg Reformer, made itself felt in his career as a student, which began in the *Pædagogium* at Stuttgart, and was continued and completed at the University of Tuebingen (1541-1546), in which year he became Diaconus at Stuttgart. When, in 1547, the Smalcald War led to the occupation of Stuttgart by Spanish troops, Andrae was the only Protestant minister who remained at his post, commanding the respect of the conquerors. But the introduction of the Interim—(1547), drove him from Stuttgart to Tuebingen, where from 1549 he officiated as Diaconus of the Collegiate Church. Andrae was the last one to administer to Duke Ulrich the Lord's Supper just before his death, Nov. 6, 1550.

The doctorate of Theology was conferred on Andrae in 1553, and subsequently he became General Supt. of Goeppingen by regular promotion. From this time onward we find him actively engaged in labors for the general welfare of the Church of Wuerttemberg, participating with Brenz in the work of its organization. Consistent in his efforts for Lutheran Concord as well as in his opposition to compromise with Calvinism, he was variously engaged in important commissions, preliminary to the great work of his life, his share in the preparation of the Formula of Concord, beginning with the Suabian Concord based on six sermons preached by Andrae. After Lucas Osiander had prepared the Formula of Maulbronn in 1576, as a reply of the Suabian to the criticism of the Saxon theologians on the Suabian Concord, a meeting of theologians at Torgau, in which Andrae took part, prepared the Torgau Book on the basis of all the previous material. At the final gathering in the monastery of Bergen near Magdeburg, Andrae, Chemnitz, Selnecker, and

others went over the whole ground once more, and the result was the Bergic Book, or the Formula of Concord, of the year 1577. (See CONCORD, FORMULA OF.) Indefatigable until the end, he d. January 7, 1590, after having spent 44 years in the ministry and 28 years as Chancellor of the University at Tuebingen. G. F. S.

**Andrae, John Valentine**, was a grandson of Jacob Andrae, and son of John Andrae, pastor at Herrenberg near Tuebingen, where John Valentine was born, Aug. 17, 1586. Entering the University of Tuebingen in 1601, he received his master's degree in 1603. He resembles Spener in the scope and variety of his reading, which included works on mathematics, geography, and various modern languages, even the English, besides which he had a taste for printing and playing on the lute, and even tried his hand at such arts as watch-making, and carpentry. He traveled considerably in Switzerland, France, and Italy. Geneva in particular attracted him and here he imbibed those ideas concerning church discipline which he afterwards endeavored to put into practice in his pastoral career. Having completed his theological studies he was settled as Diaconus at Vaiblingen in 1614, and in the same year married to Agnes Elizabeth Grueninger.

His mind turned toward the practical side of Christianity, and his literary activity was specially prolific during the early part of his life. Among his works those which dwell on Rosicrucianism attracted most attention, viz., *Fama fraternalitatis R. C.* (1614) and *Confessio fraternalitatis*, (1615). Andrae's object was to satirize the degeneracy of the times by his productions, which took the form of a romance, directed against the astrology and alchemy of the period, and depicted an "order of Rosicrucians," established 200 years before in the East, whose symbol R. C. denoted the marriage of the cross and the rose, i. e. of Christianity and science. Andrae opposed the practical abuse of the above fiction with all his might. The two chief spheres of his activity were Calw from 1620 to 1639, a period of suffering as well as action, and Stuttgart, where he held the positions of court-preacher and consistorial councillor. In order to relieve him somewhat for the sake of his health, the Abbey of Bebenhausen and later that of Adelberg was assigned to him. Herder terms him a "rose among thorns in his century," and Spener says: "Could I awaken any one from the dead for the good of the Church, it would be John Valentine Andrae." He d. June 27, 1554. G. F. S.

**Andrae, Laurentius** (Lars Anderson), b. about 1480, d. 1552. Being archdeacon at Stregnas he was in 1520 through Olavus Petri won for the cause of the Lutheran faith and with him became one of the founders of the reformation of the Swedish Church. From 1523 until 1531 he was the chancellor of the king, Gustavus Vasa, and as such he used his great influence and talents to prepare the legislative enactments against the papal prelates. He desired, however, to preserve the episcopal office in the Church of Sweden, and was too conservative to please the king, when the same king grew more and more avaricious of the

riches and power of the Church. At last, Laurentius Andreae was, together with Olavus Petri, falsely and shamefully accused of high treason and condemned to death; but both were pardoned by the king in 1540.

Laurentius Andreae wrote the excellent tract, "A short instruction on faith and good works." He is also considered by several historians to be the translator of the New Testament into Swedish, which translation appeared anonymously in 1526, and is a masterpiece for its time.

N. F.  
**Anne**, Queen of England, b. 1664, reigned 1702-12. Through her marriage to Prince George of Denmark, special favor was shown the Lutheran Church in England. The German court chapel of St. James, endowed by her husband, had as one of its pastors, Boehme, who enlisted her interest in the oppressed Palatines, thousands of whom emigrated to England in 1709, and because of her generosity learned to know her as "Good Queen Anne." By her favor the Palatinate emigration to America began, which resulted in the establishment of the German churches of the last and beginning of the present century. With Frederick of Prussia she projected a scheme for the union of the Church of England and the churches of Germany. Details in Walch's *Neueste Religionsgeschichte*, II, 121 seq.

**Antichrist.** The etymology of the word does not indicate whether the Antichrist is a false Christ, who puts himself in place of the true Christ, or merely an opponent of Christ. For the prefix in the name may express either the idea of antagonism or of opposition and substitution. The nature of the Antichrist must be determined from the description of him in the Bible.

Although the name occurs only in the epistles of St. John, the chief passage on the doctrine of the Antichrist is 2 Thess. 2: 1-12. St. Paul there describes the manifestations of the Man of Sin as one of the events which must precede the second advent of Christ. His revelation is accompanied, perhaps preceded, by apostasy from the Christian faith. In him sin reaches such a culmination that he exalts himself against God, not denying his existence, but arrogating his prerogatives to such a degree that he sits as sovereign and as God in the temple of God, the Church. Nevertheless this lawless one is not the principle of evil itself, but only an instrument of Satan, working miracles and deceiving the lost enemies of the truth by the judgment of God. While the manifestation of this Man of Sin is referred by St. Paul to the last times, the apostle at the same time speaks of the working of this mystery of lawlessness as already existing in his times. Only his full manifestation was hindered for a time by some restrainer known to the Thessalonians.

Is this Antichrist described by St. Paul, a person, or personification of a principle, or the personification of a polity? Each of these views has its advocates. Again opinion is divided as to where and when the Antichrist is to be looked for. Was he a person living in the days of the apostles? Or is he a person who will live shortly before the second coming of

Christ? Or is the Antichrist something that accompanies Christianity always and everywhere? Or can a distinct phenomenon in the history of the Church be identified with the Antichrist?

The confessions of the Lutheran Church consider the Antichrist to be a polity and identify him with the Pope. Cf. Smal. Art. P. II., Art. IV., 10-14, and Tract. de Pot. et Prin. Papae, 39-41; Apol. VII. and VIII. (IV.), 24; XV. (VIII.), 18. Most recent Lutheran theologians, however, while not denying the Antichristian marks borne by the papacy, regard the real Antichrist as a person yet to be revealed. They expect that all Antichristian tendencies will ultimately become concentrated in a single person, who will be destroyed by the Lord himself at his appearing. This view is governed by a more faithful adherence to the language of Scripture than the spiritualizing interpretations that reduce the Antichrist to a mere personification of evil or atheism generally, and by a more reverent regard for the mysteries of the Christian faith than the rationalizing opinions that seek the Antichrist in some historical personage of the age of St. Paul; for instance, one of the Roman emperors.

But unsatisfactory as is the rationalizing historical view that makes the appearance of the Antichrist a mere passing episode in the beginning of the Church, it escapes one contradiction inseparable from the futurist personal view. It makes of the Antichrist simply a person, existing, working, and known (as St. Paul says) in apostolic times. But the futurist view, so much favored by modern conservative theologians, must consider the Antichrist as both a personification and a person; the personification of a principle of error in apostolic and subsequent times, and a person at the end of the world.

The only satisfactory way to conceive of the Man of Sin as already working in the times of St. Paul and yet continuing until the coming of Christ, when his destruction will ensue, is to follow the steps of the Reformers and to regard the Antichrist as the personification of a tendency within the Church, which continues in a succession of persons. That tendency does not attain its full manifestation at once, but when it is fully revealed it is manifest not as an antagonism to Christ from without the Church, but as the effort within the Church to place man in his stead with claims of divine prerogative. It is a mistake of most of the modern interpretations on this subject, both of the futurist and the preterist type, that it views the Antichrist as a heathenish or atheistic secular power, whereas St. Paul's description manifestly depicts a power that is not directly irreligious, but that exalts itself within the Church. Correspondingly the restraining power that hinders the full manifestation of the Antichrist for a time cannot be anything of this world, like the Roman government or civil government generally. That which restrains Antichrist is God himself, or more exactly the work of the Holy Spirit.

We can safely follow the Lutheran confessions in their interpretation of the Bible on this subject and declare the Pope to be the Antichrist.

The view that the Antichrist is a polity is confirmed by the declarations in the epistles of St. John on the subject. Here the word is used both in the singular and plural. The characteristic of the antichrists is doctrinal opposition to Christ, especially the denial that Jesus is the Christ (1 John 2 : 22 ; 4 : 3 ; 2 John 7). These antichrists, of whom many had arisen when St. John wrote (2 : 18), were false prophets within the Church (4 : 1 ; 2 : 19). These numerous antichrists represent the beginning of the realization of the Antichrist, of whose coming the churches had heard, and so they are a sign of the last times (2 : 18 ; 4 : 3). Evidently this Antichrist is not a secular power, nor is it merely one person. It is represented in many persons in the beginning. But a concentration of this power of error within the Church in a unity and system is implied in the use of the singular noun and also by the ascription to the Antichrist of a spirit, or that which is its equivalent (the noun is omitted in the Greek) in 1 John 4 : 3.

In the same line are the declarations of our Lord concerning the last times. Our Lord nowhere mentions or describes the Antichrist. But in Matthew 24 he describes the working of the power of error and iniquity through false prophets. This agrees very well with the conception of the Antichrist as a system of error to be developed in the history of the Church. But if the Antichrist is a person, whether in times then near at hand, or to come at the end of the world, the omission of all reference to so remarkable a phenomenon in our Lord's eschatology is strange.

Strange, too, is the omission of any reference to a personal Antichrist in other places where St. Paul speaks of the last times and describes the iniquity and seductions and demoniac workings characteristic of them. For example, 1 Tim. 4 : 1 seq. ; and 2 Tim. 3 : 1 seq. The same omission is noteworthy in 2 Pet. ch. 2.

It is a difficult undertaking to develop any doctrine from the complex symbolic imagery of the books of Daniel and Revelation. But after having arrived at a conception of the Antichrist from clearer passages of the New Testament, it remains to compare the result with the declarations of Daniel and of the Apocalypse that bear upon the subject.

St. Paul leans upon Daniel to some degree in his description of the Man of Sin. Compare 2 Thess. 2 : 4 with Dan. 11 : 36. But it does not follow from this appropriation of language that both writers are necessarily speaking of the same thing. This remark also applies to the Apocalypse, the writer of which also leans upon Daniel.

The predictions of Daniel concerning the great enemy of "the saints of the Most High" doubtless have a direct reference to Antiochus Epiphanes in the time of the Maccabees. Yet this is not their whole significance. They are expressly declared to belong to "the time of the end" (Dan. 8 : 17, 19 ; 11 : 35). From the Old Testament point of view, "the time of the end" is the time of the Messiah, whose first and second coming are not distinguished in prophecy. The description of "the little

horn" (Dan. 7 : 8) must therefore look beyond Antiochus Epiphanes and have some bearing upon Messianic times. Our Lord himself indicates this by applying some of Daniel's language (8 : 11 ; 9 : 27 ; 11 : 31) to the destruction of Jerusalem (Matt. 24 : 15). We may therefore discover an indirect reference to the Antichrist in Daniel by regarding the blasphemous king he pictures as the type of the Man of Sin depicted in the New Testament. Prophecies which receive their fulfillment in one period gain a more complete fulfillment in a later period. So our Lord's prediction of the destruction of Jerusalem exceeds the historical event and is at the same time a prophecy of the end of the world. Applying this principle to Daniel's prophecies, we find that he pictures the great enemy of God and His saints not only for Old Testament, but also for New Testament times. But it cannot be inferred from Daniel that the Antichrist is necessarily a king nor even a single person. The same characteristics of wickedness may appear in a succession of persons or in a system.

The book of Revelation undoubtedly includes the Antichrist in its comprehensive eschatology. But not every person or power of evil symbolized in the Apocalypse is to be identified with the Antichrist. Other manifestations of evil have some of the same marks as Antichrist. Only that can be applicable to the subject which corresponds with the representation of the Antichrist given elsewhere in the New Testament. For this reason the beast having ten horns and seven heads must be excluded. That is manifestly a secular power. But the essential marks of the Antichrist can be discovered in the second beast, the false prophet that deceived people into a worship of the first beast by its signs (Cf. Rev. 13 : 11-17 ; 16 : 13 ; 19 : 20 ; 20 : 10). In one particular especially has this beast the essential character of Antichrist. As the counterpart of the true Christ, the Lamb of God, it has two horns like unto a lamb (Rev. 13 : 11).

The Antichrist does not represent every form of opposition to the kingdom of Christ. It is a distinct form of antagonism, chiefly doctrinal in character, that aims to substitute the human for the divine, a false religious supremacy for the true Christ. It appears within the Church. It is not a temporary phenomenon of the first or the last age of the Church, a tyrannical Roman Emperor or a kind of human incarnation of Satan in the end. The Antichrist belongs to the history of the Church in its progress. The Reformers with correct insight into Scripture and history, recognized where his marks appeared.

A. G. V.

**Anthropology**, usually the second section in Dogmatics. Although the term means "the science concerning man," nevertheless the department is restricted to only a branch of the subject. Of the five states of man, viz. : that of integrity, corruption, grace, glory, and eternal misery, only the first two are here treated. It comprises, therefore, the discussion of the image of God, the fall, sin, and the condition of the will in sin. Lutheran Anthropology is in its main features a reproduction of Augustinian-

ism. The chief definitions were framed in the Pelagian controversy. Fuller statements concerning the image of God, the relation of Baptism to Original Sin and human powers, resulted from the controversy with Rome. Within the Lutheran Church, the Flacian and Synergistic controversies demanded more explicit statements. The organic unity of the race in Adam and the organic connection of all sins in the common sin of the race, is one of the most marked features of Lutheran Anthropology. See IMAGE OF GOD, ORIGINAL SIN, FREEDOM OF THE WILL, etc.

H. E. J.  
**Antinomianism** is either practical or theoretical, the former being the disregard of the law in practice, the latter the definition and theoretical maintenance of principles implicitly or explicitly denying the stringency or setting aside the proper use of the law. The first Antinomian was Satan in Paradise as he appears Gen. 3:1-4. A spirit of Antinomianism, both theoretical and practical, pervaded the Gnosticism of the early centuries of Christianity, and modern theology is by no means free from Antinomian notions.

During the era of the Reformation Antinomianism was for many years a menace to Lutheran soteriology, threatening to pervert the doctrines of sin and grace, of the redemption, the means of grace, repentance, faith, justification, sanctification, the law and the Gospel, in themselves and in their relations to each other. Purporting to object to the law and its use in the Church, the enemy endeavored to set aside the Gospel, the blows dealt against Moses being really aimed at Christ.

As early as 1525, Agricola of Eisleben, in his first printed work, a commentary on Luke, advanced theories savoring after Gnosticism, exhibiting the law as a futile attempt of God to work the restoration of mankind, viewing sin as a malady or impurity rather than an offense rendering the sinner guilty and damnable before God, man as an object of pity rather than of divine wrath, and repentance the purpose to abstain from evil rather than the contrition of a guilty conscience. Agricola first became aggressive against Melancthon when the latter had composed the Articles of Visitation, and though Luther succeeded in smoothing out the difficulty at Torgau in 1527, Agricola was not cured of his perverse ideas, and later on even endeavored to represent Luther as being at variance with his own doctrine. After his removal to Wittenberg he still maintained that the law must be used in the court-house, not in the church, that repentance must come by the Gospel only, and not precede but follow faith. As he endeavored to disseminate his doctrine in books, one of which was confiscated after it had gone into print, Luther, with reluctance and great anguish of his soul, at last saw himself constrained, after various warnings to Agricola, to come out in public disputations against Antinomianism and its promoters in 1538 and 1539. Agricola apparently yielded, and Luther's book "against the Antinomians," in 1539 was to serve as Agricola's recantation. But the conflict flared up anew and continued, until Agricola even went so far as to bring suit against Luther, alleging that

Luther had slandered him in his disputations, his "book against the Antinomians," and in his treatise on "Councils and Churches." But before the case could be brought to trial, Agricola, though he had bound himself to remain at Wittenberg, left that city and repaired to Berlin, where he had been offered a position as preacher to the court. After his arrival there he made his peace with the Saxons, acknowledged his "error," and gradually conformed his doctrine to that which he had before opposed and assailed, though still employing such terms as gospel and repentance in a peculiar way. The Antinomian leaven, however, was not purged out. Melancthon and the Philippists, in the controversies occasioned by the Interim, also ascribed to the Gospel what must be reserved to the law, and again made a Moses of Christ, a law out of the Gospel, turned faith into a work, denied the identity of Christ's fulfillment of the law with that which we must have performed. In the writings of such men as Michael Neander, Poach, Petzel, Krell, we find statements like these: The law is no longer over us, but under us. How then can the law be a norm to the righteous, since the righteous are the lords of the law and often do contrary to the law? The Gospel, properly so called, is truly and properly the preaching of repentance, and the Gospel, properly so called, also convinces us of sin. The law does not teach good works. Good works are not necessary to salvation according to the law. Anton Otto of Nordhausen taught: The Christian's best art is to know nothing whatever of the law; for Moses knew nothing of our faith, and the censures of the prophets are nothing to us. A Christian believer is above all obedience, above all law; laws, good works, new obedience, deserve no place whatever in Christ's kingdom, but pertain to the world, even as Moses and the Pope's dominion. Amsdorf, who had maintained that good works were detrimental to salvation, conceded the second use of the law, by which it works knowledge of sin, but denied its third use, by which it is a rule of life to the regenerate, and this form of Antinomianism was entertained by men who deemed it their duty to defend the cardinal doctrine of Christianity. As other errors which had sought shelter in the Lutheran Church, Antinomianism was also dealt with in the last great symbol of the Lutheran Church, the Formula of Concord, where, in the fifth article, "On the law and the gospel," and in the sixth, "On the third use of the law," Antinomianism is rejected as false doctrine, and the true doctrine of the law and its uses is asserted. The benefit which resulted from the Antinomian controversies to the Lutheran Church was a greater exactness in distinguishing between the law and the Gospel, justification and sanctification, and Luther's theses for his six Antinomian disputations, 258 in all, should be carefully and repeatedly studied by every theologian.

Antinomian tendencies also cropped out among the Anabaptists of the sixteenth and the Puritans of the seventeenth centuries, and in various Pietistical and Quietistical circles and fanatical sects in various countries down to the present day.

A. L. G.

**Anton, Paul**, b. Feb. 2, 1661, in Hirschfelde, Oberlansitz, studied at Leipzig 1680. Touched by Spener's writings he became a pietist, and one of the founders of the *Collegia Biblica*. 1687 he was appointed to travel with Prince Fredrick August of Saxony, 1689 Supt. at Rochlitz, 1693 court preacher at Eisenach, 1695 professor at Halle. Much attached to the symbolical books, which he constantly read, he was generally orthodox, while given to the pietistic method of instruction and Bible hours. Mild in polemics but forceful against the old Adam, he found the source of all heresy in the human heart. He d. 1730.

**Antonius**, a monk of Bergen, and, in 1528, the first preacher of evangelical doctrines in Norway. As such he exerted some influence in favor of the Reformation there, but it does not appear that his work had any great results.  
E. G. L.

**Apocrypha, The**. Generally applied to the books contained in the LXX. version of the O. T. that are not found in the Hebrew text. The distinction between the Canonical and Apocryphal books is indicated by Luther in his complete translation of the Bible of 1534, when he terms the latter as "books which are not regarded of equal authority with the Holy Scriptures, but whose reading is nevertheless useful and good." When the Formula of Concord makes the Prophetic and Apostolic Scriptures of the O. and N. T. the only rule and standard of doctrine and teachers, the Apocrypha are rejected. Quenstedt considers the universal teaching of the Lutheran Church as follows: "Only those books of the O. T. are canonical that were written by the Prophets and the prophetic spirit, i. e. by immediate divine inspiration in the Hebrew language; that were received by the Jewish Church with the canon; that were cited and commended by Christ and the apostles in the N. T.; and were recognized as canonical by the Primitive Church. But all the rest, viz., Tobias, Judith, Book of Wisdom, Ecclesiasticus, Baruch, the books of Esther, Hymn of the Three Children in the third chapter of Daniel, the History of Susanna in the xiii., and of the Dragon in the xiv. chapter, are rejected."  
H. E. J.

**Apology of the Augsburg Confession**, the second in order of time of the symbolical writings of the Lutheran Church, and intended to be, as its name implies, a justification of the Augsburg Confession, especially with reference to its attempted refutation by the Romish theologians.

*Occasion*.—The reading of the A. C. had produced a profound impression even in Romish circles. Yet the Romish party were not inclined to yield to the truth, and the Emperor Charles V., upon conference with his advisers, instructed a number of Romish theologians, among them Eck, Faber, and Cochleus, to prepare a refutation, which was to be couched in moderate terms. In the meantime attempts were made to bring about an understanding, especially by Melanchthon, who communicated with the papal legate, Campegius, and was inclined to yield more than his friends would ap-

prove of. The Emperor, on July 9, asked the evangelical princes whether they had anything more to present besides the Confession rendered. They replied that they had for peace's sake refrained from mentioning all the abuses existing, and had rendered only a general confession of their faith, and that if arguments were adduced against their confession, they stood ready to defend it by the testimony of God's Word. Threats against the evangelical princes with regard to their political standing and prospects were next resorted to, but the Evangelicals, encouraged by Luther from Coburg, stood firm.

*The Confutatio*, a very lengthy and bitter document, was delivered to the Emperor on July 13, but did not meet with his approval, and it was only after it had been re-written five times that it was read, in the German language, on August 3. It allowed the majority of the doctrinal articles, some unconditionally, articles 14 and 18 if rightly interpreted, 2, 4, 5, 6, 7, 10, and 11 with certain limitations, art. 12 and 15 as regards the first part, while the second was rejected. Arts. 20 and 21, and the articles concerning abuses, were unqualifiedly rejected and the abuses cited therein declared to be proper ecclesiastical usages.

As a counter-argument the *Confutatio* was notably weak. The Evangelicals requested a copy of it in order to be able to answer it. The request was denied, and the position taken that they had been refuted and were bound to submit and cease all discussion of the disputed points. The inability of the Evangelicals to yield to this demand inaugurated a new series of attempts to adjust the difficulty. After some preliminary discussions the matter was twice subjected to special committees, one of 14, the other of 6 members, who conferred on it for days. But all these attempts were without result, the Romish party accepting most of the doctrinal articles, but demanding submission to the authority of the Church.

Finally on Sept. 22, the decree of the diet in matters of religion was read. The evangelical party were given until April 15 of the following year to consider whether they would submit. In the meantime no new publications in matters of faith were to be issued and no proselytes made "to their sect." The evangelical princes and theologians, having expected some such measure, had prepared for it. They protested against the decree and in connection with the protest handed the Emperor the Apology of the A. C., which he was about to take, but was dissuaded from doing so by his brother Ferdinand.

*Preparation*.—As soon as the *Confutatio* had been read it was evident that an answer had to be made. It is probable that Melanchthon with others of the theologians present began at once to prepare a draft of such an answer. Within two weeks of the presentation of the *Confutatio*, Osiander sent Melanchthon a draft of an answer from Nuremberg. On August 29, when the attempts at adjustment had failed, Melanchthon was instructed to prepare an Apology of the Confession ("Jusserant autem me et alios quosdam parare"—Introd. to Apol.). He had

no copy of the *Confutatio*, but only some notes made during the reading, chiefly by Camerarius. His time, too, was limited, and it was not until the middle of September that he could give his full attention to the work, which he completed in a few days in Latin and German. Yet the Apology in its original form was never signed by the princes and never attained symbolical authority. Its non-reception by the Emperor was fortunate, in so far as now the Apology, whose publication was rendered a necessity by the second and more severe decree of the diet, could be thoroughly revised, in fact rewritten, by Melancthon. On his journey home from Augsburg he wrote incessantly upon it, in Spalatin's house at Altenburg even at table, until Luther took the pen from his hand. At home he continued the work, which grew under his hands to considerable proportions. He now had also obtained a copy of the *Confutatio*.

The first sheets were printed in November, 1530, but it appeared only in April, 1531, as a quarto edition together with the first Latin and German edition of the A. C., edited by himself. In September a second octavo edition appeared. Both these were in Latin only. The German translation based on the second Latin edition, but published in the same volume with the first Latin edition, on the title page of which it had been announced, was made by Justus Jonas, who translated in a free manner, Melancthon making changes and emendations in the translation. The Apology was presented with the A. C. at the convention at Schweinfurth in 1532, was signed together with it at Schmalkalden in 1537, was included in the early *corpora doctrinae*, incorporated in the Book of Concord in 1580, and is generally acknowledged as having symbolical authority.

*Contents.*—The contents of the Apology are determined by those of the *Confutatio*. The articles there approved as correct are passed over briefly, the points of difference, however, treated very thoroughly. Appearing together with the A. C., it is meant together with it to justify the position taken by the Evangelical Church. This is done principally by Scripture proofs, though at the same time, the testimony of the ancient Christian Church is adduced to show the conservative character of the Church of the Reformation. The Introduction bears reference to the historical occasion and the purpose of the writing. Art. I., Of God, not being in controversy, is briefly dismissed, only the Scripture proof being emphasized. Art. II., Of Original Sin, defends the definition of Original Sin given in the A. C., and tries to show that in opposition to that of Zwingli and the scholastics, it is the Scriptural and catholic definition. Art. III., Of Christ, differs from the A. C. only in its brevity and its reference to the Nicene Creed. Art. IV., Of justification, covering besides Art. IV. the related Articles V., VI., and XX. of the A. C., treats of the main point of difference at great length. Melancthon's object was the defense of the Confession and the rebuttal of objections to it. As to the first, he shows that the Romanists magnify the law at the expense of the Gospel, and defines

justifying faith as a trust in God's promises, and shows that it alone justifies. In combating the objections of the opponents, love and the fulfilment of the law are placed in the proper light. Art. VII. and VIII., Of the Church, defines and defends the statement that the Church is the communion of saints and refutes the demand that the general observance of the same external rites is necessary. Art. IX., Of Baptism, over against the insinuations of Rome, that the evangelical faith was the soil on which the Anabaptist error grew, emphasizes the validity of infant baptism. Art. X., Of the Lord's Supper, not attacked in the *Confutatio*, reiterates the statements of the A. C., citing witnesses from the Greek Church, that she, too, holds the real presence. Art. XI., Of Confession, states the true doctrine and refutes the demands of the *Confutatio*, that confession once a year be obligatory, and that all sins must be enumerated in confession. Art. XII., Of Repentance and Of Confession and Satisfaction, treats at length of the true nature of repentance over against the objection that the Evangelicals had departed from the threefold division of this subject. Art. XIII., here superscribed: Of the Number and Use of the Sacraments, since the opponents, though approving the article in the A. C., added that the right doctrine must now be applied to the seven Sacraments, defines the idea of the Sacrament, rejects the Romish Sacraments as not instituted of God or not conveying N. T. grace, and applies the term sacrament, as a means of grace, to Baptism, the Lord's Supper, and Absolution. Art. XIV. treats of Ecclesiastical Orders, expresses willingness to recognize the episcopacy as a human ordinance, and recites the abuses perpetrated as a reason why it was rejected. Art. XV., Of Ecclesiastical Rites, emphasizes the fact that these rites must not be considered as meritorious and means of appeasing God. The design of Art. XVI., Of Civil Affairs, is to defend the Evangelicals against the accusation of revolutionary tendencies. Art. XVII. simply repeats the statement of the A. C. on this point. Art. XVIII., Of Free Will, restates more in detail the position of the A. C., and Art. XIX., Of the Cause of Sin, in few words does the same. Art. XXI., Of the Worship of Saints, briefly treated in the A. C., enters into a detailed refutation of Romish errors on this point. The articles on Abuses in the A. C. had been totally rejected. Accordingly the corresponding articles in the Apology in the main repeat the same positions at greater length and with more detailed proof, with the exception of the last article, which is more brief than in the A. C.—Cf., "Die Apologie der Augustana geschichtlich erklärt," Gustav Plitt, Erlangen, 1873.

G. C. F. H.

**Apportionment, Synodical.** See COLLECTIONS.

**Apostles' Creed.** Luther, who called this creed one of the oecumenical confessions, adopted its previous recognition in the Church. He also held the common idea, prevalent in the Western Church since the sixth century, though already found in an explanation of the symbol by Ambrose, that the apostles had framed it. To each



apostle, beginning with Peter, was ascribed a clause, perhaps owing to the faulty etymology of "symbol" as contribution. But the silence of the N. T., of the fathers of the Church down to the fifth century, of the whole Eastern Church, and the many and various forms of the creed, militate against this theory. The Apostles' Creed was the result of growth. It originated from the baptismal confession, which delivered orally to the catechumens, was memorized. Changes or additions were introduced as heresies made it necessary to unfold the evangelical truth implied in and connected with its simple statements. Knowing the present form it can be traced back to its beginning, which was not in Rome in the second century (Harnack), but in apostolic times. It is probable from the comparison of 1 Tim. 6: 12, 13; 2 Tim. 2: 8; Rom. 1: 3; 2 Tim. 4: 1; Acts 10: 42; 1 Pet. 4: 5; 2 Tim. 2: 2; 3: 10; 1: 13, 14, that Timothy at his baptism confessed Christ as "of the seed of David," standing "before Pontius Pilate," to come "to judge the quick and the dead." This form reminding of the Jewish soil in the words "of the seed of David," was changed between 70-120 to accord with the need of Gentile catechumens. In 130 we find this new form in Ephesus, 145 in Rome, and 180-210 in Carthage, Lyons, and Smyrna. It is the foundation of all baptismal confessions of the East and West. In it were added, as far as can be ascertained, "one God, the Almighty," a fuller definition of Christ, and the words "a holy Church" leading gradually to other parts of the third article. About 200-220 "one" was omitted in Rome, because the Monarchian heretics used it to oppose Christ's divinity, and "Father" was inserted. The churches of Italy, Africa, and Southern France adopted this change, while it was not introduced in the East. The Roman form, used in Rome and its closely allied churches down to 460 without change, is, according to a consensus of texts of the fourth century: "I believe in God, the Father Almighty; and in Jesus Christ, His only-begotten Son, our Lord, born of the Holy Spirit and Mary the Virgin, crucified and buried under Pontius Pilate, risen on the third day from the dead, ascended into heaven, sitteth at the right hand of the Father, whence he cometh to judge the quick and the dead; and in the Holy Ghost, the holy Church, forgiveness of sins, resurrection of the flesh." In the Gallic, African, and Eastern churches changes had meantime been going on, whose history is mostly unknown, but in the fifth century Rome received, probably from Southern France, the later form, which is the present. Its additions are: "Creator of heaven and earth," which was in most confessions since the council of Nice; "conceived by the Holy Ghost," which only states the old form more fully; "suffered;" "died;" "descended into hell," derived from the confession of Aquileia and originally interpreted by Rufinus "buried" (sepultus), but really containing the truth of Christ's descent to the place of departed spirits; "catholic" used in its original sense, universal, for which the Lutheran Church has "Christian;" "communion of saints," found first in the symbol of Nicetas (400) apparently with the

meaning "fellowship of saints," but perhaps also including participation in all holy things as e. g. the Sacraments, not, however, signifying "congregation of saints," a meaning traced in Africa, prevalent since Luther as definition of "Church," which is scriptural but not the original historical sense; "life everlasting" from the symbol of Ravenna.

The Apostles' Creed is in content apostolic truth, "taken from the Bible and summarized" (Luther). Opposition to its statements rests upon critical rejection of the genuineness of essential parts of N. T. truth. Its force is irenic and unifying, its form rhythmic, and its brevity and comprehensiveness fits it for the creed of the people. Wisely has it therefore been made the basis of the creed in Luther's Larger and Smaller Catechisms, in which Luther's explanation, comprehensive and concise, has added, in sentences of harmonious structure and poetic power, the element of individual, truly evangelical, believing appropriation of the great objective facts of the Apostles' Creed.

T. Zahn (*Das Apostol. Symbolum*), 1893; Seeberg, (*Dogmengesch.*) i. p. 47 ff; Harnack, *Dog. G.*, i. p. 148; for detail literature see Seeberg, p. 49; *Realencycl.* (3d ed.) i. p. 471. J. H.

**Apotelesmata**, is a Greek term, meaning originally, the issue of a work, but in its use in dogmatics, the actions of Christ in redemption.

In the Lutheran doctrine of the person of Christ "apotelesmatic" is the third kind (*genus*) of the "communicatio idiomatum" (i. e. the communication of qualities between the natures and the person of Christ, and between the natures reciprocally). It is "that by which, in official acts, each nature performs what is peculiar to itself with the participation of the other. 1 Cor. 15: 3; Gal. 1: 4; Eph. 5: 2," (Gerhard). The truth of this term was laid down by the Council of Chalcedon, its form is from John Damascenus. (See CHRISTOLOGY.)

**Aquila Caspar**, b. 1488, son of the Augsburg patrician Adler, studied at Wittenberg (1513), became chaplain under Sickingen 1515, pastor at Jengen, near Augsburg 1516, where he began to preach the Gospel and married, for which act the bishop of Augsburg imprisoned him. 1522 he was instructor of Sickingen's sons; soon after at Wittenberg, preaching in the castle church, and assisting Luther in the translation of the Old Test. He was a thorough Hebrew scholar, knowing the Bible, for Luther said: "Were the Bible to be lost, I would find it again with Aquila." Luther obtained for Aquila the pastorate at Saalfeld, Thuringia (1527), where (1528) Aquila was made superintendent and remained until the disturbances of the Interim. Closely united with Luther and Melancthon he yet leaned to Agricola in his antinomianism for a time. He was a fiery and polemical preacher. His method was analytical, his language picturesque. He d. Nov. 12, 1560.

**Arason**, Jón, b. 1484, d. 1550, bishop of the diocese of *Hólar*, Iceland. He was the last Roman Catholic bishop in Iceland, and is famous for his stubborn fight against the introduction of the Lutheran Reformation. He became bishop in 1524. About 1530 the echoes

of the Reformation reached Iceland. In 1539, *Gizur Einarsson* was ordained superintendent of the diocese of *Skálholt*; the southern part of the country, by the Danish Lutheran bishop, Peter Palladius, having first confessed full adherence to the Lutheran doctrine. In 1541, the church ordinance of King Christian III., of Denmark was adopted in the diocese of *Skálholt* through the influence of this first Lutheran bishop. But in the diocese of *Hólar*, where the will of the Roman Catholic bishop Jón Arason reigned supreme, it was bitterly opposed for the next ten years. This opposition ended in the tragic death of Arason. He and two of his sons were beheaded Nov. 7, 1550, for repeated acts of violence and thus the last resistance against the Reformation was subdued. F. J. B.

**Architecture.** Architecture is the art of building. Applied to churches it has developed definite types or styles: Early Christian (to V. c.), Byzantine (to VI. c.), Romanesque (V. to XII. c.), Gothic (middle XII. to XV. and XVI.), Renaissance (from XV. c.). The Basilica is the Early Christian Church, a rectangular building with a broad nave separated from aisles by columns, with galleries over the latter; at the east end is a semi-circular projection called the apse for the bishop's chair; the altar stood at the opening of the apse. (Examples: S. Clemente, S. Paolo, Rome). The typical Byzantine church is S. Sophia at Constantinople; a rectangular plan, roofed with domes supported by pendentives and richly encrusted with mosaics (now covered); interlaced ornament in low flat relief much used for capitals of columns and piers. The Basilica is a frank borrowing of Roman forms and models; the Romanesque is derived from Roman building, but is a distinct and definite style in itself. It was developed by the use of small materials adapted to every part of the structure, especially in built-up columns as distinguished from the shaft of the Basilica. In plan the apse and transepts are frequently well marked; the carved ornament is often rich but lacks refinement; round arches are used for openings; in the later Romanesque tunnel or wagon vaults for naves and cross vaults for aisles are used. The style was fully developed in the eleventh and twelfth century; compared with Gothic its general character is heavy. (Examples: Italy, Pisa cathedral; France, Notre Dame du Port, Clermont, La Trinité, Caen; England (called Norman), Durham cathedral; Germany, Speyer cathedral; Spain, cathedral of Santiago di Compostella.

Gothic architecture is developed and perfected Romanesque. Plans are frequently elaborate and complicated, and almost invariably cruciform, with large choirs, apses surrounded with chapels (French, *chevet*), chapels applied to nave and choir aisles (XIV. c.); elaborate and delicate carving, including in many French cathedrals (Chartres, Reims, Paris, etc.) figure sculpture of a very high order. The pointed arch, cloistered piers, stone window tracery and vaulting, the latter frequently of the most complicated and highly decorative style, are used throughout. Gothic architecture rests on the elementary principle that every part, even

though apparently ornamental, has a definite purpose and use. Its two chief constructive devices are (1) concentration of strains upon isolated supports, rendered possible by vaulting ribs, whereby any space may be covered with a stone roof, the weights and thrusts of which are carried on the ribs; (2) balanced thrusts, whereby all weights and pressures are resisted by counter-thrusts by means of half-arches or flying buttresses across intervening areas, and finally resisted by external buttresses. (Examples: France, cathedrals of Paris, Reims, Chartres; England, cathedrals of Canterbury, Salisbury, Westminster Abbey; Germany, cathedrals of Freiburg and Cologne; Spain, cathedrals of Burgos and Toledo; Italy, Orvieto and Milan cathedrals; Belgium, Antwerp cathedral.)

Both Romanesque and Gothic architecture include many local variations in each country, due to political, natural, or sociological causes. Not only is each national type distinctive, but each national type includes many local schools. The Gothic style reached maturity rapidly in the Ile-de-France, and its early perfection was due to the fact that the building of the church of stone throughout, and thus practically fire-proof, was the chief problem with which the medieval architects were concerned. Gothic architecture is essentially "Christian" architecture, being the only style developed wholly in Christian church building.

Renaissance architecture is the architecture of the classic revival of the fifteenth and sixteenth centuries. Gothic forms and methods were wholly ignored for the employment of classic forms and detail. (Examples, S. Peter's, Rome; S. Paul's, London). The dome is a conspicuous but not an essential feature of Renaissance church architecture.

Modern church architecture, like all modern architecture, is concerned with the application of previous styles to modern needs. The style of the modern church thus depends on the individual taste of those concerned with its erection. It should be borne in mind, however, that the church is God's house, and whatever its style it must exhibit the sacred purpose to which it is dedicated. A church is not Romanesque because it employs round arches, nor Gothic because it has pointed ones; but it is Romanesque or Gothic when it employs the principles of its style. In Lutheran churches the proper liturgical requirements must be carefully heeded. The altar division should be raised a few steps above the other parts; the altar should stand free from the wall, with a passage-way all round it; altar rails are forbidden; the pulpit should be outside the altar division to the right; the historical place for the baptismal font is at the entrance to the church. (See FONT, BAPTISMAL.)

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DEHIO UND BEZOLD, *Die Kirchliche Baukunst des Abendlandes historisch und systematisch dargestellt*. Stuttgart, 1892. sqq. (A monumental work not yet completed.) B. F.

**Archives.** Unless some permanent place be provided where official church records can be cared for under efficient supervision, the danger of their destruction, as time advances is very great. Besides, their value is increased as they can be conveniently compared in the search for data. Much gratitude is due the earlier pastors of the Ministerium of Pennsylvania for the provision made in the Constitution of 1792, for the care of its official papers. A beginning was thus made which, after the lapse of a century, furnishes the richest material for the Church historian. The collections of the Lutheran Historical Society at Gettysburg have also many valuable MSS., and are particularly rich in synodical minutes. Both collections, however, could be greatly enriched if congregations could be persuaded to deposit in them all their older documents.

**Arends, Wilhelm Erasmus**, German hymn writer, b. 1677, d. 1721. To him is ascribed that powerful "call to arms for the spiritual conflict and victory" of the Christian "Ruestet euch ihr Christenleute!" (Christians, prayer may well employ you,—translation in Wilson's Service of Praise, 1865, contributed by J. M. Sloan.) A. S.

**Aristotle, Luther's Attitude Toward.** Luther's study at Erfurt made him perfectly familiar with the writings of Aristotle, and his first lectures at Wittenberg were upon the *Dialectics* and *Physics* of the latter. A remarkable sermon of the Reformer in A. D. 1515, makes large use of ideas borrowed from the great master of Scholasticism, seeking, however, to apply them in a better way." From this time onward, respect gives place to suspicion, deepening into passionate hostility.

Aristotle had maintained the direct antithesis to the doctrine of salvation by grace, i. e. that "we become righteous if we practice righteousness." Finding the whole system of Scholasticism based upon this principle, Luther boldly set himself to demolish the superstructure by discrediting its founder. Giving due credit for the contributions of the latter in logic, rhetoric and poetry, he ridiculed his claims in the spheres of theology and ethics. He pronounced him a blind heathen master and a shallow comedian, and viewed with delight at the universities the growing ascendancy of Augustine, the herald of grace. C. E. H.

**Arkansas, Lutherans in.** Of the 18 con-

gregations and 1386 communicants reported in 1890, all but one congregation and 75 communicants of the German Angsburg Synod belonged to the Synodical Conference. The English Conference of Missouri had a small congregation, and the Missouri Synod all the rest.

**Arndt, John**, a devoted and famous Lutheran divine, from whom Pietism, in its better forms, took its rise, b. at Balleustedt, in Anhalt, Dec. 27, 1555, nine years after Luther's death; studied at Helmstedt, Wittenberg, Strassburg, and Basel; appointed minister at Badeborn, a village of Anhalt, 1581 or 1583, where his Lutheran convictions exposed him to the anger and persecution of the authorities who were Reformed; in 1599 became pastor of St. Martin's, in Brunswick; in 1611 became court-preacher at Cella, Hanover, where he died, May 11, 1621. His great fame and influence rests mainly on his writings, all of a devotional and practical character, inspired by his study of the Scriptures, and such authors as Bernard, Tauler, Thomas A Kempis, and other mediæval writers of the mystic school. His chief work is entitled, "The True Christianity," which has been translated into most European languages, and made the basis of many corresponding works, both Roman Catholic and Protestant. It is one of the greatest and most useful practical books produced by the Protestant church. The chief bearing of the work is the setting forth of Christ in His people, and not only for His people. The best edition in English is "A New American Edition, Revised, Corrected, etc.;" by Charles F. Schaeffer, D.D., Philadelphia, Lutheran Book-store. J. A. S.

**Arndt, Ernst Moritz**, b. 1769, on the island of Ruegen, d. 1860, in Bonn; German patriot, historian, author, and poet. In 1805 he became professor of history in Greifswalde. In 1806 he had to flee from the persecution of the first Napoleon. He associated himself with Freiherr von Stein in his endeavors to break the yoke of French oppression. Arndt's patriotic and inspiring war-songs did much to prepare the Germans for the great conflict of 1813-1815. In 1818 he was appointed professor of history in Bonn, but most unjustly deposed by the reactionary Prussian government in 1820. King Friedrich Wilhelm IV. restored him in 1840. He was a man of deep religious feeling, and a true-hearted manly witness for the Christian faith. His treatise "Von dem Wort und dem Kirchenlied" (Of the Word and of Church Song) was a ringing protest against the wretched hymn-books of the rationalistic period of the eighteenth century. Among his 427 poems, about one hundred are of a religious character (*Geistliche Lieder*). Fourteen have been translated into English. The most popular of his hymns sung at his own funeral, is, "Geht nun hin und grabt mein Grab," tr. by Miss Winkworth, *Lyra Germ.* 1855. "Go and dig my grave to-day." Other well-known hymns are "Ich weiss woran ich glaube," tr. by Miss Winkworth, *Lyra Germ.* 1855. "I know in whom I put my trust." (Another translation in the *Ohio Hymnal*, 1880, "I know whom I believe in); "Der heilige Christ ist kommen,"

tr. by C. T. Astley, 1860. "The Blessed Christ is coming;" "Was ist die Macht, was ist die Kraft?" tr. by R. Massie, 1865. "What is the Christian's Power and Might?" A. S.

**Arnold, Johann Gottfried**, was an erratic genius, in many respects an Ishmael in the theological world of his day, who aroused controversies that did not end even at his death. He was born on the 5th of September, 1666, in Annaberg in the Saxon mountains, the son of a parochial school teacher. In 1682 he entered the gymnasium of Gera, and in 1685 the University of Wittenberg, devoting himself to philosophy, philology and theology. He severely criticised the wild student life of his times, and devoted himself diligently to his studies. He refused to enter the ministry as he found serious objections in the orthodox churchdom of the times. Early he came into closer relations with the pietists, notably Spener, through whom he received several private appointments. Later he developed a pronounced mysticism. In 1697 he was appointed professor of history in the University of Giessen, but already the next year he resigned because he feared that the constant devotion to a secular science would endanger his soul's salvation. In 1699 he published his epoch-making work, "*Unparteiische Kirchen-und-Ketzzer-Historie*," which was the theological sensation of his times. In this work he introduced the principle of impartiality in the treatment of church history, but went to the opposite extreme of becoming practically the apologist for all manner of heretical movements. In later years Arnold changed his hostile attitude somewhat toward the church of his times. He, in 1705, entered the ministry, became court-preacher in Allstedt, later in 1707 in Werben, in 1709 in Perleberg, where he died, 30th of May, 1714. He was a very prolific writer, also, in hymnology, an earnest scholar and a marked man of his day. He published more than fifty different works. G. H. S.

**Arnschwanger, Johann Christoph**, b. at Nuernberg (1625), died 1696, pastor in Leipzig, Hamburg, Helmstedt, and Nuernberg, hymn writer, member of the "Fruitbearing Society" (1675), author of "Kommt her, ihr Christen, voller Freud;" "Auf ihr Christen, lasst uns singen" (Up ye Christians, join in singing). A. S.

**Art in the Lutheran Church.** "The Lutheran Church loves the arts, and wishes them to enter the Church, that they may adorn the worship of God." Pictures and statues were retained in the churches, unless they were abused by superstition. Music received a further and characteristic development. (See CHURCH MUSIC, ARCHITECTURE.) The German artists who flourished in the time of the Reformation, many of whom became its adherents, were too much a product of their own time and people, to be claimed simply by the Lutheran Church. It was consistent with the principles of the Reformation that German art from this time sought other subjects than occupied the great Italian painters. Not only were the artists not the protégés of great princes of the Church (as

Michel Angelo and Raphael were), but the restored Gospel had shown the sacredness of common life, the sanctity of the family and the state. Accordingly later art descended to lower subjects than Madonnas and saints. *Genre painting* is characteristic of Protestant countries. Protestant art was employed also in decoration of public buildings and homes of rich merchants, rather than of churches. The Thirty Years' War impoverished Germany and delayed its civilization. No distinctively Lutheran style of architecture has yet been elaborated. The present age has seen many great works of statuary commemorative of the Reformation, foremost among them the *Luther Denkmal* at Worms. It may truthfully be said that no German work of art of the last three centuries has been untouched by the influence and genius of the Lutheran, the German Church. And perhaps the best known sculptor of later time is he who has adorned the *Fruen Kirche* of Copenhagen with his *Christ and His Apostles*, the Danish *Thorvaldsen*. E. T. H.

**Articles of Faith.** (*Articuli fidei*, also *loci theologici*, i. e. theological topics or points) our older theologians called the essential parts of the divine truth that has been revealed for our salvation. "The term *article*" (*articulus*—a small member, connecting parts of the body, joint) "is derived from *artus*" (member). "It properly signifies members of the body closely joined together, as the joints of the fingers closely cohere. Metaphorically the word *article* is applied to the parts of the doctrine of faith that are most intimately joined together." (*Hollaz*, in Schmid's *Doctrinal Theology*, transl. by Hay and Jacobs.) "So that articles of faith are parts of the doctrine of faith, divinely revealed for our salvation, which are most intimately united to each other and to the whole, as the parts or joints of a finger, and into which the whole structure of the Christian religion, as a finger into its joints, may be resolved. And their connection is so intimate that, when one is removed, the rest cannot continue sound and whole." (*Quenstedt*, *ib.*). "Not all the matters contained in the Scriptures can be regarded as articles of faith, strictly and accurately speaking, but only those doctrines the knowledge of which is necessary to salvation" (*J. Gerhard*, *ib.*).—The articles of faith are divided in a twofold way, with regard to their importance, and with regard to their origin or source.

With respect to their importance they are divided into *fundamental* and *non-fundamental* articles. This division is used already by J. Gerhard, who adopted it from the Scholastics, but fully developed by N. Hunnius over against Reformed theologians who, in order to bring about an external union between the Reformed and the Lutherans, had denied a fundamental difference between them. "The *fundamental* articles, or those that cannot be unknown or at least not denied consistently with faith and salvation, are those which are intimately connected with the foundation of the faith." (*Quenstedt*, *ib.*)—The term "foundation of the faith" is used by our older theologians in a

threefold sense: the *substantial* or personal foundation of the faith and salvation is Christ with his merits; the *organic* foundation is the Word of God as a seed out of which Christians are born again; the *dogmatic* foundation is "that part of the divine doctrine which is not referable to any other doctrine, but revealed for its own sake, and to which all other doctrines, as if revealed for its sake, are referred, and from which, as a sufficient and immediate cause, faith results" (*Quenstedt*, *ib.*). This threefold foundation is, in this connection, really one and the same, viewed from different sides: Christ in the Gospel.—The fundamental articles again are divided into those of the first and those of the second rank, or the *primary* and the *secondary*. The former are those "without the knowledge of which no one can attain unto eternal salvation, or which must be known in order to hold the foundation of the faith and secure salvation" (*Quenstedt*, *ib.*). Such are the doctrines of the love of God, of Christ and his merits, of the Trinity, of justification, grace, and eternal life. The latter "are those, a simple want of acquaintance with which does not prevent our salvation, but the pertinacious denial of, and hostility to which overturn the foundation of the faith. Such are the parts of the Christian doctrine in regard to the characteristic peculiarities of the Divine Persons, of the intercommunication of attributes in Christ, of original sin, of the decree of election in view of final faith." (*Hollaz*, *ib.*) "The *non-fundamental* articles are parts of the Christian doctrine which one may be ignorant of or deny, and yet be saved" (*Quenstedt*, *ib.*). "E. g., concerning the sin and eternal ruin of certain angels, concerning the immortality of the first man before the fall, concerning Antichrist, concerning the origin of the soul, whether by creation or by transmission. At the same time we are to be careful in regard to this matter, lest by embracing or professing error we rashly sin against divine revelation or God himself; especially, lest something be maintained, through the persuasion of others, contrary to conscience, whereby the foundation and the truth of one or more of the fundamental articles of the faith are overturned. For thus, at length, as by immortal sin, faith and the Holy Spirit may be and are entirely driven away" (*Baier*, *ib.*).

With regard to their *origin* or source the articles of faith are divided into *pure* and *mixed* articles. "There are some doctrines in Scripture which are simply *pista* (matters of faith) and cannot be at all learned from reason, but are infinitely above it; there are also some things to be believed which, although they are revealed in Scripture and necessary to be known, are nevertheless of such a nature that even reason by the use of her own principles could attain some sort of knowledge of them; hence arise the *pure* and *mixed* articles. The *former* are found in the Word of God alone and are simply matters of faith, as the article concerning the Trinity, etc., etc.; the *latter*, although they may be known in some degree from the light of nature, are nevertheless purely matters of faith in so far as they are known by divine revelation; e. g., that God is, etc., is

known from evident proofs, and is believed on the authority of the divine relation" (*Quenstedt*, *ib.*). F. W. S.

**Articles, Smalcald, Torgau.** See **SMALCALD ARTICLES**, etc.

**Artman, Horace, G. B.**, missionary in India, born at Zionsville, Lehigh Co., Pa., Sept. 23, 1857, died at Rajahmundry, Sept. 18, 1884. He graduated in Theol. Seminary, Philadelphia, was ordained at Lancaster in May, 1880, left with his wife, Lizzie Vaux, for India July 7th, and arrived at Rajahmundry, Oct. 18. A. became head-master of the mission-schools at R. In Jan., 1884, he opened a high-school for Brahmans and Mohammedan boys, whose management exhausted his strength. The career of this promising missionary was cut short by climatic fever. W. W.

**Artopæus, Peter (Bekker)**, Lutheran theologian, born 1491, studied at Wittenberg, rector at Stettin, (1528), and pastor at St. Mary's there (1549). Friendliness towards Osiander's position, caused his deposition. He wrote some comments on the O. and N. T.; d. 1565.

**Asceticism** (Greek *askēō*, to exercise; *askēsis*, exercise, regimen) was practised by the Essenes, the Buddhists, the Pythagoreans and other religious and philosophical sects of pre-Christian times. It came into Christianity through the Alexandrian philosophy. The word was used to describe the life of those who surpassed others in pious exercises. Clement of Alexandria calls the Christian religion *askēsis*. Chrysostom applies the word to a "life regulated by a law." Asceticism formed an important element in Gnosticism and Manichæism, which sought to emancipate the individual from contact with matter and to lift him into the realm of light. To this end both systems inculcated celibacy and rigid restrictions in diet. From these systems, when they had become defunct, asceticism passed into the monastic life which arose in the fourth century in opposition to the surrounding wickedness. The monks were sometimes called "ascetics," as those who practised a vigorous discipline, who took no part in public affairs, lacerated their bodies, lived on a sparse diet, made vows of continence, went on pilgrimages, observed appointed hours of devotion. The object of such discipline was to extirpate the passions, to merit the favor of God, to secure the pardon of sins, to attain a higher state of bliss.

This manner of life is based, first, on the notion that matter is evil, secondly, that the individual's sole duty is to secure his own blessedness. The asceticism of the Middle Ages renounced society. Many of its practices were purely formal, and had no beneficent end.

Luther struck the tap-root of the monkish asceticism when he wrote in his "Freedom of the Christian Man," that "a Christian Man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to every one." He develops the thought that works cannot justify, cannot reconcile with God, cannot give peace. The Christian can use all God's creatures, but he must serve his neighbor unto edification. Justi-

fication by *faith alone* excludes all work-righteousness, but is fruitful in good works. It lifts man above the law as an instrument of righteousness before God, but it subjects him to law as a means of promoting a pious life. Hence Luther wrote: "No work, no suffering, not even death, can help us before God." (Erl. Ed. 11: 104). And again: "So long as the article of justification, which shows how a person becomes pious before God, is justified, and saved—so long as this article stands uncorrupted, no one can easily become a monk." (60: 348.) The Confession, Art. XX., regrets "the necessity of puerile and needless works such as rosaries, worship of saints, monastic vows, pilgrimages, stated fasts, holidays, fraternities, etc.," and Art. XXVI. says: "It is taught that no one is able by the observance of such human traditions, to merit grace or to reconcile God, or to atone for sins." In the Apology such traditions are called "hypocritical and delusive ordinances," by which "many are misled and tormented."

But while rejecting the monkish, unevangelical asceticism, which imposes human commands, and invites self-invented austerities and torments, the Lutheran Church teaches a true, evangelical asceticism, which consists in subduing sinful appetites and passions, and in presenting the members instruments of righteousness unto God in doing good to others. She rejects every thought of self-imposed pains and sufferings, but teaches that Christians should bear the afflictive dispensations of God with patience and obedience. Self-denial and the mortification of the flesh must be practised for the development of the new ethical life of the Christian, for the fulfilment of the mission of the divine kingdom on earth, but the times and methods of every Christian practice must be left to the individual's own choice, and no law dare be imposed to disturb or destroy the individual Christian life, or to restrain the individual's proper relations to society. The commandments of men are nothing in the Christian life; the commandments of God are everything: Repentance, the fear of God, faith, worship, confession, patience, chastity, temperance, diligence in one's calling. "Fasting and keeping the body under are a good external discipline," but faith alone makes the person "worthy," "Good works should and must be done . . . for the glory of God." (A. C. XX.) and as a mark of Christian perfection in the sense of Phil. 3: 12-15, and A. C. XV. J. W. R.

**Ash Wednesday.** See CHURCH YEAR.

**Assig, Hans, von,** b. 1650 at Breslau, d. 1694. A Silesian nobleman, author of the hymn "Dreieinger, heilger, grosser Gott."

**Assurance,** belongs to faith in Christ. It rests on the Word of God as authoritative, because revealed by God. But faith is also certain, full confidence, as evidence of things not seen, firm assent, and persuasion. (Rom. 4: 21; 1 Cor. 6: 17; Eph. 3: 12; 1 Col. 2: 2; Heb. 6: 11; 11: 1).

**Athanasian Creed,** the third of the oecumenical or General Creeds, also called *Symbolum Quicunque*, from the opening Latin word "*Qui-*

*cunque vult salvus esse, anti omnia opus est, ut teneat Catholicam fidem*" (Whoever will be saved, before all things it is necessary that he hold the Catholic (true Christian) faith. It is not the work of the great Athanasius, Bishop of Alexandria (d. 371), though our Book of Concord ascribes it to him. It was originally written in Latin, not in Greek, the language of Athanasius. Not before the eighth century is his name connected with it, and then only as an uncertain tradition. Hilarius of Arles (429) and Vigilius of Tapsus (484) are mentioned by some in connection with its origin. But its author is not known. The Church Historian Gieseler holds, that it had its origin in Spain, about the seventh or eighth century. Others think that it originated in France about the fifth century. (See Koellner's *Symbolik*.)

It presents the Catholic faith over against the heretical teachings of Arianism, Nestorianism, Monophysitism, etc., setting forth particularly the doctrines of the Trinity and the Person of Christ. But the orthodox Christian faith is here presented not so much in the form of a confession,—the term "We believe" is not used—but rather in the form of brief, pithy comprehensive doctrinal statements, to be used as the basis for fuller instruction on those points. Albertus Magnus describes the relation of the three General Creeds in this way: The Apostolic Creed "*ad fidei instructionem*," the Nicene "*ad fidei explicationem*," the Athanasian "*ad fidei defensionem*." It may be said that it holds a similar place among the three ancient Creeds as the Formula of Concord does among the Confessions of the Reformation Era.

The Lutheran Church always held this Creed in very high estimation and embodied it in her Book of Concord as the third of the three General or oecumenical Symbols (*Tria Symbola Catholica* or *Oecumenica*). Luther himself had a high opinion of it. "I doubt," he says in his commentary to the prophet Joel, "if since the days of the apostles anything more important and more glorious has ever been written in the Church of the New Testament."

Even in the Liturgical Service of the Lutheran Church a place is assigned to this Creed by a number of our Agenda and Cantionals, especially in the Matin, as one of the Canticles, alternating with the *Te Deum* or the *Benedictus*, or in place of the third Psalm; on Sunday (Wittenberg 1533; Braunschweig Wolfenbuettel, 1543); on Saturday (Elector John Casimir of Saxony, 1626). The Pomerania Agenda of 1563, and the Cantional of Lucas Lossius (1553, 1579) furnish appropriate chants for it. It was sung antiphonally, closing with the Gloria Patri. Now and then it is even appointed for the main service (Communion), to be recited after the Gospel at the Altar (Hessia, 1574), especially on Trinity Sunday (Schwaebisch Hall, 1615). A. S.

**Atonement, The.** Sin is the direst catastrophe of history. It has broken the harmony of the universe, set up rebellion against the divine government, torn asunder the bond of communion between the Creator and the creature bearing his image, entailed upon all of Adam's posterity an irresistible propensity and an inevi-

table bondage to evil with a guilty consciousness of their estrangement from their Heavenly Father, brought upon us death and all our woe.

This catastrophe Christ came to undo (1 Jno. 3:8). He has reclaimed a fallen world, sealed the doom of evil, enabled the sinner to return to his original state, reconciled the Creator and the creature and re-established personal communion between God and man (Heb. 10:20).

This achievement is called the atonement, which means satisfaction for an offense setting at one or reconciling parties who were estranged. The more Scriptural term, reconciliation (2 Cor. 5:18ff.; Rom. 5:10f.; 11:15; Coll. 1:21), very clearly defines the essential import and goal of the incarnation: to restore moral accord, actual fellowship between God and man. Christianity is the synonym for complete and absolute reconciliation.

How this was achieved, by what phase or part of Christ's career the great deliverance was effected, is the problem of the atonement. It offers depths which cannot be sounded. The very attempt to explain a transaction which lies in the impenetrable mysteries of the Godhead, and deals with the inscrutable judgments of the Eternal Throne, savors of presumption. But God's word offers instruction concerning it, and God's world has similitudes which help us to certain conceptions of the stupendous scheme.

The former, however, follows by no means a uniform conception and the latter are always partial. Consequently all theories of the atonement are of necessity defective, presenting only certain aspects or bearings of the subject. God's relation to man, sundered by sin, restored by Christ, may be viewed from many sides and illustrated by various analogies. Christ's work admits, therefore, of various forms of statement, and the different theories concerning it have taken shape from the divers analogies which lie back of them. While the result is real, the atonement an actual fact, its explanation has to be sought in metaphors, which are confessedly inadequate. No single figure, no single theory, conveys the whole idea. No one definition of a creed, no individual passage of Scripture exhausts it. Not by one nor by all together is the full truth comprehended.

The term generally employed in O. T. for representing the idea of the atonement, the dominant idea of revelation, is a word which means to cover, and is used to describe the effect of sin and trespass offerings. On account of their sinfulness even the chosen people could not approach God except by means of propitiation. Communion with God was made possible by something that covers sin, or serves as a covering to man in the act of approaching a Holy God. Sin blocks this approach; with it out of the way access to the Holiest is free. However, only what had divine appointment to serve this purpose could avail as a covering or expiation for sin, could intervene between the divine wrath kindled by sin and the people seeking the divine favor.

It was provided, therefore, that the life of a clean spotless animal should be vicariously surrendered to God, its blood still quick and instinct with the soul, should be offered upon the

altar. This pure life of an innocent victim substituted for an impure being and placed as a sacrifice between him and God, God accepted as covering the offender, as an act of self-surrender on his part, purging away his offense, expiating the guilt which was acknowledged by this transaction and testifying to the righteousness of God's anger against sin. The atoning element resided in the blood and the symbolical use of it was the atoning act (Lev. 17:11; Gen. 9:4). Says Oehler: "The guilt is to be covered—withdrawn, so to speak—from the gaze of him who is reconciled by the atonement, so that the guilty one can now approach Him without danger."

The notion of equivalency is not essentially involved in the covering, neither the idea of punishment, nor the thought of propitiating an angry deity, or of overcoming God's reluctance to forgive. What is required is that the offering shall be one of God's own appointment, therefore well-pleasing to Him, making the offerer and the offering acceptable, soul in his eye covering soul, life atoning for life.

Oehler adds: "That by which a trespass is covered can only be something by which He against whom man has offended is satisfied." And thus the idea of a covering passes over into that of a ransom—a payment which, bearing some proportion to the debt to be discharged or the subject to be released, sets free the debtor or captive.

The self-sacrifice of the offerer is thus vicariously accomplished, the blood shed by his own hand both bearing witness to the obstacle in the way of the sinner's communion with God, and in virtue of the life still quick within the blood—liberated rather than destroyed by death—overcoming the obstacle, the pure life instead of the impure being brought before the divine presence in the Holy of Holies.

In the New Testament the Epistle to the Hebrews and several other passages follow the O. T. typology in representing our redemption, but the ruling representation with Paul falls under the notion of reconciliation. Alienation is assumed between God and man, on man's part as the direct consequence of his sin, on God's part because in His nature He cannot be indifferent to sin. His wrath is, however, not viewed as personal resentment. God is never spoken of as man's enemy, though man is declared to be God's enemy (Rom. 5:10; 8:7; Col. 1:21) and Christ is nowhere said to have appeased the Father.

THEORIES. Since the Apostles confine their statements of this truth to figurative illustrations, and do not offer a uniform conception or an authoritative theory, theology has from the beginning wrestled with the problem, and has developed several widely-accepted theories, besides numerous individual views which open up one aspect or another of the exhaustless theme.

The oldest theory, and one long dominant, viewed the self-offering of Christ as a ransom for sinners, paying the price of His blood to their *de facto* Lord, the prince of this world, who through their obedience had made them captives, and acquired in them the rights of conquest (Matt. 20:28; Col. 2:15; Heb. 2:14).

A more profound explanation is that known as the satisfaction theory. The atonement has its ground in the infinite perfections of God. It is "deducible by a logical necessity from certain divine and human relations." Sin has dimmed the divine majesty, denying the honor due to God. Thereby an incalculable debt has been incurred by man and a necessity grounded in the nature of God demands that this debt be paid, that something be done to restore unto God the honor of which he was deprived by sin. Satisfaction has to be rendered. As due from man such debt can be discharged only by man. Yet such was the measureless magnitude of the offense that its expiation is possible to no one inferior to God. Hence God became man, the God-man, that as a substitute meeting all the conditions, he freely accepting in fullest sympathy and fellowship as his own our sins with the infinite debt they incurred, might voluntarily endure the penalty of suffering and of death. Having in his own person as God-man possessed all the attributes of deity, yet, in our stead, undergone even the death of the cross, he made full satisfaction to the injured honor of God, and his work is accepted as if rendered by us, his death was our death (2 Cor. 5:14; Rev.) and thus divine justice is satisfied, reconciliation has been effected (Rom. 8:1).

Not only has Christ in this way removed the barrier which closed the access to God, but because of the infinite value which attaches to his work because of the union of the divine nature with the human in one person, he has more than met "the law's demands," he has obtained for sinners the outflow of boundless benefits from their reconciled Father.

Thus God is shown to be just, yet the justifier of him who believes in Jesus, the apparent conflict between his justice and his love is solved. It was inconsistent with his justice to forgive sin by mere volition. It was inconsistent with his love to let the sinner irremediably perish.

When the Augsburg Confession states that "Christ truly suffered and was crucified. . . that he might reconcile the Father to us and be a sacrifice, not only for original sin, but also for all actual sins of men," this is not to be so understood as to make God vindictive or implacable and to present Christ as overcoming his enmity. It is only sought here to express the truth that Christ's office effected a change of the relation "in which the divine holiness, which is in itself changeless, enters to changeable man." Eternal righteousness must be maintained, and the awakened conscience burdened by guilt, and facing the divine wrath which it knows is no dream, will come for pardon only to a reconciled God. But, however the demands of God's nature and law may be affected by the atonement, "the wondrous plan" itself originated with the Father, it sprang from his changeless, fathomless love, it was provided at an infinite cost to himself, the sacrifice unto death of his only-begotten son (Jno. 3:16; Rom. 5:8; 8:32; 1 Jno. 4:9, 10; 2 Tim. 1:9) at the same time that the son bore all our sins and suffered for them in his own body on the tree (1 Pet. 2:21, 24), and this atonement, a divine self-oblation, the work of the Father through the Son, is now,

by the agency of the Spirit, offered to man's free acceptance (Rom. 3:25; 2 Cor. 5:18-21).

While this theory of satisfaction, with the doctrine that the merits and sufferings of Christ possess objectively an infinite value, passed into all the creeds of Christendom, it received modifications and additions at the Reformation. The Lutherans emphasized the idea of punishment. Christ's self-surrender to death was a confession of the world's guilt vicariously assumed, an acknowledgment and an experience of the justice of the sentence pronounced upon mankind for their sins. In being made an offering for sin he bore its penalty (*Apology*, p. 112). They also included in the atonement the whole theanthropic manifestation and life, the active obedience of Christ (Heb. 10:9) as well as the passive, referring the former to the perfect obedience he rendered to the law, the latter to the culmination of his obedience when he voluntarily died upon the cross, a sacrificial victim for his enemies. According to the Formula Concordiae: "The righteousness, which out of pure grace is imputed to faith or the believer, is the obedience, suffering, and resurrection of Christ, by which he has made satisfaction for us to the law, and paid the price of our sins. For since Christ is not alone man, but God and man in one undivided person, he was as little subject to the law, because he is Lord of the law, as, in his own person (he was subject) to suffering and death. Therefore his obedience not only in suffering and dying, but also that he in our stead was voluntarily subject to the law, and fulfilled it by his obedience, is imputed to us for righteousness, so that on account of this complete obedience, which by deed and by suffering, in life and in death, he rendered his heavenly Father for us, God forgives our sins, regards us godly and righteous, and eternally loves us" (p. 572, cf. 573). Again "Because the obedience is of the entire person, it is a complete satisfaction and expiation for the human race" (Rom. 5:19; 1 Jno. 1:7).

The governmental theory, denying that Christ endured actual punishment, or in any way rendered an equivalent for man's sin, holds that law is positive, and that God as its moral executive has the prerogative of relaxing its demands. He may in the maintenance of the majesty of the divine government accept substitutionary suffering and thus make forgiveness consistent with the upholding of the law. Not to weaken the restraint of disobedience, it behoved God as a pre-condition of forgiveness, "to furnish such an example of suffering in Christ as will exhibit his determination that sin shall not escape with impunity."

The moral influence theory accentuates the high moral end of the atonement, to constrain men to give up their sin and return to their allegiance to God. There was no need on God's side for the removal of obstacles to the outflow of infinite love, but there was need on man's side for a revelation of God's heart, of the relation in which mankind stands to him, and of Christ's essential relation to the Father, and this was effected by Christ's perfect obedience to the Father's will by his sufferings. There is thus brought home to man the fact of his estrange-



ment and the depths of his degradation; penitence is wrought in him. Christ's confession of sin already made becomes his own, his rebelliousness is subdued, his guilty fears extinguished. The love of God in Christ calls for the one love, and the reconciliation becomes the spring of a new and spontaneous obedience.

The essential ideas of these two theories may be included in the sacrificial theory, which, however, excludes the defects of both. The latter resolves all the divine attributes into benevolence and the former derogates from the inexorable justice of the eternal throne. Both minimize the turpitude and the effects of sin and lose sight of the paramount import of the death of Christ, who knowing no sin was made sin for us and hung accursed on the tree (1 Cor. 5:21; Gal. 3:13).

The atoning efficacy of the typical O. T. ritual is found in the shed blood, and according to the obvious teaching of the N. T., this efficacy is grounded in the sufferings and death of Christ. As Hagenbach observes: "The incarnation of the God-man, in and of itself had a redeeming and reconciling efficacy, by breaking the power of evil and restoring the harmony of human nature, through the life-awakening and life-improving influences, which proceed from this manifestation of Deity." Yet the Apostles specifically ascribe the atonement to his death (Rom. 5:10; 1 Cor. 15:3), his cross (Eph. 2:16), and his blood (Coll. 1:20). This was the culminating point of the offering, the final test of its completeness, the signal of the victory over Satan's power, the price paid for salvation, the moment which appeases the guilty conscience. Our vital participation in Christ's work is realized by faith in his blood (Heb. 12:24; 1 Pet. 1:2).

Another representation of this truth, which also coalesces with the satisfaction theory, is known as the mystical theory. By the Incarnation God has entered into a living, mysterious union with man, Christ has identified himself as the second Adam with the race. He is one with us, participating in our nature, sharing to the fullest extent our life, taking upon himself our sins, and dying, the head for the members, assuming all that is ours in order to give us a part in all that is his.

This mediatorial remedy is provided for the world (Jno. 1:29; 3:16; 1 Jno. 2:2). The reach of grace is "far as the curse is found." While in the nature of things its full, saving efficacy depends on its inner appropriation by the faith of individuals, the whole world is included in its benefits. The shadow of the cross, the reflection of God's love, falls upon all mankind (F. C., p. 526). We are dwelling upon a redeemed planet. The Lamb of God taketh away the sin of the world. Literature: Anselm, *Cur Deus Homo?* Baier, *Lehre v. d. Versöhnung*; Thomasius, *Christi Person u. Werk*; Ritschl, *Christian Doctrine of Justification and Reconciliation*; Oxenham, *The Catholic Doctrine of the Atonement*; Bruce, *Humiliation of Christ*; Strong, *System of Theology*; Fairbairn, *Christ in Modern Theology*. E. J. W.

**Attrition**, mentioned in the Apology and Smalc. Art. (Part III.) is the Romish term for

incomplete repentance, in contrast with contrition, complete repentance. Attrition is the dread of sin's results and eternal punishments. Considered meritorious it is really deadly sorrow of the world (2 Cor. 7:10).

**Auberlen, Karl August**, b. 1824, in Fellbach, Wuerttemberg, studied in the Latin school at Esslingen, in the Proseminary at Blaubeuren and in the Theological seminary at Tuebingen, where J. T. Beck influenced him considerably; he became professor of theology in Basel, in 1851, declined a call to Koenigsberg, 1855, and d. 1864. He was a brilliantly gifted and most promising modern representative of the old Svanian Scriptural Theology of J. A. Bengel, Roos, Rieger, Steinhof, and others, somewhat inclined towards the theosophical speculation of Oetinger, on whom he wrote a valuable treatise in 1847. A more decidedly positive and Biblical standpoint is taken in his book "*The Prophet Daniel and the Apocalypse of St. John*" (1854), which was translated into French and English. His most mature and valuable contribution to theological literature is the first volume of his *Divine Revelation* (1861), an apologetic treatise which, in an original and ingenious manner combats modern negative criticism on its own ground and with its own weapons. It was translated into English, Dutch, and French. Auberlen also furnished a number of articles for Herzog's *Theol. Real. Encyclopedia*. A. S.

**Augsburg Confession.** I. HISTORICAL AND THEOLOGICAL IMPORTANCE. THE CONFESSIO which the evangelical estates of Germany presented to Chas. V. June 25, 1530, at Augsburg, rightly bears honorable names as *Confessio augusta* (*augustissima*) (grand confession), or "the evangelical apple of the eye" (in the sense of Prov. 7:2). It will obtain in all future as in the past as the fundamental and chief confession of evangelical, Lutheran Christendom, (1) for its *universal* historic importance as the instrument that opened the way for the political recognition, which it has secured for German Protestantism as well as that beyond Germany; (2) for its historic importance in the *Reformation*, in virtue of which it forms the foundation laid in common by Luther and Melancthon for the whole confessional literature of the Lutheran Church; (3) for its excellent value in its *theological-literary* aspect, as an unattained model of doctrinal exposition and apt defense of all fundamental truths of the gospel over against the degenerate religionism and theology of Papiism. None of the remaining evangelical symbols, either in the Lutheran or Reformed group, can even approximately boast of an importance similar to that consisting of the three advantages indicated. And this importance of the "evangelical apple of the eye" will remain as long as there shall be a confessional church attached to it. In much greater measure than the (II.) Helvetic Confession is a rule for those Reformed, who confess it, the Augs. Conf. will retain for those named after it, kinsmen of the A. C. (*Addicti Aug. Confessioni*), the worth of a doctrinal rule of incomparable value and never-aging authority.

II. HISTORY OF ITS GENESIS. The historical occasion for the composition of the A. C. was

given in the edict of Chas. V. at Bologne in the beginning of 1530 for the assembling of a German diet at Augsburg. At this assembly called for April of the same year the estates evangelically inclined were to report about the innovations of faith which they had undertaken. As soon as the imperial invitation to the diet had been issued, Elector John the Constant of Saxony, the prince-leader of the Evangelicals, commissioned his four most eminent theologians, Luther, Melancthon, Justus Jonas, and Bugenhagen to write a justifying report. Since the autumn of 1529 there existed a common confession of the most renowned theologians of Lutheranism, concerning the fundamental articles of their faith, which Luther himself had edited. This was the series of seventeen theses accepted at a convention in Schwabach (near Nuremberg), soon after the Marburg colloquy with Zwingli. Its foundation was the shorter group of articles (14, perh. 15) agreed upon with the Zwinglians at Marburg (Oct. 1-3). But for the less strictly Lutheran formulation of the Marburg articles a more definitely Lutheran form, particularly in the Lord's Supper, had been substituted. Still these Marburg-Schwabach articles (*articuli Suobacenses*), which sought the shortest possible form, would of themselves not have sufficed to give the diet a picture of the faith and life of the Evangelicals, which presented clear information and as much as possible disarmed existing prejudices. A more exact and detailed presentation of the controversial questions, discussed more than a decade between Catholics and Evangelicals, was needed. And such a detailed apology of the Evangelical standpoint was asked for by Elector John at the beginning of March, 1530. It does not appear that for the written sketch, which was drawn up in accordance with this request, any one else but Melancthon, the ablest writer and most ready in reply, contributed fully. This collection of partly longer, partly shorter essays concerning the controverted questions were given the Elector by the Wittenberg theologians toward the end of March at Torgau, and has therefore received the name Torgau articles (*Articuli Torgavienses*). The articles which Foerstemann, the investigator of Reformation history, fortunately discovered in 1830, and delivered from oblivion, are a rather disordered collection of documents. The majority of the essays belonging to it clearly bear the impress of Melancthon's authorship; some few may be from Luther's pen, but that Jonas and Bugenhagen contributed is rather improbable. Even a hasty comparison of these Torgau articles, largely of Melancthon, with the second (polemico-practical) part of the Augustana, shows that the latter arose from a reconstruction and an improved arrangement of the former. Likewise the 17 articles (dogmatic-theoretical) forming the first part of the Confession clearly appear as the reconstruction of the 17 Schwabach articles. In this the fundamental main part, the Augsburg Conf. is essentially the spiritual product of Luther. The second part which is more explicit but only of secondary importance has essentially Melancthon as its author. To the latter must also be attributed everything that pertains to the combination of both parts,

to the addition of a preface to the emperor, to a double epilogue (after Art. 21 and 22); in general everything pertaining to its editorial completion. Melancthon carried on this editorial work with greatest carefulness during the first two months of his stay at Augsburg before Emp. Chas. appeared and the activity of the diet began. Of the theologians there present Jonas, excellent in his Latin as well as German style, appears to have particularly assisted Melancthon. In the formulation of the preface to the emperor the electoral chancellor, Dr. Brück, seems to have given counsel and help on account of the legal expressions to be observed. To Luther, who remained at a distance from the Augsburg meeting, at the castle of Coburg in southern Saxony, because of the Worms edict of prescription against him, Melancthon's sketch of the Confession when almost completed was sent by an Electoral courier. Luther's express approval of the Confession in contents and form is contained in the celebrated letter of May 15, 1530: "I have read Master Philip's Apology. It pleases me very well and I know nothing to improve nor change; nor would it be appropriate since I cannot step so gently and softly. Christ our Lord help that it may bring much and great fruit as we hope and pray. Amen."

III. CONTENTS AND DIVISION. The Confession which arose thus from the combined activity of the two main leaders of the Reformation comprises a shorter or doctrinal, and a longer or practical, polemical part. The former consisting of the first 21 articles may be divided into

A. The *proper dogmatic exposition* contained in the 17 doctrinal articles (formerly Schwabach Art.) and embracing the following four expositions:

I. The theological and Christological presuppositions of salvation (Art. 1 of God the Triune; A. 2 of sin; A. 3, of the person and work of Christ).

II. The salvation in Christ or the fundamental features of soteriology (A. 4, of justification; A. 5, of the word preached as the foundation of justification; A. 6, of the new obedience as the fruit of justification).

III. The Church and her means of grace or fundamental features of ecclesiology (A. 7, 8, the Church according to her outer and inner essence; A. 9-12, of the sacrament of the Church; A. 9, baptism; A. 10, Lord's Supper; A. 11, 12, confession and repentance; A. 13, of the use of the Sacraments; A. 14, of church government.)

IV. The earthly temporal realization and the future completion of salvation or fundamental features of ethics and eschatology (A. 16, of church ceremonies; A. 17, of civil government; A. 18, Christ's return to judgment). To this is added:

B. A series of additions or *theoretic complements* concerning

1. The doctrine of sin (A. 18, of free will; A. 19, of the cause of sin).

2. The doctrine of justification (A. 20, of faith and good works.)

3. The doctrine of God and Christ (A. 21, invocation of saints).

The second main part (A. 22-28), offers a

series of *practical complements* referring to the ecclesiastical abuses corrected by the Evangelicals; therefore the Latin text has the heading: "Articuli in quibus recensentur abusus mutati." The points touched here concern the celebration of the Sacrament (A. 22, of both forms; A. 24, of mass); celibacy (A. 23); confession (A. 25); laws of fasting (A. 26, of difference of meats); monastic vows (A. 27); of the power of bishops (A. 28).

IV. PRESENTATION AND FIRST EDITION OF THE CONFESSION. Five days after the emperor's entrance into Augsburg on the 15th of June, when the first solemn session of the diet had taken place, the evangelical princes obtained, not without great difficulty, the imperial permission for public reading of their Confession. For this the afternoon of the 25th of June was appointed. The final copy of both texts of the document, the German and the Latin, had been completed but shortly before; and only one or two days previous to the presentation had it been subscribed by the six princes confessing it (Elector John of Saxony, Margrave George of Brandenburg-Ansbach, Dukes Ernest and Francis of Lüneburg, Landgrave Philip of Hesse, Prince Wolfgang of Anhalt) and two free cities (Nuremberg and Reutlingen). The reading took place on the afternoon named, in the hall of the Augsburg bishop, in the presence of the imperial estates assembled about the emperor. The German text was read by the second electoral chancellor, of Saxony, Dr. Baier, whereupon the first chancellor, Dr. Brück, presented the final copies of both texts to the emperor. He transferred the German copy to Elector Albrecht of Mayence, the chief chancellor of the empire, to be preserved in the archives of the empire, whilst he kept the Latin, which he understood more readily. The printing of the Confession was expressly forbidden the evangelical estates by the emperor before he closed the session.

An effectual enforcement of the imperial prohibition could succeed all the less, in proportion to the powerful impression created by the reading of the Confession. Even some of the princes and bishops of Catholic persuasion are said to have expressed themselves not unfavorably about the contents of the evangelical confession, e.g. the dukes William of Bavaria and Henry of Brunswick, Archbishop Lang of Salzburg and Bishop Stadion of Augsburg. In the circles even before inclined to the gospel the powerful impression which proceeded from the act of confession brought about several new accessions during the further proceedings of the diet; thus at first the upper German cities Heilbronn, Kempten, Windsheim, Weissenburg, and then Frankfurt on the Main and others. From the printing presses of Augsburg and other cities no less than six editions of the German text and one of the Latin were issued within several months of the presentation of the Confession, despite all prohibitions, to satisfy the incredibly large demand for the text of the Confession. The exceedingly careless condition of these unauthorized editions, full of mistakes of every kind, being as it were apocrypha, forced the writer of the Confession to arrange for an authentic edition toward the end of 1530. Thus

there appeared in the winter of the year after the diet, the German and Latin editio princeps, dated 1530, by Melancthon himself, which was printed quarto by George Rhau in Wittenberg, and therefore generally called "the first Wittenberg quarto edition." Owing to the favorable political situation, which seemed to make obedience to the imperial prohibition unnecessary on the part of the Evangelicals, several other editions, partly of the German partly of the Latin text, could follow the first Melancthon edition during the next few years. For the circulation of the Confession beyond Germany several important steps were soon taken. Bugenhagen when called in 1537 to reform the established church of Denmark made the Augustana the fundamental confession. The year previous the first English edition of the Augustana as well as its Apology had been published by Taverner, which later was to exert an important influence upon the form and contents of the chief confessions of the Anglican Church (cf. Jacobs, *Lutheran Movement*, etc., p. 74 ff.).

V. THE EDITIO VARIATA. In a new edition of the Latin text of the Augustana which Melancthon published in 1540, he made so many and in part essential changes of the form of words of the Confession that this edition was called "Editio variata" (or mutata). Some of the changes made could be regarded as improvements, thus e. g. the rearrangement of the articles of the practical-polemical part, by which the section referring to celibacy was taken from its place between the two articles referring to the Lord's Supper and placed immediately before the article on monastic vows. Of the expansions also through more or less extensive additions, which a part of the articles (spec. 4, 5, 6, 11, 18, 20) suffered, many may be regarded as improvements, particularly as gratifying elucidations or as serving for a firmer proof of the truths delineated. But not a few of these "Locupletationen" effected rather the introduction of the synergistic mode of teaching into the doctrinal unity of the Confession, a mode which had for some time been preferred by Melancthon, approaching the Catholic point of view. Even more reprehensible than this attempt at innovation in a Romanizing sense was the change which he made the 10th art. "de coena domini" (Lord's Supper) suffer. Here he actualized his inclination to Bucer's and Calvin's spiritualistic doctrine of the Lord's Supper, inasmuch as he put in place of the strictly realistic and genuine Lutheran explanation: "quod corpus et sanguis Christii *vere adsint et distribuuntur* (are truly present and distributed) *vescentibus in coena Domini*," the indefinite formula: "quod cum pane et vino *vere exhibeantur* (are truly presented) corpus et sanguis Christi *vescentibus in c. D.*" He also eliminated the final sentence "et improbant secus docentes" which disapproved of the Reformed counter-doctrine. In this attempt at the alteration of the strictly Lutheran doctrinal conception of the Confession in an especially characteristic feature Melancthon failed in his duty as a true watchman and guardian of the Confession which he himself had helped to erect. He forgot that the Augustana

was not his private Confession but the confessional foundation and firm rule of evangelical Christendom. Although the German text was not changed by Melancthon, yet the material changing of the Latin necessarily soon caused a sensation and scandalized the true adherents of the doctrinal conception of the Augsburg Invariata of 1530. The confusion appeared in full strength in the years following Melancthon's death; especially when Frederick III., Elector of the Palatinate, who had gone over to the reformed faith, used the Variata as a defense for his deviation from the true Lutheran conception of the Lord's Supper at the diet of evangelical princes at Naumburg (1561). It was attempted to imitate this action in other places. Only the Form. of Concord (see art. Concord, Form.) put an end to the inner controversies called forth in this manner in its exclusion of the party of the Philippists or Crypto-Calvinists, which supported itself by the Variata, from the circle of the genuine confessors of Lutheranism. The Form. of Concord determined the unchanged Augustana as the only genuine doctrinal foundation of Lutheranism.

VI. LITERATURE. Editions of the Confession. Best crit. ed. with full apparatus of variations, in Bindseil, *Corpus Reform.* (Opp. Mel.) vol. xxvi. Braunschweig (1853). Smaller crit. ed. of both texts, German and Latin in J. T. Müller's *Symbol. Bücher der ev. luth. Kirche*, 4th ed. Gütersloh (1876), and in Zöckler and Kolde (see below). cf. the Engl. and Latin ed. in Ph. Schaff, *The Creeds of Christendom*, vol. iii., Jacobs, *Book of Concord*, Phila. (1882), vol. i.

*Introductory and Explanatory Writings.* Older works: Chytraeus (1576); E. S. Cyprian (1730), C. A. Salig (1730), E. G. Feuerlein (1743), G. G. Weber (Krit. Gesch. 2 Thl. 1783). Of modern date: G. Plitt (Einh. 2 vols. 1867 ff.); A. F. C. Vilmar d. A. C. erklärt (1870); O. Zöckler (d. A. C. als symbol. Lehrgrundlage der deutschen Ref. 1870); Th. Kolde (d. A. C. deutsch n. lat. kurz erläutert); Jacobs, *Book of Conc.* ii. p. 24 ff.; p. 69 ff. O. Z.

**Augsburg Diet.** This diet, so memorable for its Confession, was looked for with eager expectation. Since the protest at Spire (1529), which showed the deep religious differences, it became necessary. Chas. V., who had been absent from Germany for nine years, had called it with the promise and admonition "to allay discussion, to abandon opposition, to commend past errors to our Saviour, and to industriously endeavor to understand and weigh the judgment, opinion, and sentiment of every one in love and kindness, to remove whatever had not been rightly interpreted or performed on both sides." But this promise was doubted, as Chas. V. had received his crown, Feb. 24, 1530, at Bologna from the Pope without the German princes and was reported to be on friendly terms with Rome. Nevertheless the invitation to the diet, issued at Bologna, Jan. 31, 1530, was generally accepted, though with suspicion by Philip of Hesse and the south-German cities, with the exception of Nuremberg, whose policy it was to court imperial favor. John the Constant of Saxony issued the call leading to the preparation of the Augsburg Conf. March 14, having re-

ceived the imperial invitation on the 11th. Luther, Melancthon, and Jonas left Wittenberg with the Elector, April 3d. Luther remained at Coburg, the others proceeded to Augsburg, Spalatin, Agricola, and Aquila having joined them. The Elector John was invited to be at Augsburg, May 1, and arrived on the 2d, but Chas. V. tarried at Innsbruck, delayed by the Roman party. He forbade the Lutherans preaching in Augsburg, but they refused to comply. Meanwhile the Confession was being discussed and fully shaped, and finally, on June 15, the emperor entered Augsburg on the eve of the festival Corpus Christi. He asked the Evangelicals to participate in the procession, which they refused. The matter of preaching was again discussed, and settled by the compromise, which prohibited both Romanists and Evangelicals from preaching. Originally the emperor decided to take up the religious controversy first, but in his opening address the war against the Turks preceded, and the religious dispute was mentioned last. The Evangelicals were accused of breaking the Worms edict, and of causing the Peasants' war. Every party was to present its position in writing, German and Latin. The Evangelicals, seconded by the Papal nuncio, desired the religious subject to be discussed first, and thereupon Friday, June 25, was fixed. The Roman party, claiming that they had kept the Worms edict, delivered no written account, and thus put the Evangelicals in the position of those who had not simply to confess but to defend themselves. Melancthon constantly full of fear, after the confession, negotiated privately with Campeggi, making many concessions, but in vain. Rome demanded absolute submission. On Sept. 22, the recess was passed. The Lutherans were given until April 15, 1531, for consideration. Meanwhile they were to make no innovations, nor to disturb the Catholics in faith or worship, and to assist in suppressing the Anabaptists and despisers of the Sacrament. *Later diets* were those of 1547 about the Interim (see Interim), of 1555 for religious peace (see Augsb. Rel. peace), of 1566, when this peace only for the adherents of the Augsburg Confession was extended to the Reformed domain of Frederick III. of the Palatinate. See *Luther's Letters*, De Wette, vol. iv.; *Corp. Reform.*, vol. ii., xxvi; Foerstemann, *Urkundenbuch*; Ranke, *Deutsche Gesch.*, vol. iii. p. 162, ff.; Hauck's *Realencycl.* II. p. 242, ff.; *Plitt. Einl.* in *die Aug.*, I. p. 524, ff.; Schaff, *Church Hist.*, VI. p. 695, ff.; Möller-Kawerau, *Kirchengesch.* III. p. 94, ff.) J. H.

**Augsburg Interim.** See INTERIMS.

**Augsburg, Religious Peace.** In 1544 Charles V., free from the threats of the Turks and French, began to attack the Smalcald league, founded 1531 by the Evangelical princes for mutual defense against the power of the emperor. This he was enabled to do by the aid of Maurice of Saxony, who betrayed the Evangelical cause; and by breaking the Nuremberg agreement of 1532, which guaranteed religious freedom until a general council could be convoked. In 1546 the leaders of the Smalcald league, Elector John the Constant of Saxony and Landgrave Philip of Hesse were captured.

Their shameful treatment by the emperor enraged Germany, and Maurice, repenting of his duplicity, revolted from the emperor, surprised him at Innsbruck, and obtained the Passau agreement of 1552. After various negotiations, and the declarations of the Lutheran princes at Naumburg (March 6, 1555), that they would firmly maintain the Augsburg Confession, the religious peace of Augsburg was concluded Sept. 25, 1555. It assured all adherents of the Augsburg Confession of religious freedom. No edition of the Confession was specialized, and thus the Calvinists were also included under it. The spiritual jurisdiction of Rome was not to be exercised in Protestant communities, but the Roman chapters were not to be expelled from the cities. Church property, which at the Passau agreement no longer belonged to Rome, was to be left to the Evangelicals. But only the temporal estates had the right of religious freedom. The religion of the prince was to be the religion of the land, and those of different views might emigrate. Were a prince-bishop to become Protestant, he forfeited his estates. But Lutherans living under such princes were granted the exercise of their faith. While this peace gave legal status to the Protestants, i. e. Lutherans, it destroyed the mediæval ideal of one faith for one people, which even the Protestants maintained despite their assertion of individual freedom. The Lutherans numbering seven-tenths of the population, gained no proportionate advantage. Through the *reservatum ecclesiasticum* i. e. the forfeiture of estates of princes becoming Lutherans, Protestantism was hindered in its advancement, and a great part of the land kept permanently Catholic. The loss then sustained by the lack of decision and strength of the Evangelical princes, under the leadership of August of Saxony, was never regained.

J. H.

**Augsburg Seminary** (Norwegian). See SEMINARIES.

**August**, Elector of Saxony, b. July 31, 1526, in Freiburg, d. Feb. 11, 1586, second son of Henry the Pious, assumed the government 1553. He was a wise lawgiver, a patron of art and science, and so affable to the people, that he was known as "Father August." By faith a decided Lutheran he said: "If my Lord Jesus Christ had uttered such a word: see, in this trunk, stone or wood you have my body and blood, I would have believed it; my reason least of all should have led me away." But despite this thorough Lutheranism the Crypto-Calvinists long deceived August, and had him depose the true Lutherans, who did not accept the Wittenberg catechism (1571). When in 1574 the Lutheran doctrine of the Lord's Supper was openly attacked, A. saw his error, the Crypto-Calvinists were removed, the Form of Concord was prepared, whose cost in the necessary meetings, etc. (80,000 thalers) A. bore alone. A.'s wife was the pious "Mother Anna" of Saxony, rich in faith and good works.

**Augustana Synod** (Swedish). See SYNODS, II.

**Augusti, John C. W.**, b. Oct. 27, 1772, professor at Jena, Breslau, Bonn, d. April 28, 1841,

as consistorial counselor at Coblenz. A voluminous writer of exegetical and historical works, of which the most important are: *Denkwürdigkeiten aus der chr. Archæologie*, and *Dogmengeschichte*. Not thorough and original, though critical, A. maintained the dogma against rationalism.

**Augustine**, Luther's attitude toward. It was in an Augustinian monastery that Luther fought the great spiritual battle of his life. The writings of Augustine greatly aided him, and his own theology always reflected, though not servilely, the distinctive views of this great teacher. He admired his fidelity to the literal sense of Scripture, and yet, like him, loved to exalt the spirit above the letter. He accepted without qualification his doctrine of absolute divine sovereignty and human inability, but maintained it only as furnishing an apparently necessary basis for the assurance of salvation. Luther's theory of original sin was far more comprehensive than that of Augustine, as indicated in his Pauline conception of the term "flesh." In the central doctrine of justification by faith, which formed the real bond of union between the two men, Luther advanced to a much clearer position and his apprehension of the relation of the individual believer to the church at large was more distinctly evangelical.

C. E. H.

**Aurifaber, John**, probably b. 1519, in Mansfeld, studied at Wittenberg, twice warchaplain, became the famulus of Luther, whose death he witnessed; in 1550 he was appointed court-preacher at Weimar, but lost his position by preaching against sects, false doctrines, corruptions before the court inimical to Flacius, whom A. upheld. He was a strict Lutheran, opposing fiercely all milder tendencies. Melancthon counted him among the theologians, "rabid, raging with hate." From 1540 he gathered letters, etc., of Luther, superintended the Jena edition of L.'s works (1555-1558), adding two volumes. His famous work is *Table-talk and Colloquia*, by D. M. L. (1556). In this he used Lauterbach's chronological collection of L.'s table-talk, systematized and added to the matter, enlarged upon L.'s strong expressions in a partisan though not intentionally falsifying manner. He d. Nov. 18, 1575.

**Aurifaber, Andrew**, b. 1514, at Breslau, professor and rector at the Königsberg university, d. 1559, physician and counselor of the weak Duke Albrecht of Prussia, advocated Osiandrianism diplomatically at the courts and universities. He was the son-in-law of Osiander. Flacius attacked him bitterly.

**Aurifaber, John**, brother of Andrew, b. Jan. 30, 1517, educated at Wittenberg under Melancthon's influence, who was his continued friend, and whose position A. always held; professor at Wittenberg and Rostock; through his brother's influence president of Samland. He was eminent for his learning, a great preacher, but strongest as organizer, having largely written and introduced the Mecklenburg Kirchen Ordn. (1552). He sought to mediate between the Osiandrians and their opponents, asking the former to recant. In 1558 he was

attacked for omitting the exorcism from the Prussian Kirch. Ordn. Tired of theological contentions, he retired to Breslau (1567), and d. Oct. 19th, 1568.

**Australia, the Lutheran Church in.** The British Colony of Australia includes, besides the Continent of Australia, the two islands of Tasmania and New Zealand. Opened for colonization at a comparatively late date (1788), the European population of the colony has grown with startling rapidity, and, according to the

and 1839 in consequence of their opposition to the Prussian Union (q. v.), while the Lutherans of the other states are Germans, and some Swedes, who have emigrated in the hope of bettering their material circumstances. There are in Australia four general Lutheran synods, and five district synods, with eighty-four pastors, thirty-seven teachers of parochial schools, and two synodical organs, but in spite of the rapid Anglicization of the people, little or nothing is being done to establish an English Lutheran Church.

	New South Wales.	West Australia.	South Australia.	Victoria.	Queensland.	Total.
Anglican.....	562,680	24,769	89,277	417,182	142,553	1,176,763
Methodist.....	110,112	4,556	60,813	155,040	30,868	364,389
Presbyterian.....	109,390	1,006	18,206	167,027	45,039	342,258
Lutheran.....	7,950	(?)	23,328	15,553	23,383	70,294
Eaptist.....	13,112	(?)	17,547	27,882	10,256	68,797
Congregationalist.....	24,112	1,573	11,882	22,110	8,571	68,248
Sects.....	22,339	800	10,246	38,599	7,577	79,829
Roman Catholic.....	286,917	12,464	47,179	240,267	12,765	599,592

census of 1891, the whites on the mainland number 3,036,600, in Tasmania, 146,670, and in New Zealand, 6 mill., while the natives have been either exterminated or driven back to the interior where they still live in heathenism. Six regular Protestant denominations are represented in Australia, besides a great number of small sects. The following table, copied from Herzog's *Real-Encyclopädie*, (9th edition), will show their relative strength in the different states.

From this it will be seen that the Lutheran ranks fourth among Protestant churches and that its greatest strength is in Queensland, South Australia, and Victoria. The Lutheran population of South Australia was originally composed of Germans who left Prussia in 1838

The number of Lutherans in Tasmania is small (est. 421), but in New Zealand there is a considerable population of Germans and Swedes (est. 5,643), supplied by missionaries of the Immanuel (Australian) Synod, and of the Neuendettelsau Mission Institute. Some mission work is done among the heathen natives by the Hermannsburg and Neuendettelsau societies and the Immanuel Synod.

See further Herzog, *Real Encyclopädie* (9th ed.), vol. ii. pp. 209 ff.; Lenker, *Lutherans in all Lands*, p. 703 ff.; Meusel, *Kirchliches Hand Lexikon*, vol. i. p. 254 f.

C. M. J.

**Authority**, divine, of Bible. See INSPIRATION; WORD OF GOD.

**Avenarius.** See HABERMANN.

## B.

**Bach, Johann Sebastian**, one of the greatest musicians that ever lived, belonged to a family distinguished for musical gifts through several generations. He was the youngest son of Johann Ambrosius Bach, and was born at Eisenach, March 21, 1685. Left an orphan at the age of ten, he went to live with his brother, Johann Christoph, organist at Ohrdruff, from whom he received his first instruction on the harpsichord and in singing. When his brother died in 1699, and he was left to provide for himself, his fine voice secured for him a place in the choir of St. Michael's school at Lüneberg, where he remained until his eighteenth year. After filling various positions as organist and concert-master, he was in 1723 appointed cantor at the Thomas Schule in Leipzig, a position which he held until his death, July 28, 1750. It was here as the organist and musical director of the churches of St. Thomas and St. Nicholas, that his wonderful genius fully unfolded itself, and that he wrote his greatest works. With the exception of the opera, these comprise almost the entire range of musical forms, vocal and instrumental. Child-like in his piety, and dedicating his art entirely to the service of God, Bach naturally found his deepest inspiration in the themes that connect with the history of redemption and the life of the

Church. In his vocal and instrumental compositions for the church service, he endeavored so faithfully to express the varying phases of the church year, that he usually obtained a synopsis of the sermon before it was preached, and prepared the musical part of the service accordingly. In this way originated his five series of cantatas for church use, each for an entire year. "In these," says Ritter, "all that touches man's soul most deeply, every feeling, every emotion, from the cradle to the grave, is revealed in compositions inexhaustible in richness of harmony, truthfulness of melodious expression, and the greatest variety of form. He penetrates the spiritual depth of Holy Writ, raises its sense by means of his incomparable art, transfigures it in tone until its whole meaning is revealed." His largest and most important works are his Passion Oratorios and the Mass in B Minor. Of the former only two are known and published, the one according to St. John, and the greater one according to St. Matthew. Of the latter it is said that "all that Bach's genius could reach lies unfolded, in immortal master-strokes, in this wonderful sacred poem." Bach also wrote a vast number of pieces for the harpsichord, many concertos, sonatas, suites, etc., and various secular vocal compositions.—

Lit.—J. N. Forkel, *Life of John Sebastian Bach*, Ger. ed. Leipzig (1802), Eng. ed. London (1820); J. A. P. Spitta, *Johann Sebastian Bach* (1884), 3 vols. J. F. O.

**Bachman, John**, b. at Rhinebeck, N. Y., Feb. 4, 1790; d., Charleston, S. C., Feb. 24, 1874. Educated at Williams College, from which he received honorary M. A., though compelled by hemorrhage from the lungs to leave before graduation. Abandoned study of law for theology. Taught at Frankfort and Phila. His theological studies were directed by Rev. Dr. Quitman and Rev. Dr. P. F. Mayer; 1813, succeeded his preceptor, A. Brann, as pastor of Gilead pastorate, N. Y. Having been ordained by N. Y. Ministerium, he was recommended to St. Johns, Charleston, and was pastor there for fifty-six years. Displayed extraordinary sympathy, wisdom, and power as a pastor, and was a leader in the organization of the Southern Church. Joined S. C. synod at its second convention; was its president for years; led in establishment of the Theological Seminary at Lexington, S. C. (afterwards at Newberry), and Newberry College; in establishment of the General Synod (Pres. 1835, 1837), and afterwards of the General Synod South; in the adoption of the Book of Worship (1866); and was the first after Muhlenberg to urge the preparation of a common order of service. During the Civil War he sympathized strongly with his people, and said the prayer at the convention in which the ordinance of secession of S. C. was passed. His congregation was scattered; his library, with valuable scientific collections, was destroyed by one of Sherman's columns, and he was atrociously beaten by soldiers. Peace having returned, he gathered his congregation, which he had served in its dispersion in every part of the state.—Was distinguished in natural history; in youth a friend of Wilson in Phila.; later, of Humboldt and Agassiz; a collaborator of Audubon in the *Birds of America* and in the *Quadrupeds*. D. D. Penn College, (1835); Ph. D. University of Berlin; LL. D., (1848), professor of natural history in Coll. of Charleston. Published many monographs on scientific subjects, and volumes on the *Unity of the Human Race*, and a *Defense of Luther* (1853). See *John Bachman, Letters and Memoirs of His Life* (by his daughter), Charleston (1888). E. T. H.

**Bachmann, John Francis Jul**, b. in Berlin, Feb. 24, 1832, a scholar of Tholuck and Hengstenberg, taught at Berlin (1856), called to Rostock (1858), noted for his thorough work on the festival laws of the Pentateuch (1858), and the book of the Judges (only 5 chapt.), and for his knowledge of Lutheran hymnology. He favored the spiritual interpretation of prophecy, and in the Pentateuch question advocated the old traditional view. In conviction a staunch Lutheran, he d. April 12, 1888.

**Bacmeister, Luke**, d. 1608, Prof. at Rostock, and author of the hymn, "Ach lieber Herr im höchsten Thron," sung during the pestilence.

**Bacmeister, Luke**, son of the former, b. 1570, d. 1638, educated at Rostock under Chy-

traeus, at the Univ. of Strassburg, (1587), first a jurist, then a theologian and Prof. at Wittenberg, Rostock, finally Supt. at Gustrow (1612). He defended Luth. truth against Calvinists, and Jesuits; was succeeded by a son of the same name.

**Baden, Lutheran Church in.** The present Archduchy of Baden includes besides the original possessions of the Margraves of Baden-Durlach and Baden-Baden several territories which in the time of the Reformation belonged to other States, e. g. one in the South to Austria, one in the north to the Palatinate, others to bishops, abbots, free cities, and nobles. In 1386 the University of Heidelberg was founded in the Palatinate, in 1456 that of Freiburg in the Austrian possessions. Jerome of Prague (1406), Nicholas of Jauer (1417), John Wessel, Jacob Wimpfeling, Reuchlin, and Agricola as teachers, Melancthon, Bucer, Brenz, Schneppf as students at Heidelberg, Capito (1511), Hedio, Urbanns Regius as teachers at Freiburg paved the way for the Reformation. Luther aroused great enthusiasm by his disputation at Heidelberg (1518). Many nobles declared for Luther, e. g. the Count of Westheim, Goetz of Berlichingen, Francis of Sickingen. After the diet of Worms and still more after the Peasants' war the followers of Luther were persecuted, especially the preachers, e. g. Hübmeier was burnt alive, Rebmann had his eyes crushed with a spoon, Spengler was drowned. The city of Constance was forced back into Romanism. What the Austrian soldiers began, the Jesuits finished. After the religious peace of Augsburg (1555), Charles II. of Baden-Durlach furthered the Reformation assisted by the Swabian Theologians Jacob Andreae and Jacob Heerbrand. One of the most zealous Lutheran princes was the Palatine Otto Heinrich who aided by John Marbach of Strassburg, published his famous "Kirchen-Ordnung" in 1556, made the strict Lutheran, Tileman Heshus, general superintendent of the churches, and ordered him to reform the Heidelberg University. But his successor Frederick III. (since 1559) undid everything in favor of Calvinism (Heidelberg Catechism, 1562). His son Louis VI. was a strict Lutheran; 600 Calvinistic preachers were deposed; but after his death, in 1583, his brother John Casimir suppressed all Lutheran teaching; 400 Lutheran preachers had to leave the country. During these unhappy changes and bitter contests the territory of the Margrave of Baden-Durlach remained Lutheran (cities: Carlsruhe, Durlach, Pforzheim, Stein). In 1771 the Margravate of Baden-Baden (mostly Catholic) was added to it, in 1803, parts of the Palatinate, (mostly Reformed) in 1806 a portion of Westheim, Odenwald, Kraichgau, Ortenau, and some places in Wuerttemberg, all Lutheran. But Rationalism, whose most influential and most shallow representative was Prof. Henry E. G. Paulus at Heidelberg, paved the way for a union of Lutherans and Calvinists. At a convention of delegates in 1821, the "Evangelical-Protestant" State-Church was established. There were 261,565 Lutherans and 67,170 Reformed, and for these latter the Lutheran Church was officially abolished, the Augsburg Confession, however, being retained and

Luther's Small Catechism, but together with the Heidelberg Catechism. At the Holy Supper a "consensus" formula was to be used. Five churches being dissatisfied were allowed to use wafers instead of bread. When, in 1830, a rationalistic catechism was published for the State-Church, Alois Henhoefer, formerly a Roman priest, but afterwards a faithful witness of Christ, attacked it successfully. Later on a better, but unionistic, catechism, mixing Luther's and the Heidelberg Catechism, an Agenda and hymn-book, was published. By the law of Oct. 9, 1860, the Protestant and the Catholic churches were privileged to administer their own affairs. But while the Catholic Church is governed by the Archbishop of Freiburg, the Protestant Church must acknowledge the head of the State as its *summus episcopus* who governs it through the "High Ecclesiastical Court" and a General Synod representing the churches. There are 372 pastoral charges in the State-Church. The whole Church is pervaded by an unchristian liberalism, the "Protestants' Union" having very many adherents amongst the clergy and the people, especially at Heidelberg (Professors Schenkel and Holtzmann), Professors Friedrich Carl Umbreit, Carl Ullmann, Richard Rothe, Carl Christian Baehr represented a more positive Christian theology. Dr. Muehlhaeuser and others were influential in opposing the unchristian liberalism. Some Lutherans left the State-Church and formed strictly Lutheran congregations under Pastor Eichhorn since 1850, who at first belonged to the Breslau Synod, as well as the well known Max Frommel at Ispiringen who had charge of four congregations (numbering 881 souls in 1876). In recent times several new congregations have been gathered, e. g. at Carlsruhe. One belongs to the Missouri Synod, the others are connected with the Immanuel Synod. But none belong to the Breslau Synod at present. There are now about 1,000 souls in these congregations, a little over a million Catholics and 565,000 Protestants in the State-Church. E. F. M.

**Baden, Laurids**, Danish theologian, b. 1616, pastor at Horson, his native city (1648), d. 1689, known for the devotional work *Himmelstige* (Copenhagen, 1670).

**Baden, J. H.**, b. at Westeresch, Hanover, Dec. 20, 1823. He studied theology at the University of Berlin; established the congregations at Mt. Vernon and Hastings, N. Y., and after having been for several years assistant of Rev. Dr. Stohmann, in New York, established St. Luke's Germ. Ev. Luther. congregation in Brooklyn, of which he was pastor for 24 years. In 1879 he was chosen editor of the *Herold*, the organ of the New York Ministerium and two years later became president of this body. He took an active part in the establishing of the Home for Emigrants, was a director of the Theological Seminary in Philadelphia, and a member of the board of trustees of the Wartburg Orphans' Home. D. July 10, 1897. W. L.

**Baetis, William**, Lutheran minister. Was b. 1777. Entered the ministry and became a

member of the Ministerium of Pennsylvania, 1810. Was pastor at Cohenny, N. J., 1810. Became pastor of the church at Schaefferstown, then Lancaster, now Lebanon Co., Pa., and four other congregations in 1811. Resided at Warwick (Brickerville), Lancaster Co., from 1812 to 1836 or 1837. Became the first pastor of Friedens Church, Myerstown, Lebanon Co., Pa., in 1812. Removed from Warwick to Lancaster, Pa., 1836 or 1837, and was Pastor of Zion's Lutheran Church until 1853. Was elected Senior of the Ministerium of Pennsylvania, 1836. He attended the meeting of the Ministerium at Lancaster, 1866, when, as Senior, aged nearly 89 years, he addressed the Synod in a most impressive manner and bid it farewell. The President of the Synod made an appropriate response. Senior Baetis departed this life Aug. 17, 1867. F. J. F. S.

**Bager, J. G.**, pastor, first in the Palatinate, then in Lebanon and York counties, Pa., New York City and Baltimore, Md.; b. 1725, an alumnus of Helmstedt, arrived, 1752, d. 1794, at Conewago, near Hanover, Pa., his residence during the most of his life in America. Ancestor of the Baughers.

**Bahnmaier, Jonathan Friedrich**, b. 1774, d. 1841, a prominent theologian, preacher and hymnologist of the Lutheran Church in Wuertemberg, member of the committee for the preparation of the Wuertemberg Hymn Book of 1842, and author of the beautiful Mission Hymn "Walte, walte (Original: fuerder) nah und fern." J. Julian's Dictionary of English Hymnology mentions six English translations, of which Miss Winkworth's has found most general acceptance "Spread, O spread, Thou mighty Word." A. S.

**Baier, Johann Wilhelm**, b. Nov. 11, 1647, at Nürnberg, studied at Altorf from his seventeenth year, took the Doctor's degree in theology at Jena (1673), and a professorship in the following year. In 1679 he was made the first Rector of the Univ. of Halle, and a year later he was called to Weimar as Genl. Supt., court preacher and city pastor; but he arrived at Weimar in failing health, and d. Oct. 19, 1695. His teacher and father-in-law, Johann Musæus of Jena, exerted great influence on him as a theologian, and this appears very distinctly in his *Compendium Theologie Positivæ*, the work by which his name was made known to many students of theology, not only in his day, but also in the present time, as it was and is used as a compend of dogmatic theology. The work follows the analytical method, beginning with the concept of theology and its end and aim, (Theology proper), then treats of its subject (Anthropology), and thereafter of the causes and means of salvation (Soteriology). The latest edition of the Compend was published at St. Louis, Mo., in 1879, by Dr. Walther, and contains, besides Baier's work, a rich collection of extracts from the works of the earlier Lutheran theologians, which, with numerous sections on the various *antitheses* of ancient and modern times, form by far the most valuable part of the contents of this edition, serving at the same time as a corrective to various statements made in Baier's



paragraphs and notes.—*Baier, Johann Wilhelm*, son of the former, b. at Jena, June 12, 1675, studied at Heilbronn, Jena, and Halle, was made Professor of Philosophy at Jena (1703), Professor of Physics and Mathematics at Altorf, (1704), and Doctor of Theology (1710), also Professor of the Greek language. Besides a great number of dissertations of his own, he also published several works of his father, as his *Compendium Theologicæ Moralis, Compendium Theologicæ Exegeticæ, Compendium Theologicæ Historiæ, Aphorismi de Informatione Catecheticæ*. D. May 24, 1729. A. L. G.

**Baierlein, Edward**, b. 24 Apr. 1819, missionary of Leipzig Society in Michigan (1846-53); established Bethania near Saginaw, among Chipewas, translated catechism, prayers, liturgy, etc., 60 converts in 1853. Recalled and sent to India. After his departure mission declined until abandoned (1868).—In India (1853-1856), Emeritus (1887) near Dresden.—(*Im Uraalde, bei den rolen Indianern*, Dresden, 1888.) G. J. F.

**Bake, Reinhard**, b. 1587, pastor at the Cathedral Church of Magdeburg (1617). After the siege of Magdeburg by Tilly, Bake met him at the church portal with a greeting from Virgil (Aen. II, 324). The Jesuits in vain attempted to convert Bake, when Tilly's secretary enabled him to flee to Grimma; 1640 he returned to Magdeburg, where he died (1657).

**Baker, John Christopher**, b. in Philadelphia, May 7, 1792. He studied at Nazareth Hall, Nazareth, Pa., afterwards pursuing his theological studies under George Lochman, D. D., at Lebanon, Pa. He was ordained in 1811, by the Pennsylvania Ministerium, remaining a leading member of it until death. He was first assistant pastor in German Lutheran Congregations in Philadelphia. His charges were Germantown, (1812-1828), Lancaster, Pa. (1828-1853), St. Luke's, Philadelphia, where he d. May, 1859, in his 68th year. He was earnest, enthusiastic, conscientious, hard-working, self-denying, an able preacher, a fine pastor, a well-read scholar, a devout Christian. C. S. A.

**Balduin, Friedrich**, a Lutheran theologian, b. at Dresden, November 17, 1575, studied at Wittenberg from 1593 and was there made A. M. and poet laureate in 1597. In 1601 he became a member of the philosophical faculty at Wittenberg, in 1602 a preacher at Freiberg, in 1603 superintendent at Oelsnitz, and in 1604 professor of theology at Wittenberg, where, in 1607 he also succeeded Mylius as superintendent. Declining the office of court preacher at Prague, he remained at Wittenberg, where he died March 1, 1627. Among his numerous books the most important is a Latin commentary on the Epistles of St. Paul, which may be termed one of the classical works in Lutheran exegetical literature; and his *tractatus de casibus conscientie* (publ. after his death), a noted work on casuistics. A. L. G.

**Balle, Bishop Nicolai Edinger**, b. October 12, 1744, at the age of eleven years entered the Latin School, at eighteen the University in Copenhagen, was graduated at twenty-one and continued his studies at Leipzig and Goettingen.

He returned to Denmark in 1770, and became professor in the University. The following year he was appointed Pastor at Ketrup and Goettrup in the Aalborg Diocese and was ordained by Bishop Brorson. One year later he was made professor of theology in the University. In 1783 he was ordained Bishop in Frue Kirke in Copenhagen. Living at a time when rationalism was at its height in Denmark and was propagated by men of great ability and learning, he condemned and controverted their teachings and endeavored to counteract their evil and ruinous influence. He was very active in his visitation of the Churches, striving to edify the people and strengthen them in the true faith. He also effected extensive improvements in the church property and he published a number of books, all aiming to lead the people into living communion with Christ. Shortly after his ordination as Bishop, he received a letter from America asking him whether he would ordain young men for the ministry, or, if possible, a Bishop for the Church of England in America, if the men were sent to him. The reason of the request was that such ordination was refused by Bishop Lowth, of London, to the candidates who went from America to England to obtain it, because they would not take the oath of loyalty to the crown, being citizens of the United States. Bishop Balle and others were appointed a committee to comply with the request and ordain a Bishop and the young men in question, but in the meanwhile the Rev. Dr. Seabury was ordained Bishop in Scotland. Bishop Balle allowed the Reformed in Denmark to commune in the Lutheran Churches and the Lutherans in the West Indies to commune in the Reformed Churches during a vacancy in the pastorate of the Lutheran Churches. He ordained 17 Bishops, 80 Deans, and 453 Pastors. In 1808 he resigned his Bishopric and ordained the Rev. Dr. Muentzer as his successor. He d. October 10th, 1816. The theological students carried his body to the grave, and the clergy of the diocese erected a monument to his memory. E. B.

**Baltimore, Luth. Church in.** Among the earliest distinct traces of a Lutheran organization in Baltimore are the visits, once in six weeks, of Rev. John George Bager, whose second pastorate in York county, Pa., began in 1769. "Some elders" of the congregation addressed in 1770 a request to the Patriarch Muhlenberg for the services of Rev. John Andrew Krug, but the latter was moved by the action of Synod to accept a call to Fredericktown, Md. In 1773 Rev. John Siegfried Gerock took charge, remaining until his death, 1787. His successor was Rev. J. D. Kurtz, D.D., who served the congregation for fifty years.

The first English Luth. congregation dates from 1826, and was ministered to by its first pastor, Rev. J. G. Morris, D.D., LL.D., for thirty-three years. The second English congregation was founded in 1841, the third shortly after, and St. Mark's in 1860.

The city embraces at this time not less than 35 Luth. congregations, of these 15 belong to the General Synod, 10 to the Joint-Ohio Synod,

6 to the Missouri Synod, 4 are Independent. Of the General Synod churches 13 are English; of the Joint-Ohio 6; of Missouri 3, the other 3 are German. The Mother Church was alienated from the Luth. faith and from Synodical connections through a Rationalist pastor. Baltimore has in the last decade witnessed an extraordinary multiplication of churches due in large part to a local Church-Extension Society with which all the General Synod congregations cooperate.

E. J. W.

**Bamberg, Reformation in.** George of Limburg, the Bishop of Bamberg until his death, May 31, 1522, was a humanist. The Gospel was preached in some of his churches and found confessors in the Chapter, among the citizens, and among the nobles of the principality. John Schwanhausen and Ulrich Burkhard were leading preachers of the Truth, and from the press of George Erlinger went forth proofs that the Reformers held the pure doctrine of the Early Church. George's successor, Weigand v. Redwitz, was on the side of authority and tradition, and was in continual struggle with his city and neighbors. Van Schwarzenberg, his counsellor, was dismissed, and the Lutheran preachers were driven away. The Peasants' War put a weapon into his hands. The Reformation in Bamberg was effectually checked. But many of the nobility of the district remained Lutherans. See *Die Reformation d. Kirche in Bamberg* (1522-1556), Erhard, 1898. E. T. II.

**Ban,** denoted in the civil law of the old German Empire, a declaration of outlawry; to put a prince under the *ban* of the empire was to divest him of his dignities and to interdict all intercourse and all offices of humanity with the offender. Sometimes whole cities were put under the *ban*, that is, deprived of rights and privileges. After the Diet of Worms Luther was placed under the ban of the empire by Charles V., which branded him "as a devil in human form disguised under a monk's cowl, who had gathered a mass of damned heresies into one pestilential cesspool." Intercourse with him would be punished as treason. It was the sacred duty of every one to arrest him and deliver him to the emperor. In the Smalkaldic War, Charles V. issued the ban against John Frederic of Saxony and Philip of Hesse, confiscating their estates and branding them as rebels who, under the mask of religion, were threatening the peace of Germany. This, however, was arbitrary and a violation of the rights of the German nation. In the twelfth century it was adopted by the Church, as the common name for a declaration of excommunication, and signified in this connection an anathema, an ecclesiastical curse upon the offender. It sometimes signified a pecuniary mulct or penalty laid upon a delinquent for offending against a ban of the empire, or, a mulct paid to the bishop, in addition to other penalties, for certain crimes connected with sacred things, chiefly sacrilege and perjury.

C. S. A.

**Baptism.** THE USAGE OF THE WORD "BAPTIZEIN." The Baptists maintain that in classical usage the verb *baptizein* has but one meaning, to *immerse*, and that it always refers to

the *mode* of baptizing, *submersion*. But the word does not always mean to *immerse*, and it does not necessarily fix the special mode of applying the element to the object baptized,—for the classical writers use *baptizein* of the flowing or pouring of water over an object, of the washing of an object, whether by aspersion or immersion, of being overwhelmed by wine, or by debts, or with sophistry, or by taxes, or by grief, or by disease, or by misfortune, or by sleep, or by excess of study, etc. (See Dale, *Classic Baptism*, pp. 234-354.) In the Greek *Septuagint* the word is used in three senses, to dip or plunge (2 Kings 5: 14), to overwhelm with fright (Isa. 21: 4), and to wash (Judith 12: 7). In the N. T. *baptizein* (and its derivatives) is occasionally used metaphorically in the sense of *being overwhelmed with calamities* (Mark 10: 38, 39; Luke 12: 50), but it generally has reference either to Jewish ceremonial purification and washings (Mark 7: 4; Luke 11: 38; Heb. 9: 10), or to Christian Baptism. (See the *N. T. Greek Lexicons* of Thayer and Cremer.)

THE BAPTISM OF JOHN. Not only were the Jews acquainted with "the divers washings" (Greek, *baptisms*, Heb. 9: 10) of the O. T. economy, but it is now fully established that the baptism of proselytes was practised by them before Christ's time (so Schuerer, Ederheim, Delitzsch, Zezschwitz, against Schneckenburger, whom most modern scholars, as Winer, Keil, Meyer, and others, have followed). Although John's baptism and Christian baptism agree in aiming at the forgiveness of sin (Matt. 3: 6; Mark 1: 4; Acts 2: 38), there is such a clear distinction drawn between the two (Matt. 3: 11; Luke 3: 16; John 7: 39; Acts 18: 26, 27; 19: 1-6), that the demands of an exact exegesis compel us with Luther, Melancthon, Hölling, Thomasius, Zezschwitz, Luthardt, and others, to maintain that there is a great difference between the two. John's baptism was a washing of *repentance*, Christian baptism is a washing of *regeneration* (Tit. 3: 5); in John's baptism forgiveness of sin is *promised*, in Christian baptism it is *bestowed*. Those who had been baptized with John's baptism were re-baptized, because the Baptist was neither the author of righteousness, nor the giver of the Spirit.

THE BAPTISM OF CHRIST. Our Lord submitted to the baptism of John, (a) not because he had any sins to confess, or needed repentance (Matt. 3: 11; Mark 1: 4, 5), for he was "separated from sinners" (Heb. 7: 26); (b) but because as a true man he must "fulfil all righteousness" (Matt. 3: 15; Rom. 8: 4), thus setting us an example of perfect obedience; and (c) that he might sanctify baptism for us as a means of grace.

THE FORMULA OF BAPTISM. In the expression being baptized "*in the name*" (Acts 2: 38; 10: 48; 1 Cor. 6: 11), the reference is more particularly to the *ground* on which baptism is administered, while "*into the name*" (Matt. 28: 19; Acts 8: 16; 19: 5; Rom. 6: 3; 1 Cor. 1: 13; Gal. 3: 27; Col. 2: 12) refers especially to the *relation* into which the baptized were placed,—but all these expressions refer to the baptism instituted by Christ. The Pauline

expression "being baptized *into* the name of the *Lord Jesus*" does not imply that it was not the custom of Apostolic Times to use the formula of baptism as directed by our Lord (Matt. 28:19), for we learn from the Early Fathers that baptism was always administered in the name of the Trinity.

*Definition of Christian Baptism.* On the basis of N. T. teaching we may define Christian baptism as that sacrament or rite, instituted by Christ (Matt. 28:19, 20), through which those who do not resist the grace of the Holy Spirit, are born again into a new life (John 3:5; Col. 2:12, 13; Tit. 3:5), brought into fellowship with Christ (Rom. 6:3-5; Gal. 3:27) and his Church (1 Cor. 12:13) and made partakers of eternal life (Tit. 3:5; 1 Pet. 3:21).

**APOSTOLIC TEACHING CONCERNING THE SIGNIFICANCE OF BAPTISM.** Wherever faith had been wrought by the preaching of the Word, there baptism was administered (Acts 2:38, 41; 8:12, 10:48; 18:8). Baptism is not, however, merely a confessional act on the part of man, but an act of God by which He imparts forgiveness of sin and bestows the gift of the Holy Ghost (Acts 2:38). This gift of the Holy Ghost may follow baptism as an effect (Acts 2:38), as well as *go before* as a foundation, as in the case of adults who have been regenerated by the preaching of the Word (Acts 10:44-47). According to Peter entrance into a state of grace and salvation is effected through baptism. He speaks of it as a means of grace by which souls are saved (1 Pet. 3:21). It purifies us from an evil conscience and secures to us forgiveness of sins and peace (Acts 2:38; 1 Pet. 3:21). According to Paul baptism is the means of bringing us into living fellowship with Christ, making us partakers of his death and resurrection (Rom. 6:3, 4). It is a "putting on of Christ" (Gal. 3:27), "a washing away of sins" (Acts 22:16; 1 Cor. 6:11). At the time of our second birth (John 3:5), the Holy Ghost becomes the principle of the new life in us, "for in one Spirit were we all baptized into one body, and were all made to drink of one Spirit" (1 Cor. 12:13). By baptism we are ingrafted into Christ, and a new life is implanted in us (Gal. 2:20). Baptism cleanses from the stains of guilt (Eph. 5:26, 27), and by it a new creation takes place in the believer, which new life has only its perfect development in a living fellowship with Christ (Eph. 2:10; 4:24). The grace conveyed in baptism is purely gratuitous and is not bestowed on account of any merit of our own (Tit. 3:5). In this last passage regeneration and renewal through the Holy Ghost are directly associated with the sacramental act of baptism, while in 1 Cor. 6:11 Paul includes also justification and sanctification in the gracious work wrought by the Holy Ghost in the act of baptism.

**THE TEACHING OF THE EARLY CHURCH.** There is probably no subject on which the Early Fathers kept closer to the plain teaching of Scripture. They believed and taught that it really conveyed to believers the benefits of the sacrificial death of Christ. Baptism brings the gift of the Holy Ghost, regeneration, the second

birth, and the remission of sins (Justin Martyr, Irenæus, Tertullian, Cyprian, etc.).

**THE TEACHING OF THE LUTHERAN CHURCH.** In strict accordance with the teaching of the Apostles and the Fathers of the Early Church, our Church teaches "that by baptism the grace of God is offered" (A. C. ix. 2), that we "are born again by baptism and the Holy Spirit" (A. C. ii. 3), that it promises and brings "victory over death and the devil, forgiveness of sin, the grace of God, the entire Christ, and the Holy Ghost with his gifts" (L. C. 471, 41), and that baptism is ordinarily necessary to salvation (Mark 16:16; A. C. ix. 1; L. C. 466, 6). The Lutheran Church therefore rejects (1) the view of those like the Quakers, who maintain that baptism is not necessary because the Holy Ghost is given immediately and directly, without the external Word and the Sacraments; (2) the view of those like the Unitarians and others allied to them, who hold that baptism is simply a ceremony of initiation into external church membership; (3) the view of those like the Baptists, who maintain that baptism is primarily the act of the convert, who thus makes a profession of a regeneration which has already taken place in him,—and these therefore admit to baptism only those who give evidence of being really regenerated, and thus reject infant baptism; (4) the views so common among the Reformed churches (Congregationalists, Methodists, etc.), that baptism is only a sign and a seal of the covenant of grace, but not a direct instrument of grace. Most diverse views are current among the Reformed denominations, although there are some theologians, notably among the Episcopalians (and the Presbyterians) who are gradually approaching the view as taught by the Lutheran Church.

In contradistinction to all these views, our Church teaches that baptism is a direct instrument of grace, "for through the Word and Sacraments as through instruments, the Holy Ghost is given, who worketh faith where and when it pleaseth God" (A. C. v. 2), i. e. in them *who do not reject the grace of the Spirit* which is offered in baptism.

**THE BAPTISMAL REGENERATION OF INFANTS.** Through baptism children "are offered to God, and received into His grace" (A. C. ix. 2). When the new birth takes place it is invariably wrought by the Holy Ghost. The new life implanted by means of baptism in the case of an infant is the gracious presence and activity of God the Holy Ghost, and because the Holy Ghost is of both the Father and the Son, that which He bestows is our union with the Triune God, but especially our fellowship with Christ. That which takes place in the baptism of an infant is not an acting on its part, but an internal, real, and effective uniting with Christ, by which the Holy Ghost makes it a partaker of Christ by means of His Word and Sacrament. The infant does not resist the work of the Holy Spirit, and when therefore grace is offered through baptism, the gift of the Holy Ghost is actually conferred, and there is divinely wrought a *receptivity of grace*,—for whatever God offers in the Word and Sacrament bears with the offer the power of being received.

*Krauth*: "This divinely wrought condition we call receptive faith, and though its phenomena are suspended, it is really faith, and as really involves what is essential to justification, as does the faith of the adult. For faith justifies by its *receptivity* alone. There is no justifying merit in faith as an act, nor is there any in the acts it originates" (*Cons. Ref.* 580). The baptismal grace bestowed on infants, however, first comes into *exercise* through self-conscious repentance and faith,—for the mark of being in a state of grace is a living personal belief in Christ, a personal relation to the grace bestowed in baptism (cp. INFANTS, FAITH OF).

THE SIGNIFICANCE OF BAPTISM TO THE ADULT. In teaching the doctrine of baptismal regeneration our Church, however, most emphatically rejects the error of those like the Church of Rome "who teach that the sacraments justify by the outward act, and who do not teach that faith . . . is requisite in the use of the sacraments" A. C. xiii. 3). In the case of infants, inasmuch as they do not reject the grace offered in baptism, the Holy Ghost works that *receptive faith* which justifies. In the case of adults our Church most positively teaches that the sacrament does not bestow blessings apart from personal faith. The Holy Ghost through the preached Word must first bring about repentance and faith in the case of the unbaptized adult, before ever he can receive baptism, or obtain its blessings. For regeneration is not only by Word and Sacrament in indissoluble union, but we may also be regenerated in the strictest sense, by the Word alone (1 Pet. 1 : 23, 25) (see *Regeneration*). But this personal regeneration by means of the preached Word lacks as yet the right support for the personal life,—there is still wanting the rich background filled by grace,—for it is only through baptism that the believer is ingrafted into Christ, put into living fellowship with Him, receives the seal and assurance of forgiveness, and is entitled to claim the full blessing of salvation with all its spiritual gifts and privileges. Baptism is the very means appointed by Christ for uniting us in saving union with Himself, and if we by true repentance and faith remain in union with Him, we may daily appropriate the whole fulness of the blessings of communion with Christ, first bestowed on us at our baptism.

BAPTISM ORDINARILY NECESSARY TO SALVATION. Our Church holds that baptism is ordinarily necessary to salvation; (1) because God has commanded it; (2) because there are great promises connected with it; (3) because it is made one of the ordinary channels of the grace of God. But it is not *absolutely* necessary, if the command cannot be carried out,—for it is the contempt of the Sacrament that condemns.

THE SALVATION OF UNBAPTIZED INFANTS. Although our Confessions and early Dogmatics preserve a wise caution in discussing this subject, our Church has never taught that unbaptized infants are lost,—because God is not bound to the means which He has appointed for the new birth, without which there can be no entrance into the Kingdom of God, but may operate in an extraordinary way

and bestow the gift of the Holy Ghost at the very moment of death, when the soul of the infant appears in the presence of Christ. But our Church holds that unbaptized infants are not saved (1) on the ground of personal or relative innocence; for an infant is born with original sin, which is truly sin, and condemns and brings eternal death to all who are not born again; (2) nor are they saved because Christ by His vicarious death has procured salvation for all men; for we have no warrant in Scripture to suppose that the mediatorial work of Christ produces the new birth *separate* and independent from the applying power of the Holy Ghost; (3) nor are they saved because they are born of Christian parents, for this relation to one or both parents of itself can have no regenerating power; (4) nor are they saved because born into covenant privileges, as so many of the Reformed Churches teach, for children are not born into the Church, but by nature are children of wrath and need the new birth; (5) nor is there any regenerating power in death itself, which is the wages of sin and cannot bring about the new birth which is absolutely necessary for entrance into the Kingdom of God (cp. UNBAPTIZED CHILDREN).

THE LUTHERAN CHURCH TEACHES THE NECESSITY OF INFANT BAPTISM. The teaching of our Church is very clear on this point. We need only refer to two passages: "It is very certain that the promise of salvation pertains also to little children, for the divine promises of grace and of the Holy Ghost belong not alone to the old, but also to children. . . . Because salvation is offered to all, so baptism is offered to all, to men, women, children, and infants" (*Apol.* IX. 52), and "children ought to be baptized, for they belong to the promised redemption made through Christ, and the Church should administer it to them" (*Smal. Art.* III. V. 4).

SCRIPTURAL REASONS FOR INFANT BAPTISM. I. We have an *express* warrant for infant baptism. Scripture clearly teaches that infants by nature are children of wrath (Eph. 2 : 5), born with original sin (John 3 : 5), liable to death as the wages of sin (Rom. 5 : 14), and need the new birth to enter into the kingdom of God (John 3 : 3), of which baptism is the ordinary channel of application (John 3 : 5). That all flesh stands in need of baptism (John 3 : 6 ; Eph. 2 : 3), and that the promise of Christ concerning baptism is valid for all flesh, forms the ground on which rests the *necessity* of baptism, and the certainty of that faith in which infants are brought unto baptism, and not a command or law enjoining infant baptism. II. We have an *implied* warrant for infant baptism. (1) It is implied when Christ commands His Apostles to make disciples of all the *nations* by baptizing them (Matt. 28 : 19), for the word *nations* embraces also infants. (2) It is implied when Paul makes a comparison between the rite of circumcision and that of baptism (Col. 1 : 11, 12), for if infants were admitted into the covenant with God under the O. T., and it was the design to abolish infant membership under the New Dispensation, it should have been distinctly and clearly forbidden. (3) It is implied because it is Christ's express desire that children should be brought to him that they might receive a

spiritual blessing (Mark 10 : 14-16), and baptism is the ordinary means appointed by Him through which this blessing is offered and conferred. (4) It is implied because infants must also be cleansed from the guilt of original sin "by the washing of water with the word" (Eph. 5 : 27). (5) It is implied in 1 Cor. 7 : 14, "else were your children unclean; but now are they holy;"—which although a confessedly difficult passage, probably has reference to infant baptism. (6) It is implied by the very nature and scope of the N. T., which is broader and more gracious than the old, embrace not only male infants, but all infants, and offer and bestow upon them those blessings of which circumcision was but a type. (7) It is distinctly implied because we have the distinct statement that whole families were baptized (Lydia "and her household," Acts 16 : 15; the jailor "and all his," Acts 16 : 33; "the household of Stephanas," 1 Cor. 1 : 16). We grant indeed that we cannot positively prove by the letter of Scripture that infants were included in these "household baptisms," but it is equally true that it cannot be shown that infants were excluded, and it is far more reasonable and scriptural to suppose that infants and young children were included. Let us not forget that the necessity of infant baptism does not rest upon a positive command, nor upon a clear and undisputed example of such infant baptism, but on the fact that Scripture positively teaches that *all flesh without exception* stands in need of the new birth, of which baptism is the ordinary channel of application. III. Infants should be baptized because even adults must receive the kingdom of God in the same way that a little child receives it (Mark 10 : 14, 15). It is easier for a little child to be born into the kingdom of God than for an adult, as it does not resist the grace of the Holy Ghost offered and bestowed in baptism. Just as in the adult faith is divinely wrought—it is "not of ourselves, it is the gift of God" (Eph. 2 : 8), so in the infant there is wrought of God, through the Holy Ghost, by means of the Water and the Word, that receptivity of faith which receives the blessings offered and which justifies. IV. Infants should be baptized because for them also Christ died, and they are entitled to all the blessings offered in the Gospel (Acts 2 : 38). As infants must be born again, and as they cannot be influenced and regenerated by the preaching of the Word, God in His mercy offers and bestows the new birth and all grace through baptism. It is no valid objection to say that because infants are not conscious of covenant obligations, nor able to understand the significance of baptism, that therefore they are not entitled to baptism,—because even human covenants do not necessarily require consciousness and intelligence on the part of all embraced in them.

**HISTORICAL REASONS FOR INFANT BAPTISM.** Infants should be baptized, because

it cannot be shown that there ever was a time in the Christian Church, including the age of the Apostles, that infant-baptism was not practised. No one questions the fact that this has been the case since the third century, but it may be of interest briefly to examine the evidence preceding that period. (1) It was the common practice from 200-250 A. D. This can be seen from the decision of the Council of Carthage (253 A. D.), as given by Cyprian (Ep. LVIII.) in answer to a letter from Bishop Fidus, who suggested that infants should not be baptized before the eighth day, because on that day circumcision had been administered. Cyprian writes that all present (sixty-six bishops) agreed that infants might be baptized at any time previous to the eighth day—thus proving the common practice of infant baptism. (2) It was the common practice from 100-200 A. D. This we learn from the writings of Origen, Tertullian, and Irenaeus. Origen, born 186 A. D., about ninety years after the death of John, not only speaks of infant baptism as the recognized practice of the Church, but distinctly says "the Church received a tradition from the Apostles to give baptism also to little children." Tertullian (died 220 A. D.), who in knowledge of antiquity and of the usages of the church was second to none of his age, gives most conclusive proof that infant baptism was a common practice, because he was opposed to it, not however, because he denied its importance, or because it was an innovation—for among all the early Fathers there is not a single voice against its fullness or its apostolic origin—but Tertullian teaching that no mortal sins could be forgiven *after* baptism, thought that it ought to be postponed until later in life. His very opposition shows how common infant baptism was. (3) We may even affirm that it was the common practice of Apostolic times, because Justin Martyr, writing about 147 A. D., speaks of those "sixty or seventy years old, both men and women who have been Christ's disciples from childhood" (Apol. XV). This can only have one meaning with Justin Martyr, and he evidently here refers to their baptism as children some sixty or seventy years before,—thus bringing us back to the very days of the apostles.

Here we may safely rest the case. The doctrine of infant baptism as taught by the Lutheran Church is Scriptural and historical. Those who reject it have no warrant for such rejection either in Scripture or in history.

**THE QUESTION AT ISSUE IN DISCUSSING THE MODE OF BAPTISM.** The Baptist, and the smaller sects in sympathy with them, maintain that there is no valid baptism without immersion; others hold that it should be administered only by pouring (*affusion*) or by sprinkling (*aspersio*); while still other denominations, among which the Lutheran Church historically takes the pre-eminence, maintain that water is necessary in baptism, but that the validity of the Sacrament does not depend on the quality, or quantity of water, nor on the mode of its application.

**THE BAPTIST VIEW OF THE NECESSITY OF IMMERSION EXAMINED.** The Baptist claim that the valid mode of baptism is by immersion,

and by immersion *only*, because the meaning of the word in classical Greek and in N. T. Greek is always to *immerse, to plunge*. But this cannot be proven. As to the N. T. usage we answer; (1) the word *baptism* includes also the idea of *washing* (Mark 7 : 4; Luke 11 : 38; cf. Matt. 15 : 2), whether by immersion, bathing, pouring, or sprinkling (the "divers washings" of Heb. 9 : 10); (2) it does not and cannot always mean a local immersion, as can be seen from Matt. 3 : 11; Luke 3 : 16 ("baptism with the Holy Ghost and with fire"), and from Matt. 10 : 38, 39; Luke 12 : 50, where it is used in the sense of *being overwhelmed with calamities*; (3) it cannot be proven that the baptisms mentioned in the N. T. were all by *immersion*, for it does not follow from the use of the preposition *eis* (in Mark 1 : 9), nor from *en* (in Mark 1 : 5, 8; Matt. 3 : 6, 11; John 1 : 26, 31, 33, where it is most likely used in the *instrumental* sense), nor from *ek* (in Mark 1 : 10; Acts 8 : 38, 39) or *apo* (Matt. 3 : 16), for *ek* and *apo* may indicate that the persons baptized stood in the water, and that the water was poured or sprinkled upon them, as was most likely the case, and that they came up out of the water; nor from the *much water* of John 3 : 23, for this expression may refer to the many springs suitable for the refreshment of the great crowds present at John's preaching. An exact exegesis of all these passages shows that there is no reference whatever to the *mode* of administering baptism, but simply to the act of baptism itself; (4) it cannot be proven that baptism was administered by *immersion* in the case of the three thousand (Acts 2 : 41), of the eunuch (Acts 8 : 38, 39), of Cornelius (Acts 10 : 22, 47, 48), of Lydia (Acts 16 : 15), of the jailor (Acts 16 : 33), and of Paul (Acts 9 : 18; 22 : 16). We do not deny that it is possible that in some of these cases baptism may have taken place by *immersion*, but it is highly improbable, as a careful examination of each case would show,—for it would also imply that this immersion took place in a nude condition. The Baptists are so persistently aggressive and unreasonable in their whole discussion, that we have a right to demand of them a clear admission of the exegetical facts of the case. They cannot cite a single, clear, undisputed example of baptism by immersion in the whole New Testament; (5) it cannot be proven that all allusions to baptism imply *immersion*, for there is no reference to it in Mark 10 : 38; Luke 12 : 50; nor in Rom. 6 : 3, 4.—for the point of the Apostle's argument here lies in the *significance* of baptism; nor in Col 2 : 12; nor in Heb. 10 : 22; nor in 1 Cor. 10 : 1, 2; much less in 1 Pet. 3 : 20, 21. In fact there are no passages in the N. T. that positively teach that baptism is by immersion, or that absolutely imply it,—and above all, there is not a single passage which in any way favors the utterly untenable position of the Baptists, that the validity of baptism depends upon the external *mode* of applying the water.

(But see also IMMERSION.)

**HISTORICAL SKETCH OF THE MODE OF BAPTISM.** The oldest extant testimony with reference to the *mode* of baptizing is given in the *Didache* or *Teaching of the Twelve Apostles*, which was probably written within twenty years

of John's death,—at least before 150 A. D. From this we learn that the common mode of baptism at that time was threefold immersion in running water, or in water in pools or cisterns, or in warm water in the *house*,—but if neither running nor standing, nor cold nor warm water could be had in sufficient quantity for immersion, then the directions are "to pour water on the head three times in the name of the Father, of the Son, and of the Holy Ghost" (chap. vii.). This settles the whole question at issue. The validity of baptism by affusion (*pouring*) or by aspersion (*sprinkling*) is not questioned, nor was it ever questioned in the Early Church. Up to the thirteenth century threefold immersion was the rule, affusion or *pouring* being the exception, but since then *pouring* gradually, but not universally took the place of immersion in the Roman Catholic Church,—while threefold immersion is still the rule in the Greek Church. When the Reformation began baptism was commonly administered by pouring and sprinkling, as well as by immersion. The *mode* of baptism was not a point of controversy between Lutheran Protestants and the Catholics, but Luther and our Confessors most positively repudiate the Baptist doctrine of the *necessity* of immersion. The Lutheran Church has always taught that baptism by immersion is a valid baptism, but she lays no stress upon the *mode* of applying the water, for the validity of the sacrament does not depend upon this. None of her ministers, however, at the present day, would immerse any one, nor would any of her members who understands the biblical teaching concerning the nature and significance of baptism ask that baptism be administered by immersion, because in the present state of the controversy this would imply that immersion was a better mode of baptism than pouring or sprinkling, or that a greater blessing would be bestowed,—both of which errors our Church absolutely denies.

**TIMES OF ADMINISTERING BAPTISM.** In the N. T. baptism took place soon after conversion. About two centuries later the seasons of Epiphany, Easter, and Pentecost, were regarded as especially appropriate, particularly for the baptism of adults who required preparatory instruction. As Adult baptism is now the exception, the Lutheran Church provides for the administration of baptism at every service, and in the case of sickness at any suitable time.

**PLACES OF ADMINISTERING BAPTISM.** In the N. T. baptism took place at times by the road-side (Acts 8 : 36-38), in private houses (Acts 9 : 18), or in prison (Acts 16 : 29-33). Later, especially during the fifth and sixth centuries separate buildings, known as baptisteries, were provided for the administration of baptism. In some places the baptistery was connected with the principal church, while in other cities one was connected with each parish church,—sometimes the church itself was used as a baptistery, or a baptistery as a church. It is the custom in the Lutheran Church that all baptisms, especially of adults, take place in the church, and infants ought not to be baptized in private houses, except on account of sickness, or other good reasons.

**THE VALIDITY OF THE SACRAMENT.** This does not depend on the quality or quantity of water used, nor on the mode of application; nor does the validity depend on the character or faith of the officiating minister, for baptism is administered in the name of the Trine God, and by His command, who alone operates in the sacrament; nor does its verity and integrity depend on the faith of the one baptized,—for although the blessing is only for those who do not reject the grace offered,—it is equally true that neither faith nor unbelief in any way either constitutes or destroys the validity of the sacramental act, if it is administered in the manner prescribed by Christ. But three things are necessary to constitute a valid act of Baptism: (1) the use of water as the earthly element appointed by Christ; (2) the utterance of the words of the institution during the administration of the ordinance; and (3) the threefold action of applying the water at the recitation of the words. These parts cannot be separated and they constitute the very act of baptism. All other acts and ceremonies are intended only to make the act more solemn, and to teach us the nature, significance, efficacy, and benefits of baptism.

**LAY BAPTISM.** From the earliest days of the Church the administration of baptism was committed to the ordained ministers of the Gospel. Lay baptism was forbidden as a rule but recognized in cases of necessity. Such has been the judgment of the Church at all times. The Lutheran Church in her Rubrics lays stress, however, on the public confirmation of baptism administered by laymen under necessity, and provides a suitable form. Care is to be taken in ascertaining whether baptism has been properly administered, and if this has been the case, it is not to be repeated,—because the Church has always taught that baptism once really conferred can never be really repeated.

**SELECT LITERATURE.** In addition to the well-known Lutheran Dogmatic works of Frank, Krauth, Luthardt, Martensen, Philippi, Schmid, Thomasius, Vilmar, Walther (Baier), and Zeschwitz we will name the following special articles or treatises on Baptism; (1) Augusti, *Archæologie der Taufe* (vol. vii. of his *Denkwürdigkeiten*). (12 vols. 1817-31).—more satisfactory even than Bingham; (2) Dale, *Classic Baptism*, 1867; *Judaic Baptism*, 1869; *Johannic Baptism*, 1871; *Christic and Patristic Baptism*, 1874; (3) Gerfen, *Baptizein*, 1897; (4) Gerhard, *Erkl. der beiden Art. von der heil. Taufe und dem heil. Abendmahl* (1610), 1868; (5) Hoefling, *Das Sakrament der Taufe*, 2 vols. 1846-48,—the most elaborate work from a Lutheran standpoint; (6) Krauth, *Infant Baptism and Infant Salvation in the Calvinistic System*, 1874; (7) Marriott, *Baptism*, in Smith and Cheetham's *Dict. of Christian Antiquities*; (8) Martensen, *Die Christ. Taufe und die Bapt. Frage*, 1860; (9) Pusey, *Doctrine of Holy Baptism* as taught by Scripture and the Fathers, 1891; (10) Sadler, *The Second Adam and the New Birth*, or the Doctrine of Baptism as contained in Holy Scripture, 1876; (11) Seiss, *Baptist System examined*, 1859; (12) Steitz—Hauck, *Taufe* in vol. xv. of Plitt-Herzog

*Real. Ency.*; (13) Wall, *History of Infant Baptism*, 2 vols., 1862; (14) Whiteker, *Baptism*, 1893; (15) Wilberforce, *Doctrine of Holy Baptism*, 1850; (16) Zeschwitz, *System der Katechetik*, vol. i., 1863. R. F. W.

**Barth, Dr. Christian Gottlieb von**, was b. in Stuttgart, July 31st, 1799. He became pastor in Moettlingen in 1824. He was a gifted and unwearied friend of missions which he promoted by the publication of books and magazines for old and young. In 1838 he retired to Calw and devoted the rest of an intensely active life to his literary work and publication interests. He d. November 12th, 1862. Compare biographies by Werner, and Weitbrecht.

G. U. W.

**Bassler Gottlieb**, b. Dec. 10, 1813, at Langenthal, Canton Berne, Switz.; came at the age of four, with his father to Butler Co., Pa., where he passed his life as teacher, missionary, pastor, director; d. Oct. 3, 1868.

Printer 1826-36, then entered Pa. College; grad. with honor, 1840; tutor there and stud. in Theol. Sem., 1841-2; licensed by W. Pa. Synod, Sept. 26, 1842; and began Eng. Luth. congs. at Zelenople, Lancaster, Ryder's, Butler and Prospect. Secty. of convention that organized the Pittsburg Synod, Jan. 1845; ordained at Zelenople, July, 1845, by Pitts. Synod; its Prest. 1848-50, 1856-58, 1865-67, 9 years; first Director of Orphan's Farm School, Zelenople, 1854-68; Prest. of the Preliminary Convention, 1866 and first Prest. of the General Council of the Ev. Luth. Ch. in N. America, 1867-8.

He was Prin. of the Synod's Academy, an exact teacher; always laboring under much physical infirmity, he was an aggressive and tireless missionary in West Pa. and Canada, a practical, searching preacher; a faithful pastor, humble, full of self-denial, strict in discipline, of sound judgment, positive in his convictions, fearless in duty, a prince among parliamentarians.

H. W. R.

**Bauer, Friedrich**, (b. 1812, d. 1874), an able assistant of Loche in educating young men for the Lutheran missions in the West. Thus only the wonderful growth of the Missouri Synod was possible. With the rupture between Loche and Missouri he removed to Neuenstedtsau (1853), and was the leader of the American work as inspector of the Missionarians. Under him the seminary had to be enlarged twice. Wrote a German grammar of which he saw 15 editions.

G. J. F.

**Baugher, Henry Lewis, Sr., D.D.**, b. Adams Co., Pa., 1803, graduated at Dickinson College, 1825, studied theology at Princeton and Gettysburg; pastor Boonsboro' Md., teacher in Gettysburg Gymnasium, 1831; Professor of Greek, Pennsylvania College, 1832-50, President until his death in 1868.

**Baugher, Henry Lewis, Jr., D.D.**, b. Gettysburg, 1840; d. Philadelphia, Feb. 11th, 1869; graduated Pennsylvania College, 1857; studied theology at Gettysburg and Andover, Mass., pastor, Wheeling, W. Va., Norristown, Pa., Indianapolis, Ind., and Omaha, Neb.; for 24 years professor of Greek in Pennsylvania col-

lege, and temporarily in Howard University, Washington, D. C.; editor of *Lutheran World*, and Augsburg *Sunday-school Lessons*; author of *Commentary on Luke*, 1896; President of General Synod, 1895-7; when health failed (1898), was professor elect of Theology of United Synod of the South.

**Baumgarten, Michael**, b. March 25, 1812, d. July 12th, 1889, educated under Lutheran influences, deeply moved to religious life by Claus Harms, studied under Twesten at Berlin, was an enthusiastic follower of Hengstenberg, until, as Privatdozent at Kiel (1839-1846), beginning with a study of Dornier, influenced by Schleiermacher and von Hofmann, he emphasized Christian life subjectively in opposition to doctrine, rejected the episcopate of the prince, made the sermon in opposition to all liturgy the present word of God. In 1850 he was called to Rostock, but was soon found to be in conflict with the churchly and liturgical tendencies led by Kliefoth. After a number of radical utterances and publications, he was deposed from his professorship by order of the Duke, Nov. 1. 1856, without having had an opportunity to defend himself, and without being refuted from the Word of God, but simply from the confessions. The formal error of this procedure was opposed by such staunch Lutherans as Luthardt, v. Scheurl. Baumgarten afterward joined the radical Protestantenverein, but left because of the intolerance of evangelical truth. He was a man of great ability, but misguided by combative subjectivism. (Realencycl. 3d. ed. II, p. 458 ff.)

**Baumgarten, Sigismund Jacob**, b. 1706, d. 1757, studied at Halle and after being teacher in the Orphans' Home, inspector of the Latin school, adjunct of G. A. Franke, became adjunct of the theological faculty (1730), and professor (1743.) Very successful as a teacher whose lectures were attended by 300 to 400 students, and a prolific writer, he introduced the method of demonstration after the manner of Wolff's philosophy into theology. His teaching in content was orthodox, his spirit pietistic, but orthodoxy has cooled off, pietism become reflective, and thus Baumgarten forms the transition from pietism to rationalism. Scientifically he is the father of Semler. (Realencycl. 3d. ed. II, p. 464).

**Baumgarten-Crusius, Lud. Fr. Otto**, b. 1788 at Merseburg, d. 1842, Prof. at Jena, known especially for his exegetical works and his Dogmengeschichte, emphasized the supernatural origin of revelation, but interpreted it rationally. He was opposed equally to Lutheran confessionalism and vulgar rationalism, related to Schleiermacher but approaching Schelling.

**Baur, Gustav Ad. L.**, b. July 14, 1816, in Hammelbach, Hessa, professor in Giessen (1844-1861), pastor in St. Jakobi, Hamburg (1861-1870), professor in Leipzig (1870) to his death May 22, 1889. He combined with broad culture, mild Lutheranism, in teaching O. T. exegesis and practical theology.

**Bavaria, Lutheran Church in.** The present kingdom of Bavaria was organized from 1808-10

by Napoleon, who added, to the former electorate of Bavaria, a number of petty states and free cities (e. g. Nuremberg, Augsburg, Lindau); thus a large new state with a very mixed population was formed. The Lutheran Church was organized 1809 similar to that of Wuerttemberg with the king as *summus episcopus*. Absolute freedom in all internal affairs was solemnly guaranteed; these are controlled by the Higher Consistory (Oberkonsistorium), whose members are appointed by the king. The (lower) Consistory of Ansbach includes the western portion with 33 conferences ("Dekanate") and 538 ministers, that of Bayreuth the eastern with 20 conferences and 396 ministers; the Dekanat of Munich is directly under the direction of the Oberkonsistorium. The General Synod, composed of lay and clerical delegates and members appointed by the king, meets every fourth year; its resolutions must be approved by the king. Since 1850 there are vestries to represent the congregations. The parishes are arranged geographically and include all Lutherans in the district. The total Lutheran population is 1,668,000 Lutherans over against 3,750,000 of Catholics. The salary is raised by taxation and paid by the state; it is inadequate. But there are (both private and public) funds to assist superannuated pastors, widows, daughters, students, etc.

Until 1825 rationalism dominated; we find only a few traces of religious life, these especially among the laity. The positive rallied after 1825 and rapidly increased in number and influence. The ministers became the leaders in the religious revival and thus all unsound tendencies were avoided. The greatest disturbances arose (1849-52), in consequence of the course of the consistorium, presided over by a lawyer (von Arnold). For some time the separation or expulsion of the most positive Lutheran portion headed by Loehle and Wucherer seemed inevitable, but was prevented by the king's interference (advised by the Lutheran queen), who pensioned von Arnold and recalled Harless from Saxony as president of the Oberkonsistorium. His influence was of untold blessing, and many reforms were introduced, though some were frustrated by liberal elements. Of prominent men may be mentioned: Professors—Krafft (Reformed), Hoefling, Schubert, Thomae, Schmid, Frank, Koehler, Zetzschewitz; Oberkonsistorialraete—Burger, Harless, Staehelin, Buchrucker; Ministers—Caspari, Loehle, Wucherer, Stirner, Sommer, Schlier.

The influence of Bavaria's Lutheran university at Erlangen has been unlimited. For a longer or shorter time it had as teachers besides those named above, Delitzsch, Hauck, Seeberg, T. Harnack, Luthardt. It now has: Zahn, Caspari, Kolde, Ewald, Wiegand. A few select candidates may pursue a post-graduate course at the seminary in Munich.

At first the Bavarian friends of missions cooperated with Basle; but after the revival of Lutheran consciousness they supported the societies of Hermannsburg and Leipsic, Bavaria took the lead under Loehle in assisting the Lutheran settlers in Ohio, Indiana, and Michigan (since 1843) through the Neuendettlesau



society. There are also branch societies of the Gustav-Adolf-Verein and the "Gotteskasten." The Neundettelsau society carries on Foreign Missions, since 1878 in Australia and New Guinea. Bavaria has two deaconess motherhouses: Loehe's (1854) at Neundettelsau with (1891) 334 sisters at 102 stations; and that at Augsburg (1855) with 110 sisters at 33 stations.—There are three currents in the Bavarian Church: the unionistic, the positive (Lutheran) and the confessional Lutheran. G. J. F.

**Beck, Johann Tobias**, b. Feb. 22d, 1804, in Balingen, Wuerttemberg, became pastor of a village church near Crailsheim, in 1827, and afterwards in the town of Mergentheim, where he taught in the Lyceum, a higher Latin school. During the seven years spent there he became prominent as a writer of a number of valuable theological essays. In 1836 he was called to a theological chair at the University of Basle. He entered upon his work with an inaugural address "On the scientific treatment of Christian Doctrine." He endeavored to construct a positive system of Christian Doctrine, not on the traditional lines of the confessions and dogmatics of the Church but directly from the Scriptures, as an independent biblical theologian. In 1843 he was called to the Univ. of Tuebingen, chiefly through the influence of Dr. Ferdinand Christian Baur, the head of the modern negative Tuebingen School who cast his deciding vote in the Faculty in favor of Professor Beck. The man whose life-effort it was to break up the New Testament canon into atomistic fragments, leaving only four Pauline Epistles and the book of Revelation as genuine and authentic writings thus became the instrument, in the hand of God, to call the man who with his thorough scholarship and his powerful and impressive personality, was to stand up for the whole Scripture as the divinely given organism of saving truth. His idea of what was to be expected of a professor of theology was frankly and happily stated in his inaugural address (May 11, 1843), when he declared, he meant to be a "Confessor, in order to be a true Professor." His great strength was in the field of Christian Ethics. In his lectures as well as in his powerful sermons he always knew how to touch the conscience, and to impress upon his hearers the absolute authority of God's revealed truth. But his strong individuality was not without narrow and one-sided peculiarities. His inner world of Bible study and theological speculation was kept in a certain isolation and seclusion, without proper sympathy with the work and development of his church and his nation around him. He never overcame his indifference, if not aversion, to the work of modern Home and Foreign Missions, as also to the recent national reconstruction of Germany which he was utterly unable to appreciate. His dogmatical position is most unsatisfactory with regard to Infant Baptism, and particularly to the doctrine of Justification, which he would never accept as a purely forensic act. With all his defects he deserves to be considered, if properly studied and understood, as one of the most suggestive and stimulating theologians our Church has had in this century. D. in Tuebingen, Dec. 28th, 1878. A. S.

**Becker, Cornelius**, b. at Leipzig, Oct. 24th, 1561, d. May 24th, 1604, as Professor of Theology, and Pastor of St. Nicolai in his native town. In times of great trial and distress he undertook the work of rendering the Psalms of David in German verses (1602). Over against the version of the Psalms by the Reformed Lobwasser, B. chose for his German Psalms such metres and tunes as were most popular in the Luth. Church. A number of them were harmonized by Seth Calvisius. The famous Heinrich Schuetz who had found much comfort in Becker's Psalms, composed 92 new tunes for them. "Der Herr ist mein getreuer Hirt" (German Church Book No. 373) has been translated by Miss Dunn (1857) "My Shepherd is the Saviour dear." A. S.

**Beckman, And. Fredrik**, b. 1812, d. 1894, as Bishop of Skara, for many years Professor of Theology and Dean of Upsala, a learned philosopher and theologian, a very prominent defender of the Godhead of Christ in a sharp controversy that shook the literary community of Sweden, the milestone of the change of the Theol. Faculty of Upsala from neology to evangelical theology, a pietist and orthodox in most beautiful blending, kind and humble as a true disciple of Christ. O. O.

**Behm, Martin** (Bohemus, Boehm, Boehlein, Behem, Behemb), b. 1557, in Lauban, Silesia, where he was chief pastor for 36 years, d. 1622, one of the best German hymn writers of the sixteenth century; plain, objective, yet of deep feeling, especially in his passion hymns. His finest hymns are the following: "O Jesu Christ, mein Lebens Licht" (14 stanzas). Lord Jesus Christ, my Life my Light, translated by Miss Winkworth and others; "O heilige Dreifaltigkeit" (8 stanzas), revised in the Hanover Hymn Book of 1659 (5 stanzas), translated by Dr. C. H. L. Schnette, "O Holy, blessed Trinity," also by A. T. Russell "O Thou, most holy Trinity;" "O Koenig aller Ehren" (6 st.), translated by Miss Winkworth, in Lyra Germanica, "O King of Glory, David's Son;" "Das walt Gott Vater und Gott Sohn," O God Almighty, Father, Son, translated by H. J. Buckoll (1842). A. S.

**Behme, David**, b. 1605, d. 1657, German pastor and hymn writer, author of "Herr, nun lass in Friede," Lord now let Thy servant, translated by Miss Winkworth (1858). A. S.

**Bells, Church.** The derivation from Paulinus of Nola (1431) is uncertain. In times of persecution a messenger announced the services. Afterwards a metal instrument (*Hagiosideron*) and in parts of Africa a trumpet was employed. Church bells appear in sixth century; first are heard of in Europe in ninth; small handbells were used before the large ones. There were no towers on Christian churches before the use of bells.—Bells are used to call the congregation, to make music, and to admonish to prayer. The bells ring a half hour before sunrise and a half hour before sunset that all the members of the congregation may unite their spirits in thanksgiving and praise to God. At noon the Bet-glocke or Türken-glocke rings (so ordered by Calixtus III. in 1457), to remind

the faithful of our Lord's sufferings, and to admonish them to pray for peace (*pro pace*), against the arch enemy and also against the enemies of Christendom. See *Brunswick* K. O. 1543. Bells are used also to announce the death or burial of a member of the congregation. In a capitulary of Charlemagne (787), the baptism of bells is forbidden. Consecrations are found in eighth century, and names were given them in the tenth. The baptism of bells is repugnant to Protestant principles.—In the time of Charlemagne, abbots and priests filled the office of bell-ringer; and at a later period the bell-ringer had to clothe himself in an ecclesiastical vestment.—Bell-metal is composed of two parts of copper and one of tin. The hammer is of iron.

E. T. H.

**Benediction**, see LITURGY.

**Benedictus**, see LITURGY.

**Beneficiary Education.** By the term B. E. is meant the systematic aiding of young men in their preparation for the office of the ministry. It has been urged that as other professional men are not systematically assisted during their years of preparatory study it is not necessary to extend aid to young men having the ministry in view. The two cases are however, not, really parallel. For (1) all will admit that faithful labor and genius on the whole receive in the ministry a far smaller return in material compensation than in any other profession and especially in mercantile pursuits and manufacturing enterprises. (2) It is a fact, that those who have the means to study prefer one of those professions which require less personal sacrifice and yield greater earthly reward. (3) It also follows that poor young men, if talented, more readily find persons of means to aid them in their preparation for the other learned professions or in establishing a business than in studying for the ministry, presuming that the returns for the capital invested will in the latter case be less certain than in the former. It is nevertheless true, however, that a young man upon leaving the Seminary is generally certain of a position and of a fixed income, be it ever so small; whilst the man of the medical or legal profession is, after being admitted to practise, as a rule, without patients or clients, and must often toil for a number of years before receiving a competency.—The support of indigent but able, and worthy young men in their preparation for the ministry is a *duty* laid upon the Church, as the larger part of those who feel an inward call are unable to meet the financial demands and for reasons stated receive less encouragement from men of means than those who intend devoting their time and strength to pursuits offering larger rewards, and so the Church would thus be deprived of many faithful and efficient laborers. Some claim that a poor young man who has a divine call will find the necessary ways and means, and that the extending of systematic aid tempts unworthy men, who simply seek to enter the ministry for the sake of a support. To this it may be replied, that whilst it is, indeed, true that some poor young men do get along without systematic support, still not all have the same gift of adaptability to circum-

stances and equal talent for making ends meet, and many of the most worthy and gifted men of our church, as far as can be judged, would not have graced the Lutheran ministry in case they had not received assistance. Thus, whilst caution is certainly necessary and whilst notwithstanding the exercise of diligence and prudence unworthy men are sometimes supported and thus get into the ministry, nevertheless the Church has in the long run not had occasion to regret the system of B. E. It has proved capital wisely invested.

The *history of B. E.* in the Lutheran Church in North America is briefly told. During the first century and a half of the existence of the Luth. Ch. in this country the Church of Sweden, Amsterdam and Germany provided the churches in the New World with ministers. Before the breaking out of the war of the Revolution an effort was made by Dr. H. M. Muhlenberg and J. C. Kunze to open a theological seminary in Phila. for the education of pastors for the Lutheran churches in America. The war frustrated the plan. When, however, toward the close of the 18th century no more ministers were sent over from Halle, the education of young men at home became a work of necessity. Those among the fathers who seemed best fitted for such work privately instructed worthy and talented young men, often providing them with food and clothing. They in turn taught in the parochial school and made themselves useful in other ways. In 1815 Hartwick Seminary was opened, and it has given the Church many able and faithful workers especially for the Dutch and German churches in New York which were fast becoming English. At the beginning many students at Hartwick—an institution especially endowed for this purpose by the Rev. J. C. Hartwig—were gratuitously provided not only with tuition but also with board and lodging. This system of supporting students is still in vogue in a number of our institutions, notably in the West, the institutions being in turn generously remembered not only with money but also with various kinds of products of the soil, etc. The first step towards carrying out the plan of B. E. systematically was taken by the General Synod when in 1835 "The Parent Education Society of the Evangelical Lutheran Church" was established. A constitution was adopted and signed by six Synods. At the next meeting of the G. S. in 1837 the society reported that it had received \$1,449, and aided 41 young men. During the first 15 years of its existence it received \$11,440, and assisted 321 young men in their preparation for the ministry. From this time on the individual Synods began to take up and earnestly prosecute the work of B. E. They entrust it to separate boards who give such assistance as may be found necessary in the individual case and they now generally require that the aid thus extended be refunded as soon as the income of the beneficiary shall enable him to do so; this is also required in case he does not enter the gospel ministry in the Lutheran Church, or the general body with which the particular Synod is connected.

J. N.

**Beneficence, Systematic.** All Christian law is summed up in good-will (benevolence, love); all Christian exercise in good-work (beneficence). "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2: 13). All intelligent doing must have some system. To render it most effective it must be wisely ordered. Naturally we see the necessity for doing, before we see the necessity for system. The true Church has been vigorously active in beneficence, before it has become carefully systematic in ordering its beneficence. It is only as the loud appeals to the Christian heart came from every branch of human need, that the imperative demand for system in gathering strength and distributing it is fully realized.

It stands to reason that in the large work of a great active church there has been some system at all times. There was a recognition of duty to missions, to education, to kindly provision for the orphans, the sick, the helpless, the needy, the blind, the deaf. All of these works of Christian love received attention, but in these later days of larger survey of the whole field, of more general information of the whole world's condition and needs, it is everywhere felt, we must make our beneficence more effective, we must lay hold of the work with a complete grasp of all its parts. Therefore all the church bodies appoint committees or agents who gather the facts (1) first concerning the specific needs of each branch of beneficence, (2) then the efforts that each congregation is making to meet these plain demands of Christ's work, then, (3) they suggest what each church should in simple fairness raise, and (4) how it should distribute its gifts.

While there is no authority in these bodies to dictate or tax, there is the much higher authority to persuade and instruct and lead, and its influence is felt in wider circles every year. In no part of the church has the systematic ordering of beneficence reached any high degree of perfection, but in almost every part there is a keen and growing perception of its necessity and a readiness to consider plans. The results as gathered so far may therefore fairly be stated as follows:

1. In the general work of the Lutheran Church the fruits bear testimony to the faith not only in the numerous works of Christian beneficence, but in the large variety that is presented: missions in all parts of the earth, every branch of rescue work in the home field, every form of asylum, home, refuge, hospital, deaconess work, leper-colonies, besides a great educational work for the church.

2. While this general work has developed the church, there has been serious loss to the individual members in the fact that there has not been the proper proportion in each Christian's effort. The heart needs stirring up over every part of Christ's great kingdom.

3. The introduction of the systematic plan, by apportionment method, is having the double effect of securing larger funds, and of distributing more generally and wisely the efforts of all.

4. By this method each one is realizing the blessedness of carrying out the Lord's com-

mand which it formerly seemed impossible to fulfil: "Go ye into the world, and preach the gospel to every creature." F. A. K.

**Bengel, Johann Albrecht**, b. June 24th, 1687, in Winnenden, Wuertemberg, a descendant, on his mother's side, of the great Wuertemberg reformer John Brentius. After completing his theological course in Tuebingen he travelled through North Germany and visited most of its universities and prominent schools, returning, as he said, with the impression "thus far I have been a Christian to myself, now I have learned to know what it is to have a Communion of Saints." In 1713 he was appointed Prof. in the Proseminary at Denkendorf, near Esslingen, serving at the same time as pastor of the village congregation. In this comparatively humble position the great theologian and scholar remained for 28 years of his life. In 1734 he published an edition of the Greek New Testament with a critical apparatus which presented his careful studies of the New Testament text, comparing a great number of printed editions and some twenty manuscripts. He was the first to trace certain features of similarity in different groups of manuscripts, and to arrange them accordingly into different "families," such as the African and the Byzantine, an idea which was taken up and further developed by later scholars in the field of New Testament text-criticism. Valuable as Bengel's labors were for ascertaining the correct text of the New Testament they are far exceeded by what he did for a sound and thorough elucidation of the meaning of the New Testament Scriptures, in his celebrated *Gnomon Novi Testamenti* (1742), the most comprehensive and suggestive commentary of the New Testament since the Reformation Era. It was his endeavor to show "from the original meaning of the words (ex nativa verborum vi) the simplicity, profundity, harmony (concinnitas) and salubrity of divine revelation." This book has been constantly republished in new editions to the present time. John Wesley gave the essence of Bengel's annotations in his *Expository Notes upon the New Testament* (1755), with the honest confession that "he believed he would much better serve the interests of religion by translating from the *Gnomon* than by writing many volumes of his own notes." The *Gnomon*, originally written in terse, concise Latin, was translated into German by C. F. Werner (1853). English ed. first appeared in Clark's Library (1857-58), revised by Profs. Lewis and Vincent (Phila. 1861-62). The latest is that of Blackley and Hawes (Preface by Dr. Weidner).

The relation between the Church and the Scripture is summed up by Bengel in the following statement. The Scripture sustains (sustenat) the Church, and the Church holds the Scripture in safekeeping (custodit). Bengel's writings on eschatological themes, such as his interpretation of the Apocalypse (1730), his *Ordo Temporum* (1741) and his *Discourses on the Apocalypse* (1747), undertook to fix the chronology of the last times and things, taking the year 1837 as the beginning of the millennium. Though frequently erratic and chiasmic they show in many details a surprising spirit of

truly prophetic divination, and were for a long time favorite books among the pietistic circles, especially in Southern Germany. But with all his appreciation of Spener, Francke, and the Halle Theologians Bengel was, in principle, a sober and sound Churchman, who had no sympathies with those separatistic tendencies which began to show themselves on all sides during the eighteenth century. He became a severe critic of Count Zinzendorf's extravagancies and wrote his "*Sketch of the Unitas Fratrum* (Moravians)" in 1751, which greatly helped to correct some of the mistakes and abuses which, at the time, threatened that communion. In 1741 Bengel was appointed "Prelate" of the cloister of Herbrechtingen, and in 1749 Prelate of Alpirsbach and Consistorial Counsellor, with residence in Stuttgart, taking an active part in the government of the Lutheran Church of Wuertemberg during the few remaining years of his life. Only in 1751, when he had reached the age of 64, did the Theological Faculty of Tuebingen honor him with the degree of Doctor of Divinity. Bengel also wrote a few hymns, of which three are found in the Wuertemberg hymn-book of 1843. One of his hymns was translated into English, "I'll think upon the woes" (American Bap. Psalmist 1843, No. 579). Bengel died on November 2d, 1752. The statement ascribed to him, "I shall be forgotten for a while, but I shall again come into remembrance," is a perfectly true prophecy concerning his theological importance for coming generations. A. S.

**Bennett Law.** This is the name given to chap. 519 of the laws of Wisconsin of 1889. It is to all intents identical with the compulsory education law of Illinois that went into effect July 1st, 1889. The chief provisions were: (1) Compulsory attendance excepting only pecuniary (clothing), or physical (sickness, condition of weather and roads) inability; thus depriving parents of needed services. (2) Attendance is limited to school in the district in which child resides. (3) Only such a "school" is recognized in which all elementary branches, including U. S. history (in Ill. also geography) are taught in English. The Lutherans having 380 parochial schools with 20,000 pupils in Wisc. and 350 p. sch. with 22,000 ch. in Ill. vigorously protested against this law as interfering with parental relation, personal liberty and matters of religion and conscience. Parents had been fined and imprisoned for sending children to church schools outside the district and to catechetical instruction. It was a political measure and after the overwhelming defeat of the party at the elections in 1892, the law was repealed. J. N.

**Berkenmeyer, Wilhelm Christoph**, or as he later wrote himself, Berkenmeyer, b. at Bodenteich in the duchy of Lueneburg in 1686, studied theology at the orthodox university of Altorf, where he heard Dr. Sonntag whose maxim was, "The nearer to Luther the better a theologian." Having been called to the pastorate of the Dutch congregations in the Hudson valley by the consistory of Amsterdam on October 6, 1724 he was ordained May 24, 1725. He arrived at New York September 22, 1725, bring-

ing with him a library of orthodox theological works by Calov, Balduin, Huelsemann, Brochmann, etc. He took charge of all the Dutch and some of the German Lutheran churches and barns in the Valley, at New York, Hackensack, Uylekil, Newton, Rhinebeck, Albany, Schenectady, Coxsackie, Schoharie, Loonenburg, etc., to all of which he ministered till 1731, spending half a year in the southern and half a year in the northern part of his parish. From 1731 he lived at Loonenburg, leaving the southern congregations to his successor, Knoll. In 1734 he with Knoll and Wolff, then lately installed at Raritan, and the congregations at Albany, Loonenburg, Newton, New York, Hackensack, Rockaway, Uylekil, and Raritan, formed a Lutheran Synod, which was, however, of short duration, the only meeting of delegates of which we have a record being convened at Raritan, August 20, 1735, with B. as president. B. was married to Benigna Sibylla, Joshua Kochertal's daughter, October 25, 1727. He d. in 1751 and lies buried at Loonenburg, now Athens, New York, where his epitaph in Latin and Greek may be seen. A. L. G.

**Bergian Book.** See CONCORD, FORMULA OF.

**Bergmann, John Ernest**, pastor of the Salzburghers in Georgia from 1785 until his death in 1824, the last of the ministers sent by Dr. S. Urlsperger of Augsburg. Learned and devout, yet unequal in his isolation to his charge. His unwillingness to introduce English services hastened the decline of Lutheranism in Georgia. The church at Savannah, which he served until 1804, and occasionally afterwards, was saved from extinction by Dr. Bachmann in 1824. A. G. V.

**Bergmann, Christopher F.** (1793-1832), son of the preceding, b. at Ebenezer, Ga., educated by his father, entered the Lutheran ministry under the influence of Dr. John Bachmann, ordained in 1824, by the newly-formed Synod of South Carolina, secretary of this body from 1825, until his death. He succeeded his father at Ebenezer, introduced English services, and brought the declining church out of its isolation into connection with other Lutheran churches. A. G. V.

**Berkemeier, Wilhelm Heinrich**, b. in Oerlinghausen, Lippe-Deilmold, Oct. 18, 1820, school-teacher (1841-47), emigrated to America (1847), was at first colporteur, studied theol. at Gettysburg (1849-51), licensed (1853), became pastor at Pittsburg (1858), founding the present St. Paul's Church, at Wheeling, W. Va. (1858-67), at Mt. Vernon, N. Y. (1867-77), everywhere erecting new churches. During the stay at Mt. Vernon the emigrant mission was begun (see EMIGRANT MISSION), which he carried on for 25 years, until his death, March 7, 1899, at first with great sacrifices but later with great success. "Father B.," as he was known, was an earnest, devout, warm-hearted Christian pastor, whose memory is blessed by thousands of Luth. emigrants.

**Bertling, E. A.**, Prof. at Helmstedt and pastor at Danzig; d. 1769. He wrote on ethics, but is chiefly known for his maintenance of the power of the Holy Spirit in the Word in a treat-

ise on Heb. 13 : 21, in which he refuted the rationalistic moralism of his colleague Schubert.

**Besold, Hieronymus**, a friend of Luther and Melancthon, also closely acquainted with Veit Dietrich, was a guest of Luther at Wittenberg in 1542. A native of Nuremberg he held ecclesiastical offices there, edited *Enarrationes Lutheri in Genesim* (1552); d. Nov. 4, 1562.

**Besser, William Frederick**, b. at Warnstedt, Saxony, in 1816, received his theological education at the universities of Halle (Tholuck) and Berlin (Hengstenberg). In 1841 he entered upon his first pastorate at Wulkow, Brandenburg. During the disturbances attending the effort of the Prussian king Frederick William IV. to forcibly introduce the union of the Lutheran and Reformed Churches (Cabinet order of 1845), B. was deposed (1847). In 1848 he took the pastorate at Seefeld, Pomerania, and in 1857 went to Waldenburg, Silesia. At the time of his death in 1884 he was a member of the high consistory at Breslau. His best known literary productions are the *Bibelstunden*, begun in 1844. These were issued in 14 volumes treating nearly all the New Testament writings (Acts, however, 1847 by Williger). Two volumes treat of the Passion and Glory of Christ. Some of these volumes have seen 7 and 8 editions. The work is a popular exposition of the Scriptures. The tone is that of strictly conservative Lutheranism. The style pure, simple, and eloquent.

H. W. H.

**Betrothal**, is the lawful and unconditional mutual consent of a marriageable man and a marriageable woman to be husband and wife. This consent is consent when it was brought about not by duress, fraud, or error personæ, but by the conscious and free will of the contracting parties. The consent is lawful when it does not violate any law of God or of the state. Lev. 18 : 1-30; 20 : 10-23; Deut. 27 : 20-23; Matt. 14 : 3-4; 1 Cor. 5 : 1 (prohibited degrees); 1 Cor. 7 : 36-38; Deut. 7 : 3; Gen. 29 : 21; Ex. 22 : 17 (parental consent); Rom. 13 : 1, 5; 1 Pet. 2 : 13 (laws of the state). The consent is unconditional when given without a condition, or after the fulfilment of the condition or conditions under which it was given. It is mutual when the consenting parties have brought to each other's knowledge their co-existing willingness to be to each other husband and wife. The parties are marriageable when they are physically able and legally free to marry. According to the maxim that "*consensus, non concubitus, facit matrimonium*," betrothal is the very essence of marriage and is, therefore, binding upon the parties, making them essentially husband and wife before God, though the state, prescribing certain forms and evidences of marriage, may not recognize them as such. See Gen. 29 : 21, and Matt. 1 : 18-20; where the woman after betrothal and before the consummation of marriage is called "wife." The dissolution of betrothal is, therefore, admissible only for the cause which justifies the dissolution of marriage (Matt. 19 : 9); not for any other cause nor by mutual consent (Gen. 2 : 24; Matt. 19 : 5, 6); and the abandonment of one party by the other is desertion from the bond

of marriage, and must be so adjudicated by the Church (1 Cor. 7 : 10, 15). Espousals between parties prohibited from intermarriage by the laws of the state are void, since marriage as a civil status is governed by the laws of the state in which the parties are domiciled and a "compact to perform an unlawful act is void." Clandestine espousals are those contracted without parental approbation, while the parents are living and of sound mind, and such espousals are void, unless the objection of the parent be tantamount to an absolute prohibition of marriage, against 1 Cor. 7 : 2; but the withdrawal of the parental consent after the espousal does not affect the latter. The parental consent should be obtained before the compact of the parties proper, but may be subsequently supplied and renders the betrothal valid when thus supplied. The compact entered into before the parental consent, while it does not by itself superinduce the bond of matrimony, imposes a *vinculum conscientie*, binding the parties conditionally, the condition being the subsequent parental consent to, or acquiescence in, the betrothal, which is thereby made valid; but the parties are free when such subsequent consent or acquiescence is definitely denied. In the absence of carnal knowledge the prohibition of marriage with a deceased wife's sister or a deceased husband's brother does not apply to a brother or sister of a bridegroom or bride, the betrothed having not yet become one flesh.

The Lutheran custom of enacting espousals with religious solemnities and in the presence of the minister should be encouraged. A. L. G.

**Beweis des Glaubens**, a religious monthly "for the establishment and defence of Christian truth," founded 1867. It is now edited by O. Zoeckler, Prof. of theology at Greifswald and E. G. Steude, Licentiate of theology at Dresden. The tone is strictly positive. While not purely devoted to theological science it treats all the theological questions of the day. The paper is intended for cultured readers. H. W. H.

**Beyer, Hartmann**, b. Sept. 30, 1516, in Frankfurt-on-the-Main, studied at Wittenberg from 1534-1545, when he was called as pastor to Frankfurt. Arriving there in 1546 (April 11), he at once defended Lutheranism against Reformed tendencies, sought to introduce the Lutheran service, but was hindered by circumstances. When in 1548 the Augs. Interim was to be introduced, Beyer strenuously opposed, preaching with directness and power, asserting that over his body the city council had power, but not over his conscience, and in doctrine he would obey God rather than men. With the same fidelity Calvinism was long kept from Frankfurt by Beyer, who was in constant correspondence with all the leaders of Lutheranism. His sermons (49 MSS. vols., still in the city library at Frankfurt) are characterized by depth of thought, beauty and force of language. Learned, reticent, active, a devoted pastor, a true friend and benefactor of the poor, he died, much loved, Aug. 11, 1577 (*Realcency*. (3d. ed.) 2, p. 675).

**Biblical History**. The Scriptures are not only a revelation but also the history of a reve-

lation. God did not unfold Himself and His plan of redemption primarily in the form of abstract dogmas and instructions but revealed them step by step in connection with the providential and educational guidance of His people. The history of this gradual development of God and His truth constitutes the contents of the Scriptures. There is but one truth revealed in the Bible, but this is unfolded in two historical phases or periods, one of the Old Testament dispensation, the other of the New Testament dispensation; the one is preliminary and preparatory for the advent of the Redeemer, who is the centre of revelation both in fact and in history, the other is the consummation on earth of the establishment of the Kingdom of God through the life and death of Christ, and between these two dispensations or covenants there is only a difference of degree, caused by their representing two historic stages in one and the same process of development, and not a difference in kind. Herein lies the generic difference between the history of God's people of both Testaments and the history of the Romans, or Greeks, or any other nation. Biblical history deals with other factors and forces than the merely natural, which, with the exception of the general providential guidance of God, prevail exclusively and alone in the ups and downs of secular history. In Biblical history the unique factor that is operative and that constantly and materially influences the outward and the inner development of the people of Israel and of the Church is the hand of God directing all things for the establishment of the Kingdom of God on earth, first among the chosen people and then spreading it to the four corners of the globe. For this reason He made a covenant first with Adam, then with Noah, and later with Abraham and his seed exclusively, giving them the law, separating them from all others, establishing in their midst the priesthood, the kingdom, and the prophetic office, all to the one end of training this chosen nation for the fulness of time when the promises should become realities and facts. Biblical history is then not the record of the natural development and unfolding of the national peculiarities and endowments of the people of Israel, as current Old Testament criticism would have us believe, but it is the record of God's special providential guidance of His people with the one end in view of the founding of His Kingdom among men through His only-begotten Son Jesus Christ. This history, in its more scientific aspect, as the gradual unfolding of the revealed truths and teachings is now generally termed "Biblical Theology," and has in late years become a fixed branch of theology containing in substance the material found in Dogmatics, but giving these in the shape in which they were gradually unfolded in the Scriptures. In its more popular aspect and as a part and portion of general Christian instruction, it is termed Biblical History, or else Sacred History, although the latter term is usually employed for a deeper presentation of this subject, as is the case in Kurtz's well-known work. Of popular Biblical Histories there are many, the most popular being that of Huebner.

G. H. S.

**Bible Revision, Lutheran.** In 1883, the great Luther jubilee year, the Canstein Bible Society, the oldest and most influential society of its kind in Germany, published the so-called "*Probe-Bibel*," which upon its title-page was described as the first edition of a revision of the Luther Bible prepared under the auspices of the Eisenach Conference of the representatives of the various church governments of the Fatherland. This work presented the results of the studies and deliberations of various committees of German scholars, who had been at work for several decades, preparing this revision. The need of such a revision of the Luther text had been long felt, and its character frequently discussed. During Luther's own life the various editions of his translation had shown the evidence of a constant revision and improvement at his hands. After the Reformer's death the various societies and editors that brought out the Luther version introduced changes consisting chiefly in adapting the language of the translation to that then current. This state of affairs also produced a variety of Luther texts, which lack of agreement was keenly felt by the German Church. August Hermann Francke, in his day an advocate of a revision of this kind, draws attention to more than 300 passages in the Luther Bible in which since Luther's death changes had been introduced. The wishes in this direction finally took tangible shape and form in 1857, at a General Conference of the German churches held in Stuttgart, and Hamburg (1858), during which the representatives of the various Bible societies of Germany, influenced largely through an article published a year before by Dr. Moenckeberg, of Hamburg, proposed measures that eventually led to the revision as now completed. The Conference voted by request (1) The various Bible societies to publish as far as possible a uniform text of the Luther Bible; (2) The Canstein Bible Society to undertake the work of revising the Luther text; (3) The Revisers to publish the changes they propose as foot-notes. The intentions originally were to revise only the New Testament. The Eisenach Conference in 1863 took official charge of the work of revision and directed it to the end. At its suggestion the various church governments of Germany appointed committees to whom the work of revision was entrusted. The New Testament committee consisted of ten men, selected from the ranks of theological professors and pastors. Prussia appointed Nitzsch and Twes-ten of Berlin; Beyschlag and Riehm of Halle; Saxony, Ahlfeld and Brückner; Hanover, Meyer and Niemann; Wurtemberg, Fronmüller and Schröder. The two Halle men undertook the revision of the Synoptic gospels; the Berlin men, the Johannine writings; the Saxon men, Romans and Corinthians; the Hanoverian men, the lesser Epistles of St. Paul; the Wurtembergers the rest of the New Testament. The work was done in an exceedingly conservative spirit, a change of the Luther text on the basis of the original being made only by two-thirds vote of all revisors. After the entire work of revision had been examined three times, the New Testament was finally published in 1870.

The expansion of the revision to the Old Testament dates from 1869, when a General Conference, again held at Stuttgart, requested the Eisenach Conference to undertake the task. Again the various church governments appointed members of the Revision Committee of whom there were in all seventeen. Three of these had also worked on the New Testament, namely, Ahlfeld, Riehm and Schröder. The leading Old Testament scholars of Germany co-operated in the undertaking. The work was parcelled out and the results of the sub-committee's studies discussed in plenary conference. These were held in Halle, and the entire committee met eighteen times, each session lasting eleven days, the convention being held every spring and fall. The final meeting was on the 7th of October, 1881. Professor Schlottmann usually presided. The first section of the Old Testament revision, consisting of the book of Genesis and Ps. 1 to 40, was definitely settled upon in the spring of 1871. Not only the canonical books, but also the Apocrypha were included in the revision. The "Probe-Bibel" was submitted for examination and suggestions to the Church at large. These were then considered by the committee and the entire revision published in final shape.

Owing to the wonderful hold which the Luther version has on the German mind, the work of revision has been exceedingly conservative. Not one-tenth as many changes have been introduced as are found in the English revision. The revisers were instructed to revise the readings of Luther on the basis of Luther's Greek text. Critical questions they were instructed to ignore. The following rules were adhered to: (1) To make no unnecessary changes, and especially not to change merely to make the rendering more literal. (2) When introducing a change, the committee is not only to be certain that Luther's translation is incorrect, but also that the proposed revision is an improvement on the old. (3) Expressions from Luther's Bible that have become fixed in the hymnology, Liturgy, ascetic literature, etc., of the Church, are not to be changed. The leading changes were made in the language of the text and not in the translation. The German Church has not taken kindly to the revision. The conservative sections think that too many alterations have been made, the more advanced sections want a more radical revision. The revised text has been adopted by the Canstein and other German Bible Societies.

G. H. S.

**Bible Translation** (Luther's). Most prominent among the achievements of the Lutheran Reformation of the sixteenth century stands the work of Luther's Bible Translation, and the influence it exerted upon the first attempts towards an English translation of the Holy Scriptures by Tyndale and Coverdale. From the invention of the art of printing, in the middle of the fifteenth century, to the year 1518, at least fourteen different editions of the German Bible appeared at Mayence, Strassburg, Nuremberg, and Augsburg. They seem to be chiefly based upon the Codex Teplensis of the latter part of the fourteenth century (for the first time published in 1881 and 1882). They are not made from the original text, but are slavish reproduc-

tions of the Vulgate. Its Latin is, in many places, sadly misunderstood and, as a rule, most clumsily rendered by the German translation. (Examples: Matt. 22 : 42, *Quid vobis videtur de Christo?*—Was ist euch gesehen von Christo?—Mark 8 : 6. *Gratias agere, Gnade wirken.* Luke 15 : 1, and other places, *Publicani-Offensuender*). In 1486 Archbishop Berthold of Mayence (Count von Henneberg) one of the most influential and scholarly statesmen of the German Empire, and by no means inaccessible to the demands of Church-Reform, forbade the publication of the German Bible, and the German translation of devotional books in general, unless approved by certain commissioners, because the German language was not flexible and rich enough to render faithfully the deep thoughts expressed in Latin or Greek, and because the common people were not able to understand the meaning of the Holy Scriptures.

During the years 1517-1521, before Luther undertook the great work of translating the whole Bible, he had published translations of certain sections, such as the seven penitential psalms, and some other psalms, the Lord's Prayer, the Ten Commandments, the Magnificat, the prayer of King Solomon (1 Kings 3), and a few of the Sunday Gospels. In his "Patmos," on the Wartburg, where he was hidden from May, 1521 to March, 1522, he translated the New Testament into German from the second edition of Erasmus' Greek Testament (1519), having hardly any literary apparatus with him that he could use in this work. He completed it in the incredibly short time of about three months. After his return to Wittenberg (March, 1522), he revised the translation with the assistance of Melancthon, and in September, 1522, he was able to send the first copy of the German New Testament to his friend Berlepsch, the commander of the Wartburg. The book was sold for one florin and a half, at that time rather a high price, being equal to \$1.50 of our present currency. While the New Testament was still going through the press Luther commenced the translation of the Old Testament, using the Hebrew Quarto edition of Gerson Ben Moscheh, Brescia (1494). The whole German Bible appeared in Wittenberg (1534). Melchior Lotter and Hans Luft were the printers and publishers of the original editions. The latter is said to have printed and sold, from 1534 to 1574, not less than 100,000 copies, Luther himself never taking a single penny for his work. All through his life Luther continued to revise and improve his translation, until 1545, when the last and standard edition of Luther's German Bible appeared.

There can be no dispute as to Luther's peculiar fitness and call for the work of translating the Word of God into his native tongue. It is true, he was not the foremost linguistic scholar of his age. There were men, like Erasmus, Melancthon, and Renschlin, who surpassed him in their knowledge of Greek and Hebrew. But Luther was sufficiently equipped in the knowledge of those ancient tongues, to see for himself and to form an independent judgment. What he may have lacked in philology, was compensated for by his eminent exegetical feeling or instinct, and by the fact that he had lived himself completely

into the spirit of the Bible. His devout and pious soul was in true affinity with the Spirit that gave the living Word of God. "And these gifts and graces as a translator found their channel in his matchless German. In this he stood supreme. The most German of Germans, towering above the great, yet absolutely one of the people, he possessed such a mastery of the tongue, such a comprehension of its power, such an ability to make it plastic for every end of language, as belonged to no other man of his time,—to no other man since. His German style is the model of the scholar, the idol of the people. The facility in his choice of words, the exquisite naturalness and clearness in the construction of his sentences, the dignity, force, and vivacity of his expressions, his affluence of phrase, his power of compression, and the rhythmic melody of his flow of style have excited an admiration to which witness has been borne from the beginning by friend and foe" (*Dr. C. P. Krauth*). His marvellous success as a translator is all the more remarkable, if we remember that at the time when he undertook this work there was really no recognized standard of German language, as in the days of the Hohenstaufen Emperors, when the Suabian dialect ruled as classic in the national literature. In Luther's days the language, as he complained, was broken up into various dialects without one having preponderance over the others. He had to choose an idiom that would be understood by both South-Germans and North-Germans ("Oberländer and Niederländer"). This he found, to some extent, in the diplomatic language used at the Saxon Court ("Ich rede nach der Sächsischen Kanzlei"). Up to the beginning of the fourteenth century all the official documents in Germany had been written in Latin. Since 1330 German began to take its place chiefly through the influence of Ludwig of Bavaria. In Austria Maximilian introduced the German as the official diplomatic language. In Saxony this was done by Elector Ernest, the father of Frederick the Wise. But for the purposes of Luther's translation the choice of this Saxon Court language did not, after all, entirely solve the difficult problem. The religious and devotional language of the German Mystics, and the popular idiom of the common people among whom he was living, had to be consulted, studied, and assimilated, in order to produce that pithy, forcible, dignified, and classic German of which Martin Luther is properly and justly called the author. He was, as Erasmus Alber said, "a true German Cicero. Not only did he show us the true religion, but he also formed the German language, and there is no writer in the world that equals him in this respect." Luther had the singular pleasure and satisfaction of seeing his work on the New Testament translation unscrupulously appropriated by his enemies. "Emser," he said, "took my New Testament almost word for word as it came from my hand, removed my preface, notes, and name from it, added his name, his preface, and his notes to it, and thus sold my New Testament under his name."

Without any formal or official action of any Church or State government, Luther's German

Bible was at once commonly accepted for church, school, and family use, and all the German agenda, catechisms, and hymns adopted its language. But as there had never been one generally accepted and critically established standard form of the text in all its details, it was natural that in the course of time many inaccuracies and variations crept into the different editions. Since the eighteenth century the commonly received text was that of the Canstein Bible Institute (Halle, 1712), which was adopted by the British and Foreign, and most of the German Bible Societies, and used in millions of copies in Germany, Russia, and America. But there were at least six other recensions in use with many discrepancies in the form of the text. The desire to agree upon one standard text of Luther's German Bible led to the revision (see BIBLE REVISION).

**Bible Translation, English.** A full century before Luther was born John Wicliff had given to the English nation the Bible in their native tongue. But the storm of persecution which arose after his death swept away almost every vestige of his work; and 150 years afterwards, at the time when Luther's German Bible appeared, the English people were practically without the Scriptures. The first attempts to restore to the English the New Testament in their own tongue, came *via* Wittenberg under the influence of Luther's German translation. To William Tyndale, b. 1484, the English Bible owes more than to all the other laborers. He left London for Hamburg in 1524. In 1525 he returned to Hamburg with an English New Testament ready for the printer. It is most likely that in the mean time he sat at Luther's feet at Wittenberg. Certain it is that "he met Luther in Luther's works," and that "whether by personal or by spiritual contact, or by both, he drew the inspiration of a Biblical translator from the greatest of translators" (*Dr. C. P. Krauth*). From Hamburg Tyndale had gone to Cologne, and there the Romanist Cochleus found out that his English New Testament was going through the press in an edition of 3,000 copies. The Senate interdicted the continuation of the work, and Tyndale and his assistant fled to Worms, to finish it there in two different editions, one Quarto, the other Octavo. Of the latter several thousand copies found their way to England. Tyndale's dependence on Luther appears clearly not only in many passages of the text, but also in his introductions and glosses. (For illustrations see Dr. H. E. Jacobs, *Lutheran Movement in England*, pp. 25-32.) Tyndale was burned in 1536. The work on the English Bible translation was carried on by Miles Coverdale who had neither the creative power nor the Biblical learning of Tyndale. He freely admits that his translation is not made from the original text but "out of five sundry interpreters, not only in Latin but also of the Douche (German) interpreters." In 1537 the so-called Matthews Bible appeared, a combination of the labors of Tyndale and Coverdale, revised and published under the assumed name of Matthews, by J. Rodgers, the friend of Tyndale. This was followed, in 1539, by the "Great Bible," edited by Coverdale, and printed at Paris, with the per-



mission of Francis, I. a very imperfect revision of the Tyndale-Matthews Bible. In 1540 appeared the "Cranmer Bible," a revision, in part, of the Great Bible of the previous year. The "Geneva Bible" followed in 1560, the work of a number of refugees on the continent, and the first complete English translation from originals throughout. Coverdale had taken a prominent part in it. But its Puritan origin and the character of its notes prevented its universal acceptance. The "Bishop's Bible" of 1572, was a revision of the Cranmer Bible, made under the direction of Parker, Archbishop of Canterbury, by "able bishops and other learned men." But in popularity it could never compare with the Geneva Bible which passed through more than one hundred editions. At the Hampton Conference of 1604, when the Episcopalians and Puritans discussed the points which divided them, the Puritan leader, Dr. Reynolds, proposed that a new version of the Bible should be prepared. Fifty-four learned men were appointed by King James for this work, under an excellent code of instructions defining their mode of procedure. The translators, among whom were the greatest English scholars of the time, did their work in six parties, two in Oxford, two in Cambridge, two in Westminster. The result of their work, the "Authorized Version," or "King James' Bible" was issued in 1611, as "The Holy Bible—newly translated out of the original tongues: and with the former translations diligently compared and revised." "The translation according to this title, is new, but its newness is not that of a wholly independent work, but that of a revision, in which there has been a diligent comparison of the former English translations. With much that is original, with many characteristic beauties, in some of which no other translation approaches it, it is yet, in the main, a revision. Even the original beauties are often the mosaic of an exquisite combination of the fragments of the older" (*Dr. C. P. Krauth*). If the German Bible was the work of one genius, the religious hero of his nation, everywhere marked by his strong individuality, taking its place, as a matter of course, in the hearts, the churches, the literature of his people,—the English version is the result of careful, well-balanced committee work, often a compromise and yet of wonderful unity in spirit and style, at once commanded and appointed by royal decree "to be read in churches." The two great Protestant tongues, the German and the English, have given to the world the two most perfect versions of the Bible, both national works, which have entered into the very life, the thought, the language, and literature of their people. For it is true of both versions, what Dr. Krauth said of King James' Bible: "It is now, and, unchanged in essence, will be perhaps to the end of time, the mightiest bond,—intellectual, social, and religious,—of that vast body of nations which girdles the earth, and spreads far towards the poles, the nations to whom the English is the language of their hearts, and the English Bible the matchless standard of that language. So long as Christianity remains to them the light out of God, the English Bible will be cherished by

millions as the dearest conservator of pure faith, the greatest power of holy life in the world."

For more than 250 years the Authorized Version held its ground undisputed. Even now it is admitted that "no book can be written more fitted in style and expression to do its work, more truly English, more harmonious, more simply majestic." (*Dr. Theodore D. Woolsey*). But a few years after the revision of Luther's Bible was undertaken in Germany, the demand for a revision of the English Bible became general among scholars and theologians in England and America. It was based chiefly upon the following reasons: 1.—The gradual change to which languages are subject, old words dropping out of use, or losing their meaning, or acquiring a certain ambiguity. 2.—The inaccuracies of the Authorized Version. 3.—The scanty knowledge of the state of the original text which was accessible at the time when that version saw the light, and the progress made by skillful textual critics in determining the original reading, with the use of important manuscripts, such as the Vatican, Alexandrine, Sinaitic, that of Ephrem, and that of Beza, which were inaccessible to the translators of the Authorized Version.

At the Convocation of Episcopal clergymen in Canterbury, May 6th, 1870, a Committee was appointed consisting of eminent Biblical scholars "with power to revise, for public use, the authorized English version of 1611," and "to invite the co-operation of any eminent for scholarship to whatever nation or religious body they may belong." The English Committee divided itself into two companies, one for the Old, the other for the New Testament, holding regular meetings at the Deanery, in Westminster, London. The American Committee was organized in 1871, on invitation of the British Revisers, and chiefly through the efforts of Dr. Phil. Schaff, who became its President. It was composed of scholars selected from different denominations, Dr. Charles Porterfield Cranth representing the Lutherans, in the Old Testament Company. They began active work in October, 1872, holding monthly meetings in the Bible House, New York. The whole number of scholars connected with the work of revision was one hundred and one, sixty-seven of England, and thirty-four of America. Their object was "to adapt King James' Version to the present state of the English language, without changing the idiom and vocabulary," and further to adapt it "to the present standard of Biblical scholarship." The relation between the British and the American Committee was determined, in August, 1877, as follows: "The English Revisers promise to send confidentially their Revision in its various stages to the American Revisers, to take all American suggestions into special consideration before the conclusion of their labors, to furnish them before publication with copies of the Revision in its final form, and to allow them to present in an Appendix to the Revised Scriptures, all the remaining differences of reading and rendering, of importance, which the English Committee should decline to adopt; while, on the other hand, the American Revisers pledge themselves to give

their moral support to the authorized editions of the University Presses, with a view to their freest circulation in the United States, and not to issue an edition of their own, for a term of fourteen years." The Revised New Testament was published in 1881. In rapid succession over thirty reprints appeared in America. It is estimated that within less than one year three millions of copies were sold in Great Britain and America. The Old Testament was finished in 1885. Upon the whole the Revision is more popular in America than in England, but at the same time public opinion seems to favor the readings and renderings of the American Appendix as more consistent and of greater intrinsic merit. "The Anglo-American Revision," says the enthusiastic chairman of the American Committee, "is not the best possible, but the best existing version, and as good as the present generation of scholars hailing from different churches and countries can produce." Its principal service will be that it furnishes to the student of God's Word; especially to the layman who cannot compare the original text, the highest standard of accuracy and fidelity in the rendering of the original. But as long as the great Bible Societies continue to print and to publish King James's Version, the question, whether the Revised will supersede the Authorized Version is answered in the negative. A. S.

The Bible was also transl. into *Slovenian* by Geo. Dalmatin (1884) and the N. Test. into *Wendish* by Ant. Dalmata and Primus Truber (1853). Peter Heyling also transl. the N. T. into the *Abyssinian* language. In all Luth. Missionary Societies much has been done in many languages.

**Bible Translations and Versions, Scandinavian.** I. SWEDISH. A. *Before the Reformation.*—The oldest known translation is that of St. Birgitta, which comprised only the Pentateuch and was probably the work of her confessor Dr. Matthie † 1350. Johannes Budde translated the books of Esther, Judith, Ruth, and the Maccabees about 1484, and Nikolaus Ragvaldi † 1514, the book of Joshua. The Book of Judges and Revelation were translated about 1500 by unknown person. B. *After the Reformation.*—The New Testament by Laurentius Andreae 1526, The Old Testament by Olaus and Laurentius Petri 1534. Complete Swedish version in 1541, revised by Charles XII. 1703, and Gustavus Adolphus 1618; New Testament revised by J. Gezelius, sr., and J. Gezelius, jr., 1711 and 1713, and Old Testament in 1724 and 1728. Translations by Committees of Revision.—O. T. 1864, 1869, 1878; N. T. 1816, 1853, 1873, 1877. Corrected by A. E. Knös 1861, O. F. Myrborg 1874, C. V. Linder 1875, G. D. Björck 1878, C. J. Schlyter 1878. Independent translations.—By C. P. Brandt 1832-33, J. H. Thomander (New Testament) 1835, P. Fjellstedt 1849-55, H. M. Melin 1858-65, P. M. Emblad, A. P. Falck, and G. S. Lövenhjelms, 1865; P. Waldenstrom (New Testament) 1895, Swedish Baptists Translation 1896.

II. Danish.—Old Testament in part in the 14th Century. Christian Pedersen with the aid of several scholars translated the whole Bible in 1550. The committee of Revision appointed in

1815 issued the Bible in 1824 and this translation is still used in Denmark.

III. NORWEGIAN.—The Danish Bible was used in Norway up till 1814. A committee was appointed in 1871 and has recently issued a Revised Version.

IV. ICELANDIC. By Oddur Gottslakson, and his translation of the New Testament was printed in Copenhagen 1540, and the whole Bible at Holm 1584. Thorlak Skuleson revised the edition now used in 1644. C. A. B.

**Bible, Pictorial.** The first Latin Bible whose printed pages were illustrated with woodcuts, was published at Augsburg in 1477. The first German Bible with illustrations was printed at Cologne, the woodcuts of which reappeared in the Nuremberg edition of 1483. The Passion History and the Revelation were favorite subjects of artists like Albert Duerer and Lucas Kranach the elder. Some of the woodcuts of the Nuremberg Bible are found inserted in the text of the Revelation in Luther's version of the New Testament printed at Wittenberg in 1522. The presses at Strassburg and Augsburg produced illustrated editions of Luther's N. T. in 1525 and 1527. A new edition of the Passional appeared at Wittenberg in 1529, which not only contained the original ten woodcuts, but also 50 new woodcuts illustrating as many Biblical stories, selected by Luther, probably as a companion to the Catechism. The complete Bible, printed by Lufft at Wittenberg in 1534, contained numerous woodcuts, many of which were reproductions of Martin Schoen's famous etchings. Christopher Walther, Lufft's proof-reader, says, "Luther himself invented some of the designs." Melancthon also made several drawings of Bible scenes which were perfected by Kranach and produced in later editions. The Reformers greatly favored pictorial Bibles on account of their educational value. The finest of all the many illustrated Bibles of the 16th century was printed by Kraft at Wittenberg 1576-84. Pictorial Bible Histories appeared in manifold editions from 1537-1576 and met with a ready sale. One of the best-known Bible Histories was the illustrated edition of 1627 by Merian at Frankfurt; Goethe speaks of it in highest terms. Ernest the Pious, Duke of Weimar, had an illustrated Children's Bible published in 1636. The large "Nuremberg Bible," edited by Dillherr and published in 1656, was richly illustrated. The 18th century produced few pictorial Bibles, and the few possessed small beauty. Among these is found the Swedish "Figure Bible" published at Stockholm in 1793. A new era of Biblical art began with the Overbeck etchings of sacred subjects in 1841. A cheap pictorial Bible, containing 327 woodcuts after paintings of old German masters, was published at Berlin in 1853. The finest of all pictorial Bibles, adorned with 240 woodcuts after drawings by Julius Schnorr von Carolsfeld, issued in numerous editions since 1860, has given rise to a large number of praiseworthy imitations, notably by G. Koenig, G. Jaeger, Schoenherr, Haendler, Plockhorst, Fuehrer, etc. Too many pictorial Bibles found in Lutheran homes contain the ugly drawings of G. Doré. Schnorr's remain the standard, because answering best to

sound ideas and conceptions of Biblical art in the service of the Word of God. W. W.

**Bible Societies, Lutheran.**—Carl Hildebrand Baron von Canstein, a Brandenburg nobleman (b. 1667, d. 1719), founded the first of all Bible Societies. The "Canstein Bible Institution" was organized at Halle in 1712 and issued the same year 5,000 New Testaments. In 1719 the Institution passed into the hands of A. H. Francke. It still is a branch of the Francke Institutions at Halle. (Its output in 1877 was 40,000 Bibles.)—The Nuremberg Society, founded in 1804, was merged into the Basle Society in 1806.—The Berlin Society of 1806 had Bohemian, Polish, and Lithuanian Scriptures printed; in 1814 it changed into the Prussian Chief Bible Society, which with numerous branches in the provinces, distributed 300,000 Scriptures within 12 years. (Output in '97; 108,000 Bibles, 49,000 N. Tests.)—The Finnish Society was organized by Mr. Patterson of the B. & F. B. Soc. (founded in London, 1804), at Abo in 1812. The Wuertemberg Society, founded by Dr. Steinkopf, Lutheran chaplain of the Savoy church in London, received its royal charter in 1813, since which year it published 2,800,000 Scriptures. (Output '97: 110,000 Bibles, 104,000 N. Tests., 29,000 parts of S. Script.) It printed 12,000 Scriptures for the Blind (1860-97).—The Schleswig-Holstein Society was started in 1814; in the same year, in response to invitations from the B. & F. B. Soc., the Saxon Society was formed (output '97: 31,000 Bibles, 8,000 N. Tests.), also the Hanover Society and the Hamburg Society. The Danish Society was found by Bishop Muenters and Dr. Steinkopf in 1814. Mr. Henderson, of the B. & F. B. Soc., had a new edition of the Icelandic Bible printed at Copenhagen and took it to Iceland in 1815, where he organized the Icelandic Society. In the same year the Strassburg Society was formed which sent its colporteurs also into France. The Swedish Society was organized in 1815, chiefly by Dr. Brunmark, Swedish chaplain in London. The total output of S. Script. by German Bible Society in 1897 was 356,000 Bibles, 345,000 N. Tests., 92,000 Psalms, Gospels, etc. Several societies print the Revised Text since 1892; some print Scriptures in African and East Indian languages for the missionaries. The press work of all is excellent.—The St. Louis Bible Society was founded by members of the Missouri Synod in 1853. Among its publications is a "School Bible," containing, however, the Sacred text in full. W. W.

**Bible Society, of Norway.** was organized 1816, with headquarters at Christiania. Its aim is to distribute religious books of all kinds. Since its organization it has sold and distributed about 500,000 copies of the Scriptures. It has also provided for and published the recent revision of the translation of the Bible into Norwegian. E. G. L.

**Bibelstunden** (Bible-hours), devotional services at which a practical exposition of the Scriptures is the main feature. They occupy an intermediate position between the main preaching services and the prayer meetings. Usually longer passages of Scripture are treated

in continued sequence. The form of presentation is generally that of the homily, while in some cases the hearers have the privilege of asking questions. They are usually held on weekday evenings in a room in the church, sometimes also in the parsonage or in private houses. Harms used to conduct them while seated and smoking his pipe. In Wuertemberg especially they are often conducted by laymen, termed *Stundenhalter*. In Germany they are much employed in the service of city missions, young men's associations, etc. In America they have been in use from an early date, Wrangel having held them. G. C. F. H.

**Bickell, John Wm.**, b. Nov. 2, 1799 in Marburg, Prof. of jurisprudence at Marburg (1824), united with Vilmar in 1831 in vivifying church life. In 1839, when the state attempted to change the subscription of pastors to the Confessions, he strongly maintained the necessity of the subscription. ("Ueber die Verpflichtung der ev. Geistlichen auf die symbol. Schriften, mit Beziehung auf das kurlless. Kirchenrecht.") D. Jan. 23, 1848.

**Bidding Prayer.** So-called because the Deacon bids the people pray, and mentions the things to be prayed for, whereupon another minister reads a Collect and the Congregation answers *Amen*. Called also the Diaconic Prayer. The model is found in the *Apostolic Constitutions*. In the Greek Church the answer to every call of the deacon was, *Lord, have mercy upon us*, as in the Litany. The same form of prayer was found in the Mediæval Church and has been preserved in the Good Friday prayers of the Roman Church. In the Schwäbisch-Hall Order of 1526 the prayer is inserted in the Sunday Morning Service after the *Gloria in Excelsis* with these words: "Hereupon shall the common prayer be announced by the minister of the Word, namely for all Christendom and the whole Church, for all ministers of the Church, for our most gracious lord the emperor, for all magistrates especially those of this city, for the young at the beginning of their Christian life, for the sick, for prisoners, and for women with child, against famine and pestilence, for general peace, for the fruits of the earth, for all heretics, wanderers from the truth, Jews and heathen, and for our enemies; as Christ hath taught us to pray for every man, and Paul in 1 Tim. 2, and Peter, in 1 Peter 2, command. This was the most important of the usages of the early churches, as Tertullian writes." This seems to be suggested in place of the Collect for the day, but the mention of the *Jews* etc., shows that Brenz had in mind the Good Friday prayers, for it was the custom to pray for God's ancient people especially on the day of the Crucifixion. The prayer for the Jews (Collect 23) is found in the Gelasian Sacramentary. Höfling (*Urkundenbuch* 101, 241) gives the Bidding Prayer from the Frankfurt *Agendbüchlein* and Würtemberg K. O. 1565. In the *Kirchenbuch*, prayers iv. vii. and viii. are specimens of another form of Bidding Prayer common in the earlier Lutheran Church. To an exhortation to pray for all that the Christian congregation should wish for the congregation answers by summing up all its

petitions in the Lord's Prayer (See Veit Dietrich 1544, Pommern 1569, Niedersachsen 1585, in Höfling *op. cit.* 234 ff.) See *Loehe's Agende*.  
E. T. H.

**Bidembach, Balth.**, b. 1533 in Grünberg, Hessa, Dekan at Blaubeuern, court-preacher at Stuttgart (1562), successor of Brenz as provost, (1579), took part in the preparation of the Form. of Concord, was active at the Maulbronn convention (1576), d. 1578.

**Bienemann Caspar**, b. at Nuernberg 1540, d. 1591 as General Superintendent in Altenberg; known also by the Greek name Melissander, which he assumed when he was sent to Greece, as interpreter, with an embassy of Emperor Maximilian II., author of the hymn "Herr wie Du wilt, so schick's mit mir," "Lord, as Thou wilt, deal Thou with me," translated by E. Cronenwett, *Ohio Lutheran Hymnal* 1880.  
A. S.

**Biewend, Adolph F. Th.**, b. May 6, 1816, at Rothehuette in Hanover, studied theology at Goettingen, 1835 to 1838, came to America in 1843 with Wyneken, was pastor at Washington, D. C. (1843 to 1847), and teacher of languages and natural sciences in Columbia College of that city (1847 to 1849), Professor in the Seminary at Fort Wayne (1849 to 1850), and in Concordia College and Seminary at St. Louis (1850 to 1858). He was a man of great breadth and depth of learning and a talented educator. He d. April 10, 1858.  
A. L. G.

**Billicanus**, named thus from his birthplace, Billigheim, Palatinate, really Theobald Gernolt, b. toward the close of the fifteenth century, was a fellow-student of Melancthon, taught dialectics at Heidelberg, rejoiced in Luther's attack on scholasticism (1518). As pastor of Weyl, Austria, he began to reject Mariolatry, purgatory, invocation of saints; compelled to leave, the council of Nördlingen called him as preacher for ten years (1522). Opposing the Romanists he was counted a Lutheran, but soon befriended Carlstadt, and again turned from him; then advocated Luther's doctrine of the Lord's Supper, but again turned to Ecelampadius and Zwingli. Soon shunned for his duplicity by Lutheran and Reformed he sought the doctorate at Heidelberg, and then at Wittenberg; denied evang. truth and asked Campeggi's favor. Compelled to leave Nördlingen (1535), he finally taught jurisprudence, and d. as Prof. at Marburg (1544).

**Birkedal, Scholler P. W.**, born in Møen, Denmark, December 7th, 1809, graduated from the University of Copenhagen (1834). After serving as a catechist in Ringkjöbing, he was ordained in 1837, was pastor successively at Omme and Ryslinge. He adopted and vigorously propagated the peculiar views of Bishop Grundtvig. During the Danish-Prussian war he used all his eloquence in the defence of his country and was excessively active in political matters and was suspended from office by King Christian IX. in 1865, but granted a pension. He was excluded from the churches, but held service in a barn. He organized a free congregation and built a fine church in Ryslinge. The consecration of the edifice was attended by

30 pastors and an audience of 2,000 people. The bishop warned the pastor to not have anything to do with the Free Church, but in 1868, the "congregation election law" was passed and Pastor Birkedal and his congregation were received under the care of the bishop and into full connection with the established church. The law provides that when twenty families unite for the purpose they may organize as a congregation and call a pastor, provided that he is a graduate of the University of Copenhagen and that they give satisfactory evidence that they are able to support him. When they build a church or chapel the bishop will recognize and consecrate it. Denmark is the only country in Europe in which this arrangement exists.

Under peculiar circumstances Pastor Birkedal with the assistance of other ministers ordained a candidate named C. Appel. They maintained, that, whilst ordinarily the bishop should ordain, it is lawful for any minister to perform that act. Pastor Birkedal was fined 200 and each assisting minister 100 crowns. D. in 1892.  
E. B.

**Birken v. Sigismund** (Birkener, Betulius), b. 1626 in Wildenstein, near Eger, Bohemia, one of the most prominent hymnwriters of the Nuremberg circle, in the seventeenth century, d. July (June?) 12th, 1681, in Nuremberg. His best hymn "Jesu Deine Passion" was translated by A. T. Russell (1851), "Jesu be Thy suffering love," and by W. Reid (1865) "Jesus on Thy dying love."  
A. S.

**Bishops** are not unknown in the Luth. Church. Some entered as bishops from the Roman Church, others were ordained as evangelical bishops. The first was George of Polentz, Bishop of Samland, Prussia, who accepted evang. faith (1523), and was followed (1524) by the newly elected Bishop of Pomesania, Erhard von Queis. Their bishoprics continued as purely spiritual sees and were confirmed by a law of 1542, for they resigned temporal power (1525). Able men occupied their sees, noted among whom is Joachim Mörlin, until, with the death of Bishop Wigand of Pomesania, who had also administered Samland, the bishops ceased. Consistorial government, long favored by the Prussian dukes, was introduced. But in Sweden the bishops still continue in twelve sees and the archbishopric at Upsala. They began with the reformer Lars Petri, who was ordained Archbishop of Upsala (1531) by the Romish Bishop Petrus Magni of Westeraas, having been elected by the evang. pastors. Denmark received its first evang. bishops through the ordination of Bugenhagen, Sept. 2, 1537. The primate was the Bishop of Seeland, Peter Palladius. But his co-bishops were originally called superintendents, and only later the title bishop was again introduced. From Bishop N. Ed. Balle, b. 1754—(see article), the Episcopal Church of America sought episcopal ordination. In Norway Geble Peddersen, Bishop of Bergen, who became a Lutheran, introduced Bugenhagen's Church-order, and was sustained by Archbishop Turban Olafson of Drontheim. Through them bishops continued in Norway. In Iceland, when the Bugenhagen order was forced on the people by

the Danes and opposed by the Roman bishops, one of the last Cath. bishops, Ogmundr, nevertheless ordained as his successor Gizur Einarsson, a Lutheran and loyal to the Danes. Among his successors the second bishop of Halor, Guttrbrandr Thorlákson, was a man of great power. In the middle of the eighteenth century the two bishoprics of Skalholt and Halor were united in that of Reykjavík. 1531 was the year of the introduction of the Bugenhagen order in Pomerania by the dukes Barnim and Philip; but as the Bishop of Camin, Erasmus of Manteufel, adhered to the Romish faith, his bishopric was not filled though considered vacant. Its functions were administered by a superintendent. In Brandenburg, Matthias of Jagow, its bishop, accepted the Luth. doctrine (1539), and had an episcopal church order promulgated 1540, but the Cath. bishops of Havelberg and Lebus did not follow him. In their dioceses the evang. party instituted a General Superintendent and a consistory (1543). Later the consistory was put under the bishop, but in the order of visitation and of the consistory (1573) the "bishop" had become "Superintendent" or "President." In Naumburg-Zeitz the Catholic chapters had elected Julius von Pflug, a Romanist, whom the Saxon Elector would not accept. Thereupon he nominated as evang. bishop Nic. von Amsdorf, though the Wittenberg theologians had recommended George of Anhalt. Amsdorf was installed by Luther, Jan. 20, 1542. In Merseburg, August of Saxony, when elected as prince-bishop (1544), appointed George of Anhalt as administrator in spiritual matters. George of Anhalt was thus virtually bishop; and as no bishops were found to induct him into his office, Luther, accompanied by Melancthon, installed him Aug. 2, 1545. In Mecklenburg-Schwerin, Magnus, second son of the duke of Mecklenburg, was the first evang. bishop. But the most promising conversion was that of Hermann of Wied, Archbishop of Cologne, who gradually growing into evang. truth, attempted with the help of Melancthon and Bucer to introduce the Reformation (1542-1547). But he was forced out of office in the complications of the Smalcald War and his Romish opponents gained the day. It is probable that, had he succeeded, Sebastian of Heusenstamm, Archbishop of Mayence, would have followed. But this event, which might have given Luth. Germany episcopacy never happened. The attempt of the Prussian king (1701) at introducing bishops into the Union Church by the ordination of Ursinus and von Sanden, the latter a Luth., through the Moravian bishop Jablonski, who with Leibniz advocated the episcopate, fortunately failed, for this episcopate was founded on Moravian enthusiasm and hankered after Anglican flesh-pots.

The existence of bishops when the Reformation began naturally caused the Reformers in their conservative spirit to favor the retention of the episcopate and even the Papacy (Luther, Erl. ed. Lat. 34, p. 300 ff.; Corp. Ref. II., 318) as human institutions, if only the gospel were allowed. But the fact that the bishops were originally and essentially only pastors was constantly emphasized. "Christian bishops are honorable and married, aged men, learned in the

word of truth, many in one city" (Luther, Walch ed., 28, 57). St. Paul calls bishops all who administer the Word and the Sacraments (Erl. ed. 28, 181). "The bishop is not superior to the presbyter by divine right" (Erl. ed. Lat. 34, p. 384). "Only according to human order is one above the other in the outward church. As they bring one message none can be above the other by office. All bishops according to divine order are alike and sit in the place of the apostles" (Erl. ed. 27, p. 107). It is evident that this teaching assailed the centre of the whole episcopal Romish constitution culminating in the Pope, and would not be accepted, seeing also that the holiness of life, demanded so strenuously by the Reformers, was not frequent among the bishops. Therefore says Luther: "There are no people more opposed to God than these gods and bishopsmasks. They are not only without divine institution but have raised themselves against God and set themselves up to rule" (Walch ed. 28, p. 53). "I do too much that I call them bishops, which is an old, sacred, venerable name. I should call them wolves and soul-murderers," (Walch, 28, 167, 170). "All that hold to the rule of the bishops and are subject to them are the devil's own servants and contend against God's order and law" (Walch, 28, 178). (For many similar thoughts see Erl. ed. index vol. 67, p. 74 ff.) But while the Roman episcopate was thus fiercely attacked, Luther nevertheless favored the bishops, for human order's sake, was willing to grant them proper jurisdiction (Altenburg ed. V. p. 216), and wished that they would accept the conditions of the gospel (De Wette, Letters, IV, 163). It is in this irenic spirit that the confessions (Augs. Conf. Art. XXV. III. Apol. chap. xiv.) while opposing the divine right of bishops and maintaining that scripturally all pastors are bishops, would yet have "lawful obedience" rendered the bishops if only "unlawful burdens be remitted." The Smalcald Articles are more determined but never oppose episcopacy absolutely (Art. IV. Append. Part II.), but only its Roman form. Melancthon in subscribing to them would grant the Pope human jurisdiction "if he would allow the gospel." In the final framing of the Augs. Conf. he was accused of giving back jurisdiction to the bishops (C. R. II. 38), and re-establishing their power (C. R. II. 334), but Luther reassured him, (De Wette, IV. 163). Melancthon feared that with the loss of the spiritual jurisdiction of the bishops a more intolerable tyranny would arise (C. R. II. 334). In writing to the French (*Ad Gallos*, C. R. II. 744) (1534) he names bishops under the title of eccles. power, and says "if there were none they ought to be created," (C. R. II. 766). Melancthon's fears and desires were justified. The calling in of the princes as "Notbischöfe" (bishops of need), who for love's sake as chief members (*præcipua membra*) of the church, should order matters, led on to the episcopate of the prince (*Summus episcopus*), which obtains to-day not only in Germany, but also in Sweden and Denmark, overbalancing the position and power of the bishops. The chief episcopate of the prince furthered the consistory, and brought

in the lawyers, whose interference Luther deplored so much, as a new commingling of State and Church (De Wette, III. 530; IV. 105; V. 8, 596; see also Erl. ed. 62, p. 219, 231, 243, etc.). Yet this condition was mediated not only by Melancthon who first advocated the doctrine of "præcipuum membrum" (chief member) but also by Luther, who introduced the "Notbischöfe" (De Wette V. 173; Erl. ed. 26, 122) and called on the Elector (Erl. ed. 53, 387) to order a visitation. In the "Unterricht der Visitatorn" (1528) (Erl. ed. 23, 3 ff.) Luther holds that none of the theologians dare undertake a visitation as they had no call. The prince, however, had this call (C. R. XXVI, 44). Luther also asks for the ordination of bishops at Naumburg (Erl. ed. 26: 15 ff.) and Merseburg. But with him and Melancthon this right was not conceived as leading to the "Sunneepiskopat," but simply as coming from the right of the spiritual priesthood, exercised by the prince in necessity as the chief member of the church. Luther knows of another way when urging the Bohemians in their congregations to elect pastors, and hoping that perhaps they may then rise to the episcopate, and finally choose an archbishop. (Erl. Ed. Lat. 37: 493 ff.) Bishops were had in view in the "Bedenken" of the Wittenberg theologians of Aug. 15, 1530 (C. R. II, 280), in which the rights of the bishops are ordination, visitation, superintendence of pastors, spiritual jurisdiction in matters of matrimony and the ban. In another *Bedenken* of the same theologians of 1540, "about making peace with the bishops" (C. R. III. 943), the dignity of the Cath. bishops is allowed as far as possible, ordination, visitation and jurisdiction in matrimonial questions, if they will accept the true doctrine. But bishops were not considered absolutely necessary, for Melancthon in his "de abusibus eccl. emendandis" (1541) (C. R. IV. 544) where bishops are instructed about examination and ordination, says also, or "those who hold the government of the church in their place." And the instruction for the erection of the episcopate at Naumburg (C. R. IV. 683), which adds to the rights of the bishops named in the former treatise, the calling of synods; the ordination-diploma of George of Anhalt (Aug. 3, 1545), the Prussian order of 1525, the Brandenburg of 1540, the Schleswig-Holstein (1542), nowhere regard the episcopate as the exclusive form of church government, and never reserve confirmation for it. Most favorably it is presented in the "Wittenberg Reformation" (1545) (C. R. V. 595), which is irenic toward the Roman episcopate, and names as necessary duties of a true bishop, to rightly guard the ministry and to observe proper Christian ceremonies, to examine and ordain candidates, to hold visitation, exercise church government, call synods, and supervise universities and schools. Nevertheless when church courts are spoken of consistories are mentioned, and the directions close thus: "When our Lord Jesus Christ says: tell it to the Church, and with these words commands that the Church should be the highest judge, it follows, that not only one class, namely bishops, but also other God-fearing learned men from all classes are to be

set as judges and to have decisive votes, as it was yet in the council of Ephesus, where priests and deacons had decisive votes (voces decisivas)." Thus the episcopate is *one* form of government according to Luth. polity, but *not* the form. Its necessary features, supervision, visitation, ordination, have been perpetuated in the superintendents, who were contemplated in the Saxon visitation articles (1528), and called "Superintendenten." Their rights are constitutionally assigned to presidents of conferences and synods in America. What is essential in episcopal functions is perhaps best preserved by separate existence, which must be well guarded constitutionally against Anglicanism and Romanism, i. e. wrong opinions of government, succession (see SUCCESSION), and historic value and position. It must agree with the Luth. doctrine of the ministry and not injure the spiritual priesthood of believers. (SEE CHURCH POLITY).

LIT. Richter, *Kirchenrecht*, p. 151 ff; Richter, *Gesch. der Evang. Kirchenverfassung*, p. 67 ff; 98 ff, 105, 132, etc., Stald, *Kirchenverfassung*, p. 191, 206, 209, 212, etc.; Plitt, *Einl. in die Augustana*, II. p. 477 ff; Solm, *Kirchenrecht*, p. 460 ff.; F. Haupt, *Der Episcopat der deutschen Reformation*. H. Jacoby, *Das bischöfl. Amt u. die Evang. Kirche*. J. H.

**Bittle, David Frederick, D.D.**, b. Frederick Co., Md., Jan., 1811; d. Salem, Va., Sept. 25, 1876. Graduated by Penna. College (1835), and by the Theol. Seminary, Gettysburg, Pa., (1837). Pastor in Augusta Co., Va., and at Middleton, Md. Became first President of Roanoke College, Va., 1854, occupying that position to the time of his death. D. M. G.

**Bittle, Daniel Howard, D.D.**, b. Frederick Co., Md., June 6, 1819; d. Savannah, Ga., Jan. 14, 1874. Graduated by Penna. College. (1843.) Pastor at Smithsburg, Md., Selingsgrove, Pa., Shepherdstown, W. Va., and Savannah, Ga. In 1858 became the first President of North Carolina College, holding the office for three years. D. M. G.

**Bjarnarson, Thorhallur**, b. 1855, in the north of Iceland, studied theology in Copenhagen, and graduated with honors in 1885. In 1885 he became professor in the theological seminary at Reykjavik, and in 1894, president and *lector theologiæ* of that institution. He teaches Exegesis of the Old and New Testaments, Church History, Pastoral Theology, and Catechetics.—From 1891 to 1897 he published *Kirkjubladid*, a monthly, which was during that time the only organ of the Church in Iceland. F. J. B.

**Bjork, Eric Tobias.** Swedish pastor, in America (1697-1714), devoting most attention to Fort Christina (Wilmington, De.). Afterwards pastor at Fahlun, Sweden.

**Bjork, Tobias Eric**, son of preceding, a native of America, author of *Dissertatio Gradualis de Plantatione Ecc. Succ. in America*, Upsala (1731).

**Böckh, Christian Frederick von**, b. April 1, 1795, Pelsingen, Bavaria, pastor at Nuremberg, (1824), was called by Ludwig I. to Munich (1830), became Oberkonsistorialrat (1849). He was widely known as preacher, pastor, and

teacher and eminent in his liturgic researches, in which he republished the old orders of the Reformation. "Der Agendenkern für die ev.-Luth. Kirche in Bayern" (1856); *Evang. Luth. Agende* (1870). D. Sept. 27, 1875.

**Boehme, A. W.**, pastor of the German Court Chapel of St. James, London, b. about 1673, studied at Halle, where he was an instructor, removed to England in 1701, appointed pastor of St. James in 1705; translated into English Arndt's True Christianity and Paradise Garden, and the Halle Mission Reports; author of History of the Reformation in England, and Admonition to the Scattered Palatines in Pennsylvania, New York, Carolina, and other Provinces. It was through his intercession that Queen Anne made generous provision for the Palatine emigrants to England in 1708 and the settlement of 3,000 in New York. When Pastor Kocherthal wrote a pamphlet encouraging emigration of the Germans to South Carolina, Boehme replied to his depreciation of Pennsylvania, and discouraged emigration in general. D. 1722.

**Boeschenstein, Johann**, b. 1472, in Esslingen, Wuerttemberg, tutor of Greek and Hebrew in Wittenberg (1518), died at Angsburg (1539), author of the Passion hymn "Da Jesus an dem Kreuze stund" which passed into many hymn books, though with considerable changes. An English translation "When Jesus on the cross was found" in the Moravian hymn book of 1746. A. S.

**Bogatzky, Karl Heinrich von**, a typical Halle pietist, b. at Jankowe, Silesia, September 7, 1690. Though destined for a soldier by his father, the training of a pious mother gave another direction to his life. His early years were spent as a page at the ducal court at Weissenfels. Began the study of law at Jena (1713), and theology (1715), at Halle, whither he was attracted by A. H. Francke. Soon devoted himself entirely to theology, until forced to give up his studies in 1718 because of ill-health. His delicate constitution prevented him from entering the active ministry, and he spent his life in writing books of devotion and hymns, and in private pastoral work. D. at Halle, June 15, 1774. Principal work: *Guedenes Schutzkaestlein der Kinder Gottes*, Breslau (1718); 53 ed. Halle (1876). Translated into English it has seen many editions; York (1821); Am. Tract. Soc. "Golden Treasury of the Children of God." Hymns: 3d ed., containing 411 hymns (1771). Best known is the classic missionary hymn: "Wach auf, du Geist der ersten Zeugen;" "Awake, Thou Spirit who didst fire." H. W. H.

**Bohemia, Lutheran Church.** Konrad von Waldhausen (†1369), John Milicz (†1374), and Matthias von Janow (†1394) started a movement at Prague which, influenced by Wiclif of England and carried on by John Huss and Jerome of Prague, spread over Bohemia and led to the terrible Hussite war. After it, in 1467, a sober, pious band of Hussites founded the "Congregation of the Bohemian Brethren" (*Unitas fratrum*). Luther, for a time, thought well of them, but although their leaders sometimes favored the Wittenberg Reformation, the spirit

of the "Brethren," more Calvinistic from the beginning led them more and more into open opposition to the Lutheran Church. The Protestants in Bohemia, at the beginning of the seventeenth century, although comprising four-fifths of the whole population, were weakened by their dissensions; there were the "Brethren," Calvinists and Lutherans. National and political interests influenced their relations to each other and to the Utraquist and Romish minority. The political power was in the hands of the nobility; one of the most influential leaders, Wenczel of Budova, belonged to the "Brethren." Romish intolerance stirred up the spirit of independence and rebellion. Budova and his associates forced the emperor Rudolf II., to grant the Protestants freedom of worship, an ecclesiastical high court and an Academy at Prague (1609) (the so-called "Majestäts-Brief"), but Matthias, his successor, tried to curtail the privileges granted in that document. When the church at Braunau was closed and the church at Klostergrab was torn down, the Protestant nobles were exasperated. Getting no redress, Count Lobkovitz and Count Thurn threw the hated councillors Martinitz and Slavata out of the window of the imperial castle at Prague. A provisional government was appointed and the terrible Thirty Years' War inaugurated. By the election of Frederick V., Elector of the Palatinate, as King of Bohemia—which proves the Calvinists and the "Brethren" to have been more powerful than the Lutherans—the Protestants lost the sympathy of the Lutheran Elector of Saxony. The new king by his iconoclastic measures against the statues and ornaments in the Cathedral and by the introduction of a puritanical form of worship offended many of his subjects. He was crowned on Nov. 4th, 1619, and had to flee for his life on Nov. 8th, 1620, when the battle on the "White Hill" near Prague was lost ("Winter-King"). The emperor Ferdinand II. destroyed the "Majestäts-Brief" with his own hands; the Jesuits returned Dec. 20th, 1620; a general persecution began. On June 21st, 1621, twenty-seven of the highest nobles were beheaded at Prague, amongst them the white-haired Budova and Count Schlick, 90 years old; the Calvinistic preachers were banished, soon afterwards the Lutheran ministers also; in 1622, the Protestant laymen, Jesuits and soldiers (the Lichtenstein dragoons, "soulsavers") vied with each other in forcing the people back into the Roman Church; in one year (1624) the Jesuits "converted" 16,000 souls. In 1628 over 36,000 families emigrated. With the other Protestant churches the Lutheran Church was destroyed, only a few scattered remnants secretly holding Lutheran worship. When Emperor Joseph II., by his famous Edict of Toleration, d. Oct. 13th 1781, granted freedom of worship to all his States, the Evangelical Church of the Augsburg Confession (i. e. Lutheran) was built up again from those remnants, together with congregations of a more recent date. But although by decree of April 8th, 1861, granted equal rights with Roman Catholics and the administration of its own affairs, it has to struggle on under the burden of poverty and many vexations by civil and clerical authorities.

It numbers now only 55,500 souls. There are two superintendents, one at *Ash*, who has in his district three German-speaking congregations, altogether 32,000 souls, and one *Bohemian* superintendent, whose district comprises 31 congregations (14 of these, numbering over 10,000 souls, use the Czech language), 9 outlying places, 8 preaching stations. The Reformed Church numbers 70,000 souls, all using the Czech language. Separated from this Church in all matters of doctrine the Lutheran Church is governed by one common High Ecclesiastical Court at Vienna (since 1868). The General Synod meets every six years and passes laws for the Church, subject to approval by the emperor. The congregations elect their ministers, subject to approval by the High Ecclesiastical Court. The Evangelical Theological School at Vienna (established 1809) was changed into a Theological Faculty having six professorships (Oct. 3d, 1850), but is not yet incorporated into the University. E. F. M.

**Bohemian Brethren.** The heirs and conservators of the evangelical movement in Bohemia, started by John Huss in the fifteenth century, are of special interest to the student of Lutheran Hymnology. Before the beginning of the German Reformation they had introduced the use of their native tongue (Bohemian) into the service of the Church, and issued several Bohemian hymn books, containing mostly translations of ancient Latin hymns. In 1531, 1544, and 1566, they also published German hymn books. Their principal hymn writers were Michael Weisse, John Horn, Peter Herbert, John Geletzky (Jeletzky), Michael Thumm, and John Korytauský. Between 1531 and 1544, the influences of Lutheran teaching made themselves felt among the Bohemian Brethren, and John Horn was the chief representative of this leaning towards Lutheranism. In the hymn book of 1544, he modified a number of hymns so as to be more distinctly in accord with the Lutheran doctrine on the Lord's Supper. The last hymn book that appeared under Luther's supervision in 1545, contained fourteen hymns of the Bohemian Brethren. The tunes of those Bohemian songs, mostly taken from popular airs, have a peculiar beauty and charm and deserve to be known and used in our churches. The German Sunday School Book of the General Council contains a number of them. (See also Joh. Zahn, "Die Geistlichen Lieder der Brueder in Boehmen," etc., 1875). A. S.

**Bolzins, John Martin**, b. in Germany, Dec. 15, 1703; d. at Ebenezer, Ga., Nov. 19, 1765. Upon his ordination, in Nov., 1733, he was made *pastor primarius* of a colony of persecuted Salzburgers about to seek refuge in America. Sailing with his charge from England, Dec. 28, 1733, he reached Savannah, Ga., March 11, 1734; and soon thereafter, under the advice of Oglethorpe, settled 25 miles above that place. B. faithfully directed the temporal and spiritual affairs of the Colony for 32 years. D. M. G.

**Bonn, Hermann** (Bonnus, Gude), b. about 1504, near Osnabrueck, studied under Luther and Melancthon in Wittenberg, a special friend of Bugenhagen, rector and superintendent in Luebeck from 1530. In 1543 he was called to

Osnabrueck where he d., (1548). He may be called the father of Low German Church Song. A translation of his hymn "O wir armen Sueder" ("Twas our great transgression") appeared in the Boston *Examiner*, 1860. A. S.

**Bora, Catherine von**, wife of Martin Luther, b. at Klein-Laussig near Bitterfeld in Meissen January 29th, 1499. In her tenth year she became an inmate of the Cistercian cloister at Nimpseh, assuming the vows of a nun in 1515. With a number of companions, she escaped in April, 1523, and went to Wittenberg, where Luther became responsible for their support. Married June 13th, 1525. Her fidelity as a wife and ability as an administrator are attested by Luther's correspondence. Suffered many hardships in her widowhood, particularly when the calamities of war rendered her an exile. D. in Torgau, Dec. 20th, 1552.

**Bornholmers**, were zealous Pietists who formed *The Lutheran Missionary Society for the Promotion of the Gospel*. The movement began in Sweden under Magister C. O. Rosenius, (b. 1816) and it gained a strong foothold in Bornholm, Denmark, whence the name. He and his associates aroused much religious enthusiasm and departed from the established order of the Church, but still adhered to its doctrines. From 1842 until his death, in 1868, he published the *Pietist*, and was accompanied in his evangelistic efforts by a singer named O. Ahnfeldt. After Rosenius' death Lector T. Waldenstrom became the leader of the party and unfortunately abandoned the scriptural doctrines of grace and the atonement, and co-operated with a certain Montgomery, a Congregationalist. The Rev. T. C. Trandberg, pastor in Bornholm, withdrew from the State Church and organized a *Lutheran Free Church*. He claimed that he took that step because the congregations had so little to do with the choice of pastors and because the unconverted were admitted to the Holy Communion. He gathered a large congregation and built chapels, but in 1864 a split occurred in the party. Pastor Gruennet organized a similar church in Copenhagen and Trandberg established a seminary for the training of young men for missionary work. And a blacksmith named Christian Möller, in Rönne, Bornholm, became a leader in the party, and his followers were sometimes called *Möllerites*; but the party was soon divided under the three leaders—Trandberg, Gruennet, and Möller. In 1872 Trandberg's Church became what in Denmark was called a *Valgmeighed*, a congregation which elects its own pastor; but such pastor must be a graduate of the University and subject to the Bishop of the diocese. In 1882 he came to America and in 1885 accepted a Professorship in the Congregationalist Seminary in Chicago, when he became the hired proselyter among the Danes and Norwegians. He died in Minneapolis in 1896. Möller and his associates resumed their connection with the State Church in so far that in it they received the Sacraments, the rite of confirmation and marriage, but did not attend the services, claiming that the ministers did not preach the gospel fully. They had their own chapels in which they had lay preachers only. E. B.



**Bornmeister Simon**, b. 1652 in Nuernberg, d. 1688 as rector of St. Sebald's school; author of several hymns which were received into some of the Nuernberg hymn books, Freylinghausen, Marperger and others. A. S.

**Bornscherer Johannes**, b. 1625, d. 1677, author of the Baptismal hymn "Gott Vater, hoere unsre Bitt," "O God, the Father, hear our prayer," translated by A. T. Russell, 1851. A. S.

**Bouck Wm. C.**, b. Jan 7th, 1786, at Fulton, Schoharie Co., N. Y., was elected four times to the Assembly of N. Y., became senator, completed the most difficult portion of the Erie Canal across the ridge at Lockport, and built five other canals; was in 1842 elected Governor of his native state and subsequently appointed assistant treas. of the U. S., at N. Y.; was active in the councils of the Lutheran Church, representing the Schoharie charge at meetings of the N. Y. Ministerium. J. N.

**Bowing at the name of Jesus.** This old Christian custom of reverence, symbolizing Phil. 2: 10, is retained in some parts of the Lutheran Church, but has become a simple nodding of the head. Generally it has been lost.

**Brandenburg, Reformation in.** George the Pious, Margrave of Brandenburg-Ansbach, b. 1484, was one of the most intelligent and zealous confessors in the sixteenth century. His influence was felt in the protection of Evangelical Christians in Bohemia, where he was guardian of the young king, in the reformation and secularization of Prussia, and in the exemplary reformation of his own territories, to which he succeeded in 1527. The outcome was the celebrated *Brandenburg-Nuremberg* Order of 1533. He sent his preacher Stratner to his cousin the Elector of Brandenburg, Joachim II., when he had resolved upon the acceptance of the Reformation. In 1539 the Bishop of B., Matthias von Jagow, conducted the first evangelical communion in Berlin. The next year the *Mark Brandenburg* Order was issued. It represents the peculiar position of Joachim, and may have been influenced by Witzel as well as Stratner. It adopts the doctrinal articles of B. N. 1533, but retains all of the Roman ceremonies that can be made consistent with the Gospel. Against objections, Luther refused to disapprove it; and Charles V. and king Ferdinand allowed it. Joachim aimed to have a church which should be "neither Romish nor Wittenbergish." From this time he busied himself to bring about a combination between the two sides, avoiding an alliance with the evangelical states and maintaining an understanding with Austria. His states indignantly refused the Augsburg Interim, which he proposed to them, and his preacher, Agricola, had helped to prepare. Towards the end of the century the extreme of strict Lutheranism began to weaken, and in the early XVII. century the court of B., under John Sigismund, became Calvinistic, opening the way for subsequent attempts to secure a Union of the Confessions. See *Ranke, Deutsche Geschichte in d. Zeit der Ref.*; Herzog-Plitt P. R. E. 2; Loehle; *Ref. in Franken.* E. T. H.

**Brandt, Christian Philip Heinrich**, b. 1790, preacher at Roth, Bavaria, member of royal Bavarian consistory, deacon of Winsbach, Bavaria. D. in 1857. From 1825-1837 B. was editor of the *Homiletisch-Liturgisches Korrespondenzblatt*. An earnest champion of the pure faith, he was one of the first to combat Rationalism. When Dinter produced his rationalistic *Schullehrer-Bibel* (1826-1830), Brandt followed with his orthodox *Schullehrer-Bibel* (1829-1831), which was received with high favor by orthodox churchmen. Also author of a number of religious books, and an indefatigable laborer in the unfolding field of home missions to which Wichern had awakened the Church. His son Christian Carl August Brandt, of Johnstown, Pa., published *Homiletisches Hilfsbuch*, in 7 vols. (1855-1858). H. W. H.

**Brazil, Luth. Church in.** See AMERICA, SOUTH.

**Braeuninger, Moritz**, b. 1836, murdered by the Indians July 23, 1860, educated at Neuen-dettelsau and Wartburg Seminary, Iowa; accompanied Missionary Schmidt of the Iowa Synod (1858) to the Upsarokas near Ft. Sarpi, Montana, established a station among the Cheyennes at the Powder River (1859). Being able to converse in the Indian language the prospects were promising, when he suddenly disappeared, being murdered by a band of hostile Ogala Indians. His mutilated body was never recovered. (See Geo. Fritschel, *Die Indianermission in Michigan and Nebraska*.) G. J. F.

**Brauer, E. A.**, b. April 19, 1819, at Nordheim in Hanover, studied theology at Goettingen (1839 to 1842), and at Berlin (1842, 1844 and 1845), was prompted by Wyneken and Loehle to go to America, and came over with Sievers and Pinkepank in 1847, was pastor at Addison, Ill. (1847 to 1857), at Pittsburg, Pa. (1857 to 1863), Professor of theology in Concordia Seminary at St. Louis (1863 to 1872), pastor at St. Louis (1872 to 1878), and at Crete, Ill., 1878 to his death, Sept. 29, 1896. He was an eloquent preacher and a stalwart theologian. A. L. G.

**Braun, Anton Theodor**, a native of Trier (Treves), and for many years Roman Catholic Missionary among the Indians in Canada, exercising the office of father superior over five other missionaries, became convinced of the truth of the gospel and preached to Lutheran churches in the counties of Frontenac and Dundas, Ont. Jan. 3, 1790, he was formally received into the Lutheran church by Dr. Kurze in Christ Church, N. Y. In the presence of the congregation B. renounced the errors of Rome and subscribed to the doctrines of the Ev. Luth. Church. From May, 1790, until March, 1793, he ministered to the churches of the Schoharie parish; 1793-1797 he was pastor of the Ebenezer Church at Albany, whilst from 1798 we again find him at Schoharie, and from 1800 until the close of his life, March, 1814, he served the churches at Troytown, Guilderland and New Brunswick north and northeast of Albany. From 1793-1797 B. was sec'y. of the N. Y. Min. He was one of the few conservative men who were opposed to the rationalistic views of Dr. Quitmann and others. J. N.

**Braune, Karl**, b. 1810 in Leipzig, pastor at Zwethau near Torgau (1840-52), Gen. Supt. at Altenburg, noted for his awakening of missionary interest. His book *Unsere Zeit u. die innere Mission* (1850), is one of the pioneer works of inner mission. B. died 1879.

**Brastberger, Immanuel Gottlob**, Superintendent in Nuertingen, Wuerttemberg, d. 1764. Author of a Postill of Sermons, *Evangelische Zeugnisse der Wahrheit, zur Aufmunterung im wahren Christenthum (Evangelical Testimonies, for encouragement of true Christianity)* which to the present day is in great favor with the devout Christians of Southern Germany, especially in Wuerttemberg. These sermons are distinguished by their practical, ethical character, their warm pastoral tone, and their deep insight into the human heart. A. S.

**Breckling, Frederick**, b. 1629 in Flensburg, studied from his 17th year at Rostock under pietistic Lütkenmann, at syncretistic Königsberg, at Helmstedt under his relative Geo. Calixt, at orthodox Wittenberg, under Calov and Quenstedt, at Leipzig, Jena, Giessen, was influenced by his Weigelian father, by Tauler and theosophy, preached in the Luth. Ch. at Amsterdam, wrote "Speculum seu Lapis Lydius," a wild attack against the evils of the Church in Silesia; became Luth. pastor at Zwil, advocated religious freedom. He was a mystic, friend of Gichtel, G. Arnold, but also befriended by Spener; strong in uncovering the Church's deadness, but too erratic for positive work. D. March 16, 1711.

**Breithaupt, Joachim Justus**, b. 1658, d. 1732, one of the leading Pietists in Germany, Professor in Halle 1691, author of the hymn "Jesus Christus, Gottes Lamm," "Jesus Christ, the Lamb of God, or Christ, th' eternal Lamb of God." A. S.

**Breslau Lutherans**. See LUTHERANS, INDEPENDENT.

**Brenz, John**, the Swabian Reformer, was b. at Weil in Wuerttemberg, July 24, 1499. His parents, Martin and Catherine, b. Hennich, were respected and well-to-do people. As a child he was quick and eager to learn, often rising at midnight to resume his work. From the school at Weil he was sent to the Latin schools at Heidelberg and Vaihingen and thence to the University of Heidelberg, noted in all Germany as a seat of liberal studies. Melancthon, Bucer, and Schnepf were among his fellow-students. Likewise Écolampadius who was his preceptor in Greek, while he studied Hebrew under the direction of a Jewish physician from Spain, at that time a resident of Heidelberg. Aristotle was his favorite study. In 1517 he became a master of arts and began the study of theology under Scheibenbrand, Niger, and Stier. In his old days he was troubled with sleeplessness—the result of incessant study in early life.

The event of Brenz's stay at Heidelberg was the disputation by Augustinian monks at their General Chapter in April, 1518. Luther took part in the debate and Brenz, a youth of 19, was an earnest and attentive listener. Luther's defence of the theses which he presented and himself styled "Paradoxes" found a lodgment in the hearts of Brenz, Bucer, and Schnepf. Al-

though but 20 years old, Brenz became the rector of a "contubernium" or "bursa," where a number of students resided and studied under his direction.—Here he began to lecture on the Gospel according to St. Matthew; ordained to the priesthood after his appointment as canon of the Church of the Holy Ghost at Heidelberg, he continued the work of lecturing, this time on the Epistle to the Hebrews. This activity was interrupted by the Diet of Worms (1521), when Brenz together with Billicanus was counted an adherent of Luther and left Heidelberg to find a new field at Schwäbisch-Hall, as pastor of the Church of St. Michael. The only fault his people found with him was his youth. Opposed by the enemies of the truth he proclaimed the gospel without fear, calmly and victoriously. In 1525, he was drawn into the negotiations which attended the Peasant's War: true conservative wisdom marked his conduct. In this matter, too, he acted without the fear of man. In 1526, he published a Catechism for the young, whose arrangement has prevailed in the instruction of children in the State of Wuerttemberg. The influence of Brenz made itself felt in favor of sound doctrine and against the spread of the Zwinglian view in the year 1525, by the adoption of the "Syngramma," a document prepared by Brenz and signed by 14 theologians, maintaining Luther's doctrine concerning the Lord's Supper. Brenz was present at the Marburg Colloquy (1529), and the Diet of Augsburg (1530). He participated in 1532, together with Osiander and others, in preparing an order for the Church in Nuremberg-Ansbach, an excellent work. The first Church order of Wuerttemberg (1535), was the work of Brenz. He attended the convention at Smalcald (1537), but was obliged to leave before the subscription was made to the articles, having authorized Eügenhagen to make the subscription in his name. One whole year was spent in Tuebingen, in the reorganization of the University,—which he did at the request of Duke Ulrich. The conferences at Hagenau, Worms, and Regensburg were attended by Brenz. The period covered by the years 1546 to 1550, was a time of exile and suffering and withal marvellous deliverance. Rather than accept the Interim he was ready to suffer. While he was a fugitive his wife died. His efforts to mediate in the Osiandrian controversy concerning justification, provoked considerable animadversion, even on the part of Melancthon; whereas Jacob Andreae defended him stoutly; Brenz, however, did not approve of Osiander's position, but maintained that he would abide by the old doctrine of justification which he had learned from his teachers (Luther and Melancthon). The Wuerttemberg Confession, prepared for presentation at the Council of Trent in 1551, was the work of Brenz. At length, in 1553, Duke Christopher, who had drawn him into his vicinity, appointed him provost of the Collegiate Church at Stuttgart and councillor, thus elevating him to a position commensurate with his services and ability. By his first marriage he had six children, three died in childhood; his second marriage, with Catherine, the daughter of his friend Genmann, was blessed with twelve children. So far as is

known, his last male descendant d. in 1630; a great granddaughter became the wife of the famous exegete Bengel. Brenz himself was specially fond of exegetical work. He d. Sept. 11, 1570, full of years and labors. G. F. S.

**Briem, Valdimar**, b. 1848, in Iceland and belonging to the most gifted and prominent family in the island at the present time. Pastor in the southern part of Iceland since 1873. By far the greatest religious poet since *Hallgrímur Pétursson*. In the Hymn Book of 1886, there are 106 original and 36 translated hymns by him. Since he has published a small volume of hymns for children. Besides this there has hardly appeared a single number of church papers for many years without having a new hymn from his pen on the first page. In 1896-97 he published his Lyrics from the Bible in two large octavo volumes, all the prominent facts and features of the Old and New Testaments being made the subjects of beautiful lyrical treatment, which in poetic beauty is fully equal to the best of the same kind which has appeared in the Christian literature of the world. He has been called the *Gerok* of Iceland, because he has chosen his subjects from the Bible in the manner of the German poet, although their poetic temperament is otherwise quite different. F. J. B.

**Briesmann, Dr. John**, one of the three Reformers of the Duchy of Prussia (Luther calls him, Poliander and Speratus "Prussorum Evangelistas,") born at Kottbus in Lusatia Dec. 31st, 1488, entered the order of Franciscans, studied scholastic theology at Wittenberg from 1507, at Frankfort-on-the-Oder from 1510, returned to Wittenberg 1513, was present at the Leipzig disputation in 1519, and from then decidedly Luther's follower, (1521). Doctor of Theology at Wittenberg, preached the gospel at Kottbus, had to leave, returned to Wittenberg, wrote (1523) at Luther's request a "Responso" against the Franciscan Monk Schatzgeyer, who had attacked Luther's pamphlet "*De Missis et Votis Monasticis*," was sent by Luther at the request of Albrecht (Grand Master of the Teutonic Knights, afterward Duke of Prussia) to Königsberg, arrived there in Dec., 1523 (one month after Amandus), was appointed preacher and pastor of the Cathedral by George von Polentz, bishop of Samland, whom he instructed in the Word of God and in the Hebrew language and who became the first Lutheran bishop, "preached the Word with great suavity and all possible seriousness," did not like the ways of Amandus, was called "a moderate and wise man," received much praise from Luther, who took a special interest in the reformation of the duchy. He says in a letter, 4th of July, 1524: vehementer te amamus; "we love thee vehemently, for thou art the cause that nothing is done by tumult but all by the power of the Word alone." William, Albrecht's brother, called him to Livonia in 1527 to help Andrew Knöppen in the work of Reformation, but in 1531 he had to return in order to overcome the dangerous spreading of the Anabaptists, who were befriended by Albrecht's councillor and friend Frederick von Heydeck. The Duke ordered a formal conference with the sectarians at Rastenburg in 1531; he presided, and Briesmann, Poliander, Speratus

(both his intimate friends) and the bishop George von Polentz confuted the sectarians against whom the Duke promulgated a severe decree. After the conference the Duke with the four theologians mentioned went through the whole duchy organizing the parishes and arranging the affairs of the Church. The bishop made Briesmann his coadjutor, the Duke in 1546 president of the diocese. In 1534, Br. re-established the Latin high school and lectured on theological topics; when this college developed into a university (1544), he became its vice-chancellor; he had as such to proceed against Professor Wm. Gnapheus, who held anabaptistical opinions and denied the inherent power of the word of God. He d. Oct. 1st, 1549. George Sabinus, the first rector of the University, praised him in a Latin epitaph as the first disseminator of the pure doctrine in Prussia. His son-in-law was the Court-Councillor John Camerarius, a son of Melancthon's learned friend and biographer Joachim Camerarius. E. F. M.

**Brinck, Sven Dideriksen**, b. in Norway November 14, 1665. He pursued his studies in the schools in Christiania, and in the Universities in Upsala and Copenhagen. After his ordination he served as chaplain of a Danish regiment for about two years; in 1692 went to London and was installed as pastor of a Danish-Norwegian Lutheran Church just organized, the first in that city. The next year a lot was leased for 999 years, and April 19, 1694, the cornerstone of a church was laid, and the consecration of the edifice occurred November 1, 1696. In 1702 he returned to Denmark and was appointed Pastor and Dean of Holmen's Church in Copenhagen, and held that position until 1708, when he went to Italy as Court Preacher and Royal Confessionarius under King Frederick IV. In 1711 he became pastor of St. Nicolai's Church in Copenhagen. D. in 1728. E. B.

**Brobst, Samuel Kistler**, b. Nov. 16, 1822, in Albany Township, Berks Co., Pa., studied at Marshall College, Lancaster, Pa., and Washington College, in west Pa. He became agent for the American Sunday-school Union among the Germans in eastern Pennsylvania, and was offered the position of German secretary and editor, which he declined. Ordained by the Minist. of Pa. in 1847 he established in the same year the *Jugend-Freund*, the first German Sunday-school paper, and a few years later the *Lutherische Zeitschrift*, a weekly church paper, to which, in 1868, was added a theological monthly *Theologische Monatshefte*, which was discontinued in 1874; the *Zeitschrift*, was in 1895 sold to the N. Y. Min., whilst the *Jugend-freund* is still published. Though in feeble health B. showed marvelous energy. He helped to establish the Theolog. Sem. in Phila., and Muhlenberg college. His influence was not only in the East, but also among the German Synods of the West. He was sincere, conservative and of irenical disposition, often misunderstood and misrepresented. The *Lutherische Kalender* begun by him is known for its reliable list of Lutheran ministers and correct statistics. From 1869 to 1876 B. was pastor of the church in Allentown, Pa. Both as a writer and speaker he was clear and forcible. D. Dec. 23d, 1876. J. N.

**Broemel, Albert Robert**, Lutheran theologian, b. at Teichel, Schwarzburg, 1815; d. 1885. Supt. of the duchy of Lauenburg (1854), and from 1865 member of Lutheran consistory at Kiel. Author of *Was heisst katholisch?* Comparison between Roman and Lutheran systems based solely upon symbols of the churches, with scriptural argument. Also *Homiletische Charakterbilder*. Characterization of method, style and contents of sermons of preachers of all periods. H. W. H.

**Brohm, Theodor Julius**, b. Sept. 12 1808, at Oberwinkel in Saxony. He studied theology at Leipzig from 1827 to 1832 in the Univ., and, being a man of means, he, after his examination, continued his studies privately at Leipzig, and, from 1834 at Dresden, where he became an adherent of Martin Stephan, with whom, in 1838, he emigrated to America. He was one of the founders of Concordia College at Altenburg, Mo., in which he taught from 1839 to 1843. He was pastor in New York from 1843 to 1858, and at St. Louis from 1858 to 1878. Here for many years he also conducted classes in Hebrew and patristics in Concordia Seminary, and edited a popular library of Luther's works, comprising 30 volumes. He d. as pastor em. Sept. 4, 1881. A. L. G.

**Brorsons, The.** The Rev. Broder Pederson, pastor in Randrup, Schleswig, had a son whom he named Broder, who was hence known not as Broder Pederson, but Broder Broderson, from the peculiar custom of adding *son* to the father's given name, and so forming a new surname. It was later shortened to Broder Brorson. He was ordained and became his father's successor in Randrup (1685). He had three sons, who became known as "the delightful clover-leaf from Randrup." They proved to be some of the best men of the Pietist school, true followers of Francke of Halle. B. died 1704, and his sons were placed under the care of a private teacher and later pursued their studies in the University in Copenhagen. Nicolai became pastor in Bedsted, Schleswig, in 1715; chaplain at the Royal Castle of Fredericksborg, and was thence transferred to St. Nicolai church in Copenhagen, the first church in Denmark in which the doctrines of the Reformation were preached by Hans Tansen. B. d. in 1757. The next son was Broder Brorson, b. 1692. He served as pastor in Schleswig, archdean in Ribi, and was ordained bishop of Aalborg (1737). He was a man of devout piety and great zeal for the welfare of the Church. D. August 29th, 1778, aged 86 years.

The youngest of the three brothers, Hans Adolph Brorson, was the most distinguished. B. June 20th, 1694, in Randrup. He finished his course in the University in 1721, taught in higher schools until April 6th, 1722, when he was ordained and appointed pastor at his native place. The three brothers and several other ministers of the same neighborhood not only preached earnestly in their churches, but also held services in private houses, being pronounced Pietists and very zealous pastors. In 1737 Hans Ad. was appointed archdean of Ribe. On a certain occasion King Christian VI. asked

him whether he was the author of the hymn—"Op al den Ting som Gud hargjort," and when he answered in the affirmative, the King promised him the office of bishop. And that promise was redeemed in 1741, when he was made bishop of Ribe. He was a devout man and a faithful bishop, anxious for the spiritual welfare of his people. He often preached in Ribe, where the people flocked to hear him. His sermons were always long, and on a certain festival occasion he preached for three hours, when he was obliged to stop on account of catarrhal trouble. Bishop Brorson rendered specially invaluable services to the Danish Church by his many and very excellent hymns. D. June 3d, 1764. E. B.

**Brown, Abel J., D. D.**, born 1816, ordained 1836, graduated from Emory and Henry College 1846, d. 1894; pastor in Lincoln County and for thirty-six years in Sullivan County, Tenn., for several years a professor in Greenville College, Tenn., and afterwards principal of Blountville Academy; a leader of the Tenn. Synod and then one of the founders of the Holston Synod; a regular representative of his Synod in general bodies, and president of the Diet at Salisbury; a vigorous writer and the author of a number of monographs and published sermons. L. A. F.

**Brown, James Allen, D.D.**, (Pennsylvania College, 1859), LL.D. (Wooster, O., University, 1879), b. 1821, in Lancaster County, Pa., of Quaker lineage. Bent on an education, by study and teaching attained such proficiency in knowledge as to be admitted to senior class in Pa. College at Gettysburg in '41. Baptized here in Presbyterian Church. After graduation in '42, engaged in teaching, studied theology privately, licensed in '45 by Maryland Synod of Ev. Luth. Ch. to preach the gospel. Pastor in Balto., Md. (Monument St. Ch.), three years; in Zion's, York, Pa., a little over a year; in St. Matthew's Reading, Pa., ten years. Prof. of Theology and Ancient Languages in Newberry College, S. C., in '59, and also President in '60. His Union sentiments compelled him to leave this post at the breaking out of the civil war. Chaplain of 87th Pa. regiment and later of the U. S. Army Hospital at York, Pa. In '64 Professor of Systematic Theology in Seminary at Gettysburg. Disabled in Dec., '79, by paralysis; resignation accepted in '81. Removed with his family to Lancaster, Pa.; d. in Spring of '82. A forcible preacher, an inspiring teacher, a racy writer, a ready and strong debater, a vigorous controversialist. His writings are found in pamphlets, newspaper and review articles. Editor of *Lutheran Quarterly* from 1871. H. L. B.

**Bruck, Georg**, (von Heinse) named after his birthplace, Brück near Wittenberg (Latin: Pontanus), the great Saxon Electoral chancellor, who at the Augsb. Diet stood resolutely for the Evang. cause, wrote the introduction to the Confession, and in the later negotiations was very firm. He retired to Jena 1548, lectured on law, and d. 1557, about 73 years old.

**Brueckner, Benno Bruno, D.D.**, a prominent German theologian, b. 1824, at Rosswein, Saxony, since 1853, professor and pastor of the

University Church at Leipzig, besides incumbent of many ecclesiastical offices and honors. Gifted with high administrative ability, he was prominently interested in the church-government of Saxony. As professor he exerted great influence on his students, inspiring them with enthusiasm for the ministry; as pastor, he succeeded by his fine oratory in bringing many who had stood aloof under the influence of the gospel. In 1869, he was called to Berlin as member of the high consistory of Prussia. J. F.

**Brun, Johan N.**, 1745-1816, Bishop of Bergen, Norway; one of the most notable characters in the history of the Norwegian Lutheran Church. His age and country had been thoroughly leavened with Rationalism. This, as a strict Lutheran, he actively and successfully opposed. His great eloquence gained for him the title of "Norway's Demosthenes." He was a gifted poet, and his hymns are among the best in Norwegian Lutheran hymnals. E. G. L.

**Brunnholtz, Peter**, b. in Schleswig, studied at Halle; the first assistant sent Muhlenberg; labored with great zeal and efficiency, but under constantly infirm health, at Philadelphia and Germantown, 1745-51, and at Philadelphia alone, until his death in 1757. See MANN'S LIFE OF MUHLENBERG; HALLE REPORTS; EV. REVIEW VII: 152 sqq.; DOCUMENTARY HISTORY OF MINISTERIUM OF PENNSYLVANIA.

**Bryzelius, Paul D.**, b. in 1713, in Sweden, became a Moravian in Germany, accompanying Zinzendorf to Pennsylvania in 1742, and served Moravian congregations in New Jersey and Pennsylvania. In 1764, received into the Lutheran Ministerium and became pastor at New Germantown, N. J. In 1767, after receiving episcopal ordination in London, became pastor in Nova Scotia. D. 1773.

**Bucer, Martin**, Strassburg Reformer, b. Schlettstadt, Alsace, Nov. 10th, 1491, became a Dominican, 1506, a student at Heidelberg in 1518, and met Luther at the Heidelberg Conference. Leaving the monastery in 1522, he was cared for by Franz von Sickingen, and married; in 1523, removed to Strassburg. Mediated between the Reformed and Lutherans. Attended the Diet of Augsburg and wrote the Tetrapolitan Confession. He was the main agent in securing the agreement between the two parties in the Wittenberg Concord of 1536. He conceded the Real Presence of the Body and Blood of Christ in the Lord's Supper to all worthy communicants, but denied any presence in the communion of the unworthy. In 1543, he aided Melancthon in preparing the Articles for the Reformation of Cologne, and in 1549 was called to England, as Professor in Cambridge, where he exerted much influence upon the doctrinal and liturgical formularies of the Church of England. The connection of the Book of Common Prayer with the Reformation of Cologne, was through Bucer. See BAUM, CAPITO VND BUCER, Elberfeld, 1860.

**Buchner, August**, b. 1591 in Dresden, friend of Martin Opitz, professor of poetry and oratory in Wittenberg, author of the hymn "Der schöne Tag bricht an." (German Churchbook No. 479). A. S.

**Buchner, Gottfried**, b. at Riedersdorf, Bohemia, in 1701. Educated at Jena; d. as rector at Querfurt, Saxony, in 1780. Author of *Biblische Real und Verbal-Hand-Concordanz*. 1 ed. Jena 1740. 22 ed. (Heubner), Brunswick 1841. Also Basal ed. (Lutz and Riehm), and Philadelphia ed. (Heubner amplified by Späth; preface by Schaff). Also author of a number of homiletical works. H. W. H.

**Buchholz, Andrew Hy.** b. 1607 in Schöning, Brunswick, d. 1671. Supt. of Brunswick, author of the peculiar religious novel *Hercules and Valiska*, which was full of hymns and was largely read for almost a century.

**Buchrucker, Karl von D. D.**, b. 1827, in Kleinweisach, Bavaria, d. 1899, in München, one of the leading clergymen of the Lutheran Church of Bavaria, in this century. He was a pastor's son, educated at the gymnasium and the university in Erlangen. In 1867 he was appointed first pastor in Noerdlingen; 1873, Superintendent (Dekan) in Muenchen. In 1885 he became Consistorial Counselor, and retired in 1898. He founded the "Neue Kirchliche Zeitschrift" and edited a Catechism which, by resolution of the General Synod of the Lutheran Church in Bavaria, was made the official text-book in 1807. A. S.

**Buchsel, Karl Albert Ludwig**, b. at Schönfeld, Prussia, May 2, 1803. Preacher at Berlin, 1846. From 1853-1884 general-superintendent of the Neumark. D. in 1889. Known widely as author of *Erinnerungen aus dem Leben eines Land-Geistlichen*, which has gone through several editions. An unpretentious, quiet, but most influential, strictly positive worker. H. W. H.

**Buddens, John Francis**, Theologian, b., Anclam, June 25th, 1667, educated at Wittenberg, Prof. at Wittenberg and Jena, covering in his instruction all branches of Theology, as well as History, Philosophy and Politics. He combined a cordial acceptance of the results of Lutheran orthodoxy with high regard for the Pietists and Moravians. He is esteemed as a compiler, rather than as an independent thinker or leader in theological science. Of his numerous works, his Dogmatics, with the title *Institutiones Theologicae Dogmaticae*, and his *Isagoge*, a work on Theological Encyclopaedia, are best known, d. 1729. The elder Walch (J. G.) was his son-in-law, and inherited his literary apparatus.

**Buenger, Johann Friedrich**, b. January 2, 1810, at Hetzdorf in Saxony. His ancestors on both sides had, from the days of the Reformation, been Lutheran preachers. He was educated by rationalists in the celebrated college at Meissen. While studying theology in Leipzig, from 1829 to 1833, he found Christ in the circle of which Candidate Kuehn was the spiritual leader, and Walther, Brohm, etc., were members. Having passed his theological examinations and spent several years in private tutorships he became attached to Martin Stephan at Dresden, and in 1838 joined the Saxon emigrants. Buenger was one of the founders and builders of the log college in the wilderness and taught there till he was called

to St. Louis, in 1841. There he was made a schoolteacher, then, in 1844, Walther's assistant in the ministry, and, in 1847, pastor of Immanuel's Lutheran Church. In this capacity he served without interruption for 35 years to the end of his life. From 1863 to 1874 he was President of the Western District of the Synod of Missouri, etc. He was an indefatigable missionary. Many were the congregations he gathered, the converts he made, especially from Romanism, and the students he secured. He was the founder of the Lutheran Hospital at, and the Orphanage near St. Louis, and of a Chinese mission in that city, which was carried on while the missionary lived; he was also a zealous promoter of the negro mission in the South. As a preacher he has been called the American Valerius Herberger. He d. January 23, 1882. A. L. G.

**Buerde, Samuel Gottlieb**, b. 1753 at Breslau, d. 1831 at Berlin (Breslau?), a modern German hymn writer, counted by some as equal to Gellert. Several of his hymns have been translated into English, "Steil und dornicht ist der Pfad" Steep and thorny is the way, "Wenn der Herr einst die Gefangnen," When the Lord recalls the banished. A. S.

**Buffalo, Lutheran Church.** In 1828 German services were held in private houses. In 1832 the population reached 10,000 and Buffalo was incorporated, St. Johns was founded and in 1833 was fully organized. In 1845 the N. Y. Ministerium and the Hartwick Synod united in starting an English Mission, but in 1849 this effort was abandoned. In 1879 the English work was again begun under the General Council by individual members and without any support from without. In 1898 it had grown into three congregations and 2000 communicants besides one congregation of the Synodical Conference and one of the General Synod. The Federal Census of 1890 gave Buffalo a population of 255,647 with 156 church organizations, of which 13 were Lutheran. Of 115,160 communicants 13,460 were Lutherans. They were the largest Protestant body in the city. In 1898 there were 20 congregations, viz., General Council 8, Synodical Conference 9, General Synod 2, Buffalo Synod 1. According to language: German 13, English 5, Swedish 1, Norwegian 1. F. A. K.

**Buffalo Synod.** See SYNODS (V).

**Bueghagen, Johannes**, called Pomeranus, was b. at Wollin in Pomerania, June 24, 1485. Of his parents and early childhood very little is known. His father Gert, of an ancient noble family, was member of the city council, his mother a pious woman; a brother Gerhard and a sister Catherine are occasionally mentioned. "From childhood I loved the holy Scripture" thus Bueghagen himself characterizes the inner life of his early age. After having visited the schools of Wollin he entered in 1502 the University at Greifswald, one of his teachers being the great humanist Hermann von Busch. In 1504 he was appointed master of the Latin School at Treptow. Whilst his great classical learning attracted many students, his deep piety and knowledge of the Scripture and the Fathers excited among his fellows the desire of having him enter the priest-

hood, to which after much hesitation he finally consented. Probably in 1517 he was invited by the neighboring abbot of Belbuck to teach the monks in a Collegium Presbyterium and in the same year he was called by Prince Bogislaus X., to prepare an account of Pomerania. In this work he severely criticised the moral condition of the Church, but only after the reading of Luther's book on the "Babylonish Captivity" (1520), he arrived at the true evangelical conception of the Christian Doctrine. In order to escape the persecution which had been enacted against the new faith by his prince and the bishops, Bueghagen with several friends fled to Wittenberg (1521), where he met Luther shortly before the latter's departure for Worms. Here he first lectured privately on the Psalms, but soon he was elected a regular professor and in 1523 was chosen pastor of the church in Wittenberg, which post he held for 36 years. In the work of the Reformation he took an active part by teaching, writing, and especially by organizing churches. To the latter is due his well-deserved title of a "Church-architect by the grace of God." As teacher he not only occupied the chair of theology in Wittenberg, but he also lectured at Brunswick, Hamburg, Lübeck and reorganized the universities of Greifswald and of Denmark of which he was chosen rector in 1538. Besides his numerous practical writings he participated in the 2d edit. of a New Testament in the Low Saxon dialect (1524) and translated the Psalms into Latin (Basel, 1524), with regard to which Luther declared that Bueghagen was the first that deserved the name of "Commentator on the Psalms." In the same year he published his lectures under the title: "Anmerkungen zu den Buchern Deuteronomium und Samuelis" and "Annotationen in Epist. ad Gal., Philipp., Coloss., Tim., Tit., Phil., Heb., (Strassburg, 1524)." In 1525 he wrote a letter to the city of Hamburg "Von dem Christen Gloven und rechten guten Werken" (Wittenberg 1526). Against Butzer's attempt to introduce into Bueghagen's commentary to the Psalms the Calvinistic doctrine of the Lord's Supper, he published (1527) "Ein öffentliches Bekenntnis von dem Leib und Blut Christi." At Lübeck (1530-33) he wrote "Von mancherlei christlichen Sachen," "Wider die Kelchdiebe und Antitrinitarier" and with four citizens as co-workers he translated the Bible into the Low Saxon dialect (Lübeck, 1533). He gave an interesting account of the siege of Wittenberg during the war of Schmalkald (1546) and as a justification against the accusations of false doctrine raised by Flacius, he published his lectures on Jonah (1550). Gifted with Melancthon's gentleness and Luther's firmness, Bueghagen accomplished the difficult task of giving the new church a new organization. He successively organized the churches in Brunswick and Hamburg (1528), Lübeck (1530-33), Pomerania (1534) and Denmark (1537-38). In his orders (Kirchenordnungen) he laid the main stress upon good schools, good ministers, good deacons and a well-provided and well-administered church property. As a result of this work he received the most tempting calls, especially from the king of Denmark whom he had

crowned, but Bugenhagen remained true to his congregation in Wittenberg not forsaking it either in times of pestilence (1525), or in times of war (1546). Perhaps his saddest ministerial function was the burial of Luther (22 Feb., 1546). For 25 years they had been closely connected by faith, work, and friendship. It was Bugenhagen who had married Luther (1525) and very often the great reformer testifies how Dr. Pommer had comforted and strengthened him. The later years of Bugenhagen were darkened by the political and confessional complications which arose from the War of Schmalkald and the Leipzig Interim. One year before his death he had to cease preaching, but still visited the house of God until he lost the sight of one eye. He d. peacefully the 20th of April, 1558. Very little is known of his family. His wife Eva, to whom he was married in 1522, was born in 1500 and d. 1568. She was either a sister or sister-in-law of George Roerer, and bore him several children of which but the following three are known: Johannes (see below), Sarah, who in second marriage had for husband the unfortunate George Cracow, and another daughter, the wife of a lawyer by the name of Wolf.

See Bellermann, *Leben des J. Bugenhagen* (Berlin 1860). Graepf L. W., *Johannes Bugenhagen* (Gütersloh, 1897). Richter, *Die evang. Kirchenordnungen des 16. Jahrhunderts* (2 vols. Weimar, 1845). O. Vogt, *Bugenhagen's Briefwechsel* (Stettin, 1890). Bugenhagen's *Kirchenordnung fuer die Stadt Braunschweig*, Hänselmann edit. (Wolfenb. 1885). W. L.

**Bugenhagen, Johannes**, son of the former; was professor of Oriental languages at Wittenberg, and twice chosen rector of the university. In 1570 he received the title of doctor of theology and was made professor of theology. In 1575 he was superintendent and preacher at the castle church, then provost at Kemberg, where he d. 1592. W. L.

**Bugge, Wilhelm K.**, (1838-1896), Prof. of Theology at Christiania University, Norway, 1870-1893, and Bishop of Christiania, 1893-1896. In these positions he exercised a leading, powerful and blessed influence upon the Lutheran Church in Norway. He was one of the revisers of the recent Norwegian Bible translation. His writings are many and varied, the chief being a most excellent "Introduction to the Epistles of St. Paul," and to other portions of the New Testament. E. G. L.

**Bull.** A bull is an authoritative letter issued by the Pope in his official capacity as the head of the Church. It derives its name from the seal used, the *bulia*, a globular seal of lead. "The word *bulia*—meaning first a bubble, then any kind of small ornament *quasi inflati*, then a seal of globular shape—came to be applied to a charter sealed with such globular seal, and since the fifteenth century, exclusively to Papal letters of the first rank. The famous bull of excommunication, "*Exurge Domine*," against Martin Luther, condemning his doctrines and excommunicating him if he did not recant, was issued, June 15, 1520. Luther burned it publicly at Wittenberg, December 10, 1520, because in it the Pope ordered his books to be burned and to

cut off all retreat. See Schaff's *History of the Christian Church*, vol. VI., pp. 227 ff., for text and full account; Jacobs, *Luther*, p. 413 ff. C. S. A.

**Bunsen, Christian Karl Josias, Baron v. B.**, b. 1791 at Gorbach, Waldeck, d. 1861 in Bonn, a prominent German statesman and scholar,—linguist, historian, philosopher, liturgist and hymnologist. Having studied philology in Marburg and Goettingen he became the tutor of William B. Astor's son and traveled extensively through Europe. He was a special friend of King Frederick William III. and Frederick William IV. of Prussia. From 1823-1838 he was Prussian Minister in Rome, from 1839 to 1841 in Berne, and from 1841 to 1854 Prussian ambassador in England where he was a great favorite. In 1822, he prepared the Liturgy which is still in use at the Chapel of the German Embassy in Rome. He assisted in the preparation of the Prussian Union Agende of King Frederick William, but did not approve of the violent measures by which its introduction was to be forced upon the Lutheran churches. In 1833, he published his *Versuch eines allgemeinen Evangelischen Gesang-und-Gebetbuchs* with 934 hymns and 350 prayers. A condensed popular edition, with 440 hymns, appeared in 1846 published by the Rauhe Haus in Hamburg; and in 1881, this was recast by the prominent German hymnologist, Dr. Albert Fischer. This hymn book of Bunsen's marks the first step towards a return to a better appreciation of the old substantial hymns of our Church which had been either entirely excluded or horribly mutilated by the hymn books of the latter part of the eighteenth and the beginning of the nineteenth century. A. S.

**Burger, Dr. Karl Heinr. August**, b. 1805 d. 1884, a member of the Higher Consistory in Munich (1855-83) was a staunch supporter and faithful assistant of Harless in the Bavarian crisis (1856), over against the liberal attacks against the proposed reforms and one of the compilers of the excellent Bavarian hymn book. Was spiritual adviser of the Lutheran queen, who induced him to publish his explanations of scripture passages in his *Bibelstunden*. G. J. F.

**Burial.** The Reformation maintained the principle that an honorable burial was a church burial, that is, the funeral, whether in the church or at the house, must be conducted by the minister in the name of the Christian congregation. Its purpose was to manifest the fellowship of believers, both of the living and of the dead, and to give expression to the Church's doctrine of the resurrection. Hence all ceremonies foreign to the Christian religion were excluded.

Only Christians are entitled to Christian burial. It is denied to the excommunicate, to suicides, unless irresponsible at the time the act was committed, to open despisers of the Word and Sacraments, to those who have died under conviction of a capital crime, and to those who have fallen in the duel.

A funeral properly consists of two parts, the Procession and the Service. To the Procession belongs the tolling of the bell, the presence of the congregation and the singing of hymns and

the burial. Lutheran Orders prescribe no committal service. That ceremony is peculiar to the Anglicans. The Order of Ott Heinrich, (1547), suggests the following: After the Hymn, the Antiphon "I am the Resurrection and the Life," may be used, and after the casket has been lowered into the grave the minister shall say: "Blessed are the dead which die in the Lord, etc." The Service is an act of preaching and prayer. While there is no uniformity in the Orders of the various countries, the following are the essential constituents of the Service. The Lessons, the Sermon, and the Prayers. It was prescribed that the funeral texts should be read distinctly *from the book*, naming the chapter. In the sermon it was permissible to make mention of the deceased, what he had been to his church and to his family. If one had conducted himself in his station in an upright and Christian manner, account might be made of it to the praise of God, only it must be done in a moderate and God-fearing manner. The object of the sermon was to teach, to console, to admonish. On the Sunday following the funeral mention is made of the departed at the church service, thanks are returned to God for the blessings He bestowed upon the departed, and intercession is made on behalf of the family and friends. *Lit. Kliefoth, Das Begräbniss, Schwerin (1834); Hasse, Hermann Gastav, Die Zeichensprache der ev. luth. Kirche, Leipzig, 1877.* G. U. W.

**Burk, Phil. Dav.** (1714-1740), Supt. at Kirchheim, scholar and son-in-law of Bengel, leader of his school, attempted an uncompleted O. T. Gnomon.

**Burk, Mark Philip**, son of the former, who while deacon at Liebenzell (1787-1795) founded the first private school-teachers' seminary in Wuerttemberg.

**Burmeister, Franz Joachim**, pastor in Lueneburg, where he d. 1672, a friend of John Rist, wrote, "Es ist genug, so nimm Herr meinen Geist," "Du keusche Seele du" (Thou virgin soul, O Thou), translated by Miss Winkworth, C. B., for England, 1863, "Was soll ich liebstes Kind" (O blessed Babe, divine), tr. by Dr. Kennedy 1863. A. S.

**Busch, Peter**, b. 1682 in Lübeck, d. in Hanover 1744, editor of the Hildesheim Hymn Book of 1719, author of the Passion hymn "Du Brunnenquell aller Liebe" (4 stanzas). A. S.

**Buskirk, Rev. Jacob Van**, probably the first American-born Lutheran minister in the U. S., was the son of Captain Jacob Van Buskirk, and great-grandson of Laurens Andriessen Van

Buskerck, who emigrated from Holland, via Holstein, to New Amsterdam in 1655. He was born at Hackensack, N. J., Feb. 11, 1739. He prepared for the ministry by studying for four years under his pastor, Rev. J. A. Weygant, then for a time at Princeton College, and finally under Dr. H. M. Mühlberg, of whose family he became a member in Dec., 1795. He became Mühlberg's co-laborer at Providence, Pa., first as catechist, then as assistant minister, being ordained Oct. 12, 1763. He was married March 15, 1764, to Anna Maria Hollenbach, a protégé of Mühlberg. Their union was blessed with twelve children. He became pastor at New Hanover in 1763; at Germantown in 1765; at Macungie in 1769, serving also the churches in Upper Milford, Sacon and Salsburg for twenty-five years, and at Allentown from 1769 to 1778. In 1793 he accepted a call to Gwynedd, Whitpain and Upper Dublin. In 1795 he resumed the pastorate of Macungie church in addition to his charge. He d. suddenly Aug. 5, 1800, and was buried in the "old Yellow Church" yard, near North Wales, Pa. He was highly esteemed by Mühlberg, and was a bond of union between the Dutch of N. J. and the Germans of Pa. He was a member of the first Board of Trustees of Franklin College. In addition to preaching he carried on farming and tanning at Macungie. J. A. Sng.

**Buskirk, Lawrence Van, A. B.**, descendant of Laurens Andriessen Van Buskerck who emigrated to the U. S. from Holland in 1655, was born in New Jersey, probably at Hackensack, in 1775. He received an academic training, and later entered the Junior class of Columbia College, N. Y., graduating in 1796. With a view to the ministry, he studied Hebrew and German, under Dr. Kunze, Prof. of Oriental Languages in Columbia College. His promising career was terminated after a week's illness, April 21, 1797 in the twenty-third year of his age. In his devotion to his Master, he had preached occasionally in English on Sunday evenings in the Lutheran churches of N. Y. and N. J. Six of these sermons were published after his death in a small memorial volume, in the preface of which Dr. Kunze pays a loving tribute to the piety of his pupil. The sermons give evidence of talent and breathe a fine devotional spirit, but are chiefly remarkable as being probably the first published English sermons preached by a Lutheran in the U. S. J. A. Sng.

**Butler, J. G.**, an early missionary of the Ministerium of Pennsylvania, b. in Philadelphia, 1754, d. Cumberland, Md., 1816.

## C.

**Calenberg-Göttingen**, are provinces now in Hanover, but independent in the sixteenth century. They were ruled by the dukes of Brunswick. Eric I. always remained Catholic, but did not hinder his second wife, Elizabeth of Brandenburg, daughter of Joachim I. from becoming Evangelical (1538). She was allowed to call Anton Corvinus to Münden to preach

occasionally and administer the Lord's Supper; but no open Reformation could be begun, while Eric I. lived. After his death at the Hagenau convention July 26, 1540, Elizabeth became regent for her son Eric II. The Reformation was introduced, and Corvinus made superintendent of Calenberg (1542). Chancellor Waldhausen assisted him. The same year a church order was



introduced. When Eric II. reigned, however, he took the imperial side in the Smalcald war, forced the Interim and imprisoned Corvinus (1549-1552). In the latter year, needing the help of the Estates he promised freedom of evang. teaching. The Augsb. peace (1555) gave a firm foundation to this. On Eric's death, he having no heirs, Julius of Brunswick-Wolfenbüttel gained the rule.

**Calendar, Church.** See CHURCH YEAR.

**Calendar, Church.** To the popular astronomical book, prepared as an annual home calendar, there is often specially attached, in convenient tabulated and condensed form, much current church-information, statistical, historical, doctrinal, practical, devotional; as done for other interests, such as educational, political, agricultural. The Lutheran Church in America has extensively employed the calendar within sixty years. There now appear annually, for her people, a score of almanacs, usually illustrated, in several different languages. M. S.

**California, Lutherans in.** Statistics for 1890: Congregations, 39; communicants, 4267. The Missourians were most numerous, with 12 congregations and 1702 communicants. The General Synod ranked next with 6 congregations and 743 communicants. The Swedish Augustana Synod had 7 congregations and 603 communicants. In San Francisco, there were 7 congregations and 296 communicants.

**Calinich, Robert,** pastor at St. Jacobi, Hamburg, d. Jan. 13, 1883, in Wiesbaden. He grew constantly in his Lutheranism, and is known for his *Luther u. die Augs. Confession; Kampf u. Untergang des Melanchthonismus in Kur-sachsen in den Jahren (1570-1574)*.

**Calisius, Johann Heinrich,** b. 1653 in Silesia, pastor in Wuerttemberg, d. 1698, in Gaildorf, hymn writer belonging to the Nuernberg circle of the second half of the seventeenth century; "Auf auf mein Herz, und du mein ganzer Sinn." A. S.

**Calixt, George,** the most independent and influential representative of the Melanchthonian school in the Lutheran Church of his times, b. December 14, 1581, in Medelbye, Schleswig. Temperament, early environments and education all combined to the development of that irenic, and even unionistic spirit that characterized the later career of this theologian. Naturally sanguine and hopeful, young Calixt was early filled by his father, himself a pupil of Melanchthon during the close of the latter's career in Wittenberg, with a love for humanistic sciences and philosophy. At the age of sixteen he was prepared to enter the university of Helmstedt, then headquarters for the humanistic studies and a somewhat liberal tendency in theology. From the year 1603 to 1607 he devoted himself here to the philosophical and philological branches, especially the system of Aristotle, which he learned to regard as the highest development of philosophical thought. From 1607 he made theology his special study, particularly the Church Fathers. The four years 1609 to 1613 Calixt spent in "scientific" journeys throughout Germany, Belgium, England and France. He spent most of his time in

the libraries and in learned disputations at the universities. One winter he spent at Cologne when he became better acquainted with the Roman Catholic Church and theology. His intercourse with Catholic and Reformed theologians during this period taught him that in the systems represented by these men there were many good qualities not appreciated by the leading theologians of his day. Upon his return to his native country, he was called by the humanistically-inclined Count Friedrich Ulrich of Braunschweig as professor of theology in Helmstedt. This was in 1613. With this institution he was identified until his death in 1656, a man of mark, inculcating an irenic, humanistic and Melanchthonian type of Lutheran theology, and sharply antagonized in his ideas and ideals by the more pronounced protagonists of confessional Lutheranism. It was not Calixt's programme to effect an organic union between the different branches of Christianity, but to achieve mutual forbearance, recognition and tolerance. For this purpose he defended as a secondary principle in Christianity, by the side of the Scriptures as the primary, the agreement of the teachings of the first five Christian centuries, the *Consensus quinguesecularis*, as the common basis upon which to re-establish the churches, regarding the later difference as of minor essential importance. The Lutheran theologians of the time, who had learned in the cryptocalvinistic controversies to mistrust irenic movements in general, saw in Calixt's position a crypto-catholic tendency, which with movements of its kind they began to term *Syncretism*, a name which since that day has become a fixed fact in theology. Calixt was in other respects, too, charged with departure from the historic landmarks of the Church, notably in reference to the doctrine of Ubi puit. The opposition to this became all the more powerful on account of his active participation in such religious conventions as the Religious Convention of Thorn, a meeting of the representatives of the various churches called in 1645 for the purpose of finding ways and means to reach a friendly understanding. The Catholic bishop of Samogitien, George Tiszkiewitz was the chairman; thirty-seven Lutheran and fifteen Reformed theologians took part in the deliberations. Nearly a month was spent in preliminary discussions, and the whole matter ended in emphasizing the differences that were to be removed. Within the Lutheran church a violent controversy arose, in which the Universities of Helmstedt and Königsberg represented the more moderate tendency, the Saxon theologians at Leipzig, the pronounced Lutheran and confessional; and Jena attempted to compromise between the two parties. In this discussion, the young Abraham Calov appeared as a powerful and able defender of the stricter Lutheranism, publishing no fewer than 26 controversial writings. On this occasion the Wittenberg theologians prepared a new symbolical book, which, however, never was recognized as such. This was the "*Theologorum Saxoniorum Consensus repetitus fidei vere Lutherani*," of 1653, in which, among other things are condemned as syncretistic the teachings, that the Apostolic Creed contained everything that was necessary

to be believed, to be saved—a favorite proposition of Calixt; that the Catholic and Reformed Churches had left unharmed and un hurt the real foundation of salvation, that original sin was only of a privative nature; that God, *indirecte, improprie et providens* was the cause of sin; that the doctrine of the Trinity had been plainly revealed only in the New Testament, etc. Calixt's peaceful intentions and programme have often been practically identified with those of Spener. Between the two there was nevertheless quite a difference, though also a similarity of spirit and ideals. Calixt, too, never meant to be an indifferentist or a man of undecided views; but maintained that the unity of faith does not necessarily presuppose an agreement in all matters of doctrine. In theological science he has the distinction of having for the first time emphasized the difference between Dogmatics and Ethics. The controversies aroused by Calixt were not allayed by his death. They were continued among others by his son, Ulrich, but in a degenerated form. G. H. S.

**Call to Congregation.** A call or formal appointment to a congregation is necessary for order's sake and to assure the one called that God has appointed him to the work. Every Christian is, indeed, a member of the royal priesthood of Christ, but he is not on that account authorized to preach and administer the Sacraments. In order to do this he must first be properly called. Neither is the fact that an earnest Christian feels that he is called to teach publicly in the Church sufficient warrant for him to conclude that he is a Christian minister. The internal call is not sufficient, an outward call is also necessary. If it were not so, it is easy to see that great confusion would arise in the Church. All those who lack this outward call extended by a congregation or even individuals who desire the preaching of the gospel, are called by our Lord thieves and robbers. Every one reading the Epistles, especially those of St. Paul, must be impressed with the importance here attached to the external call. Thus in Romans he says, "Paul, called to be an apostle, separated unto the gospel of God." In 1 Tim.: "Paul, an apostle, by the commandment of God." In 1 and 2 Corinthians, Ephes, and Col.: "Paul, an Apostle by the will of God." And yet more emphatic in the Ep. to the Gal. in which he had to set his divine authority against the boasting of the false teachers: "Paul, an apostle not of men, neither by man, but by Jesus Christ and God the Father." Hence Art. XIV. of the Augsb. Conf. insists: "No man shall publicly teach in the church, or administer the Sacraments, except he be rightly called."—But not only does the maintenance of good order in the Church require that a minister be properly called, it is also absolutely necessary for his peace of mind and for the blessing of God attending his ministrations to be certain of this one thing, that it is plainly the will of God to which he owes the office he now fills, that he has done nothing, either directly or indirectly, towards securing the call, and that therefore, the Lord will also grant him the necessary wisdom, pa-

tience, strength and faith in order to enable him to discharge the duties of his ministry to the glory of God, the salvation of immortal souls, and the up-building of Christ's Kingdom. (Comp. Chemnitz, *Loci theol.* III., i., de eccles. s. 4, i. 20).—In calling a pastor congregations will do well to consult men who are experienced and well informed in church matters, disinterested, and who have the Church's welfare at heart. Such are the presidents of Synods and conferences. And many a congregation has had reason to regret it for years, that it had not sought or taken their advice. Only one candidate should be nominated and voted for at a time. Thus much harmful agitation is avoided. Constitutions of churches should require a majority of two-thirds for election. It is not wise to be satisfied with a bare majority. A large minority may seriously hamper the usefulness of the new pastor. It is essential that the meeting, at which an election for pastor is to be held, be convened, and the mode of election conducted, in strict accordance with the provisions of the constitution of the congregation. The written call to be sent to the pastor-elect should be signed at least by the secretary of the church and bear the official seal of the congregation. Where the state besides the church council, which in that case is a spiritual body, also requires a distinctly temporal body, the trustees, the call, in order to make it a formal and valid contract, should also receive the signature of that body; in other words: after the members of the individual congregation have chosen the pastor, the board of trustees should endorse the election by separate action.—The call to a pastor contains two essential points: first, what the church expects and requires of him; and, secondly, what amount of support it promises him. Every true Lutheran church acknowledges the holy Scriptures as the Word of God, and the Confessions of the Lutheran Church as a correct explanation of that Word. It must therefore require of its pastor that he preach and teach in accordance with this confession of faith. The congregation should also promise to co-operate with the pastor in the introduction and use of sound Lutheran books, and in abolishing such measures and usages which are not in harmony with good Lutheran practice and usage. With reference to support, it should be adequate and the salary should be promptly paid. After receiving the call, it is only just to the congregation which has extended the same that the reply be as prompt as possible. If what is expected of the pastor-elect is fair and reasonable and in accordance with good Lutheran usage and practice, and if the support promised be adequate, the call should be accepted, provided his congregation, being persuaded that it is the will of God, accept his resignation. J. N.

**Call to Ministry.** See MINISTRY.

**Callenberg, Johann Heinrich,** b. in Saxe-Gotha, Jan. 12, 1694; d. at Halle, July 16, 1760; studied at Halle, became professor there 1727 in philosophy, 1739 in theology. Anxious for the salvation of Jews and Mohammedans, he, (1728), founded an institution for educating missionaries among them. These were sent out by

twos throughout Europe, some reaching the Orient and Africa. C. issued, beginning 1728, reports concerning an attempt to lead the Jews to a knowledge of Christianity; 1733, on the conversion of Mohammedans; periodicals in the German-Jewish dialect, with portions of the New Testament and Luther's Catechism in Arabic. F. W. W.

**Calov, Abraham**, b. in Morungen, East Prussia, 1612, originally called Kalan, entered the Univ. of Königsberg (1626). He applied himself to the study of the oriental languages, physics, botany, and mathematics, and became so proficient in the latter as to deliver lectures on the subject. Like Demosthenes, he overcame a defect in his organs of speech, which almost kept him from the study of theology, by his iron will-power. His taste for polemics asserted itself when he was only 21 years old by a controversial production against a Calvinistic treatise by John Berg.

After a sojourn of three years at Rostock, he returned to Königsberg (1637) as professor extraordinary. His last public act in Königsberg was a disputation against the claim of the Reformed to be regarded as related to the Augsburg Confession. Called to the rectorate of the *Gymnasium illustre* or *Academicum* in Danzig, he found himself in a congenial sphere; for the victory gained by the Lutheran Confession was still disputed by Calvinists, Papists and Socinians. Great things were expected of him at this place and they were realized. The attendance of pupils rose to the number of 600. He entered into controversy with all sorts of opponents. At the Colloquium of Thorn, (1645), he met Calixt, was stirred up against Syncretism, a term applied by him to the movement, as well as to greater zeal against the Reformed.

Through the instrumentality of Weller he received a call to a professorship at Wittenberg, where he arrived (1650), amid demonstrations of welcome, which indicated what was expected of him in his new sphere. Again the attendance grew; his colleagues and students regarded him as a star of the first magnitude. The elector George II. was his guest whenever he honored Wittenberg by a visit. C. became General Superintendent and Primarius of Theology. Aggressively built, even in his hoidly make-up, the field of polemics was his element, from which nothing could make him swerve, not even the severest domestic grief. Year after year, he came to the attack and treatise followed on treatise with unbroken regularity. He opened his work at Wittenberg with a "praevia oratio de novatoribus Calixtinis," and so he continued to attack position after position. The jewel of the truth in its purity was the object for which he contended, not indeed, without passion, nor without wrath, yet with self-possession and respect for the proprieties, which kept him from descending to such petty personalities as some of his contemporaries employed. Work must have been a passion with him. As Tholuck says, it is almost incredible. His work covered a wide range. "Treatises of a polemic, dogmatic and exegetical nature, in most cases carefully elaborated; public and private lectures; attendance upon

several disputations in each week; the offices of general superintendent and pastor; catechization, installation of ministers, examination of candidates, funeral sermons published in two volumes of largest size; the direction of consistorial business; participation in the sessions of the Senate and decanate and in the numerous occasions of divine worship, at which he was the first to come and the last to leave; faculty and private opinions, and an extended correspondence." His *Consensus Repetitus Fidei Verae Lutheranae*, 1665, a summary of charges against the school of Calixt, did not attain the dignity of a new symbolical book.

In dogmatics, although his work was built on the foundation laid by John Gerhard, the *loci* have become a *systema locorum*. But it is a scriptural theology, based on Scripture even more so than that of Gerhard. He objects to the precedences given by Calixt to metaphysics, and considers the knowledge of Hebrew and Greek by far more necessary than the study of scholastic or patristic theology or that of philosophy. A thorough dialectician, he has less fondness for logical subtleties and dogmatic speculations than Hulsemann. He has gone beyond Gerhard in the greater extent of erroneous doctrine which he controverts, and in the more careful combination and development of some parts of doctrine, and in extending the limits of heresy. See the *Critique of Calov's System in Gass*, p. 333, cited by Tholuck.

His most famous work is the *Biblia illustrata* 4 vols. fol., a refutation of the Commentaries of Grotius. His admiration for Luther is seen in the constant use of the term *Megalander*, in referring to the great Reformer. Calov holds to a uniform inspiration of the Old and New Testaments; in every part of the Scriptures, in the book of Esther, as well as the Gospel of St. John, the Holy Spirit is heard: He is the author. The difference in the contents alone explains the difference of form.

Calov's family life was remarkable; he followed the bodies of five wives and thirteen children to the grave, and was married a sixth time to the daughter of his colleague Quenstedt, at the age of 72. Notwithstanding all these afflictions there was no diminution of his literary productivity. His marriage record, of course, did not escape criticism. This man of rigid objectivity, into whose mouth Thomasius puts the daily prayer: "Reple me, Deus, odio haereticorum," d. Feb. 26, 1686, of apoplexy, at the age of nearly 74 years. G. F. S.

**Calvinizing Lutheran Churches.** The attempt to Calvinize Lutheranism first appears in the Crypto-Calvinistic Controversy, (1552-1574). (See article). The struggle began at Hamburg where Westphal assailed Calvin's doctrine, (1552). In Bremen Hardenberg and in Heidelberg Klebitz attacked the Lutheran position. Lutheranism was expelled from these two cities. In Saxony the Philippists, as the Crypto-Calvinistic party of Lutherans were called, carried forward their plan of Calvinizing the Church with great boldness until expelled by the elector Augustus, (1574).

To settle this dispute and others which had arisen, the Formula Concordiae was drawn

up, (1577). (See art. CONCORD, FORM. OF). Another attempt was made by the Philippists in Saxony to Calvinize the Church, favored from 1586, by the Elector Christian I., who was influenced by the Calvinist Crell. The attempt ended unsuccessfully in 1591, and in 1592 Hunnius drew up the Visitation Articles. (See CRYPTO-CALV. CONTROVERSY.)

The efforts to Calvinize other Lutheran lands were crowned with more success. In the Palatinate Hesselius, a violent Lutheran, had received a professorship at Heidelberg in 1558. He soon became involved in a hot dispute with the Calvinist Klebitz in the course of which both behaved themselves in such an unseemly manner that the Elector Frederick III. expelled them (1559). Having then gone over to the Reformed Church, Frederick appointed Calvinistic teachers throughout his country (1560). At his direction Ursinus and Olevianus prepared the Heidelberg Catechism for use in the schools (1563). An effort of the Elector Lewis VI. (1576-1583), to re-establish Lutheranism failed, and his successor John Casimir banished all Lutheran preachers. (On the Church in Zweibrücken, see CANDIDUS, P.)

Caspar Peucer, who had been expelled from Wittenberg, carried on a lively agitation for Calvinism in the Lutheran Anhalt. After abolishing the form of exorcism and introducing a Reformed directory, Luther's Catechism was set aside, and in 1597, a copy of 28 Calvinistic articles was laid before the clergy for acceptance. All who refused were banished.

The Landgrave Philip of Hesse-Cassel regarded the differences between the Lutheran and Reformed Churches as non-essential and did not hesitate to appoint the Reformed theologian Hyperius to a professorship at Marburg (1541). William IV., who inherited Hesse-Cassel, (1567), declined to accept the Formula Concordie, and his son Maurice completed the work when, in 1604, he embraced Calvinism, forbade the use of Luther's Catechism, introduced Reformed worship and expelled resisting preachers. When Marburg came under his rule in 1604, he forcibly introduced Calvinism there. The professors fled to Giessen where a Lutheran University was founded (1607). In Upper Hesse Lutheranism was able to hold itself beside Calvinism; in Lower Hesse the Reformed Church has remained.

Dreckmeyer began to quietly introduce Calvinism into Lippe-Deudmold, favored in his effort by the Earl Simon VI. In 1602 already Luther's Catechism was forbidden. Resisting clergymen were banished and Calvinists appointed in their stead.

In the Mark Brandenburg, the elector John Sigismund, though with an oath he promised his father Joachim Frederick to remain loyal to the Lutheran Church, broke faith in 1613, when on Christmas day he formally entered the Reformed Church. The Augsburg Confession (*variata*) was retained, but in 1614, the Elector introduced a Calvinistic Confession of his own, the *Confessio Marchica*, in which the doctrine of absolute predestination was omitted. He could not however get his people to follow him and when radical measures were resorted to, a

violent uprising of the masses occurred, which resulted in bloodshed (1615). In 1616, the professors at Frankfort-on-the-Oder were forbidden to teach the *communicatio idiomatum* and *ubiquitas corporis*. He also forbade students going to Wittenberg, and finally ordered the *Formula Concordie* to be stricken from the collection of Lutheran symbolical books.

The failure to Calvinize Lutheran countries in this manner, suggested another slower, but surer way, that of Union. An agreement was to be reached by means of colloquiums. These were not new. The Wittenberg Concord of 1536, which favored the Lutheran view of the Lord's Supper, was the result of such a colloquy. It never was effective. In 1570, the Synod of Sendomir effected an agreement between the Church parties of Poland in which the Lutheran doctrine of the Lord's Supper was recognized but in such an indefinite way that the article was capable of an interpretation in the Calvinistic sense. When at the Synod of Thorn (1595), Paul Gerike, a Lutheran preacher, stood up for the Lutheran view, one of those present placed a sword at his breast and he was suspended from office. By the *Pax dissidentium* of 1573, a sort of religious peace had been temporarily secured, but without agreement on dividing questions, as has been shown. The four Synods called in Hesse (from 1577-1580), under the Landgrave William IV., had paved the way for the later Calvinizing of the land already described. The great Colloquium of Leipzig in 1631, was a private discussion and brought no general results, and the Colloquium of Thorn in 1645, only widened the divisions because of the participation of Calixt, leader in the Syncretistic controversy. It was the continuation of this controversy, too, which prevented beneficial results from the Colloquium of Cassel in 1661. From (1630-1680), John Dury travelled through all Protestant countries seeking to effect a Union on the ground of the essential Christian truths accepted by all evangelical Church parties. There was no practical result. The Synod of Charenton, France, in 1631 conceded the right to the Lutherans to commune in Reformed churches, because "in the chief doctrines of Christianity they were without error." In Brandenburg Frederick William, the Great Elector, issued two edicts in 1662 and 1664, in which he sought to bring about a union between the Lutheran and Reformed Church parties. The utter indifference shown to the points of diversity, however, caused them to be ineffective. The zeal of the Elector is shown in the story of the persecuted Paul Gerhard. Though Spener in 1686 had warned against any effort to abruptly set aside religious differences, Frederick I., King of Prussia in 1703 called a college for a discussion of points of controversy, with the ultimate view of Union. Lutheran theologians, however, gradually withdrew, except Winkler, who published a plan for a union in which the Lutheran Church was given over to the Reformed. The indignation of the people caused the project to be abandoned. A futile attempt at union through the introduction of the Anglican form of government into the Church of Prussia was made in 1704. The

efforts of individuals like Pfaff (1719); Turretin (1706); Heumann (1764), were unsuccessful as well. Thus ended the eighteenth century.

The beginning of the nineteenth century found conditions more favorable to a union in which distinctive Lutheranism must necessarily be lost.

The Supernaturalism of the Lutherans had accepted Reformed principles, and Pietism had shown an indifference to doctrines and creeds, while on the other side harsh Calvinism, which had never been at home in Prussia, had approached Zwinglianism more and more. When therefore Frederick William III. called for a Lutheran-Calvinistic Union upon occasion of the 300 anniversary of the Reformation in 1817. His summons was met with great sympathy. (See UNION, PRUSSIAN.) While this Union did not, it is true, require the change from one church to another, it refused to recognize the essential importance of distinctive doctrines. By this the Reformed position was subscribed, which had sought a union on this ground for nearly 300 years. Calvin had even signed the Unaltered Augsburg Confession in 1539. Naturally as the religious consciousness of the church was again awakened, the Lutherans opposed the Union. In his eagerness to carry through his plan the king resorted to strict measures. Men like Scheibel, Steffens and Guericke were deposed and even banished, and in the village of Hoenigern, Silesia, recourse was had to force of arms (1834). Frederick William IV. considerably modified these measures and in 1845 even recognized the independent church which had been formed at Breslau. While the Union was introduced into nearly every German country, a Lutheran reaction everywhere soon followed, ending in the separation of clergymen and sometimes large portions of their congregations from the State Church, notably Harms, in Hanover (1878). As the efforts to introduce the Union have not ceased, so the opposition of the Lutherans and their withdrawal from the State Church still goes on. H. W. H.

**Calvisius, Seth**, prominent church musician and scholar, b. 1556 in Thuringia, from 1594 cantor of St. Thomas in Leipzig, d. in 1615. He was a master in the theory of the counterpoint, and thoroughly at home in the old church tunes. His settings of some of the old chorals are models of pure harmony. Schoeberlein, *Schatz des liturgischen Chor- und-Gemeinde Gesangs* gives a number of them. A. S.

**Camerarius, Joachim** (German, *Cammermeister*), b. at Bamberg, Apr. 12th, 1500. Attended school in his native city. Matriculated at Leipzig in 1512. Studied Greek under Richard Crotus and Peter Mosellanus. Became Bachelor of Arts in 1516. Matriculated at Erfurt in 1818, where he taught Greek, and was made Master of Arts in 1520. Driven thence by the plague and the religious contentions he went to Wittenberg where he matriculated, Sept. 14th, 1521. Heard Luther and formed an abiding friendship with Melancthon. At the recommendation of Melancthon he was appointed Rector and Professor of History and Greek in the Nuremberg Gymnasium in 1526. Attended

the Diet of Augsburg (1530), and made notes at the reading of the Papal Confutation. Was called to Tübingen in 1535 to assist in reorganizing the University, and to the University of Leipzig in 1541. Described by Melancthon as "peaceable, quiet, veracious, and so learned in eloquence and philosophy as to be surpassed by few in Germany or elsewhere." Favored the Leipzig Interim. Promoted the Reformation by attending diets, and by publishing many editions of the classics and several works on theology. Wrote a standard life of Melancthon. D. at Leipzig, Apr. 17th, 1574. J. W. R.

**Campanius, John**. Swedish American pastor and missionary, b. in Stockholm about 1601; came to America, with Gov. Printz, 1643, returned to Sweden, 1648. His home in America, was at Tinicum Island, nine miles south-west of Philadelphia. D. Sept. 17th, 1683. Beside a most honorable record for fidelity, Campanius is particularly distinguished for his translation of Luther's Small Catechism into the language of the Delaware Indians. The translation antedates Eliot's Indian Bible; but was not published until 1696. It is a very free paraphrase. An account of his labors among the Delawares and the great interest enkindled among them, has been given by his grandson, whose book has been translated under the title: *Description of the Province of New-Sweden*, by Thomas Campanius Holm. Translated from the Swedish, by Peter S. Duponceau, Philadelphia, 1834. Much of the credit generally ascribed to the pacific policy of William Penn probably belongs to the Swedish missionary who prepared the way for Penn's negotiations by his missionary labors.

**Canada, the Lutheran Church in.** It numbers 26,500 communicant members, organized in 203 congregations, and is served by 83 pastors, publishes two church-papers and supports 79 parochial schools with 2800 scholars and 127 Sunday Schools with about 1000 teachers and 10,000 scholars.

Of this number 133 congregations with a total of 15,800 communicant members and 47 ministers belong to the *General Council*, to the *Canada Synod*, *Manitoba Synod*, and *Nova-Scotia District of the Pittsburg Synod*; 50 congregations with 6,500 members and 27 pastors are connected with the *Synodical Conference*, viz., the *Canada District* and the *Minnesota and Dakota District of the Missouri Synod*.

To the *Pittsburg Synod of the General Synod* belong two small congregations served by one minister.

The *Synod of Icelanders* is represented in Canada by 11 congregations with 1200 members, and the *Buffalo Synod* by three pastors ministering to five congregations.

Two Lutheran churches at Montreal and Berlin with a membership of respectively 450 and 2,300 communicant members are independent of any synod.

The three oldest Lutheran congregations in the Dominion—considerably older than the Dominion itself—were organized in the eighteenth century: at Lunenburg, N. S., in 1752, in Dundas Co., along the St. Lawrence, in 1774, and in the neighborhood of Toronto in 1792.

These old congregations and their daughters, 25 in all, with 2,800 communicant members, are now entirely English.

One small congregation in Assiniboia worships in Lettish; the Icelandic churches serve their fathers' God in their native tongue, and all the other churches are German.

If, considering the above statistics, we recall the vast area of Canada (3,500,000 sq. miles), it is only too evident that Lutherans are but thinly scattered over Great Britain's largest colony.

A relative stronghold of Lutheranism, is the southern part of Ontario, the peninsula extending between Lakes Huron and Erie, south of the Georgia Bay and the city of Toronto.

Another extensive Lutheran settlement is found in the Ottawa basin; and the most promising of all, which undoubtedly has a great future, are the German and Icelandic colonies in the Great Northwest, with the city of Winnipeg for their southeastern basis. G. G.

#### Canada Synod. See SYNODS (II).

**Candidate**, from Latin "Candidatus," i. e. one clothed with a white toga, the garment of aspirants for office, is used specially for theologians in Germany from the time of leaving the university until they are pastors. Their first examination is *pro candidatura* or *pro licentia concionandi* (permission to preach); the second examination is *pro ministerio* (for the ministry) and confers the title *candidatus reverendi ministerii*. In many state churches a limit of at least a year is fixed between the two examinations, and additional examinations are required. In America a candidate is one examined for the ministry but not yet ordained because without a call or under the proper age.

**Candidus, Pantaleon.** B. Oct. 7, 1540, at Ips in Lower Australia. At ten years shared imprisonment and exile of the evangelical pastor of Weissenkirchen, Cupitz. Afterwards fled with his patron Vitus Nuber, Abbot of Seiselsstein, to the protection of Wolfgang of Zweibrücken. N. became the court preacher; Candidus went to the school of George Agricola. 1558 was sent to Univ. of Wittenberg, where Paul Eber and George Major were teaching, and came into close relations with Melancthon. Master in 1564; called back to Zweibrücken 1565; and, after serving as country pastor, and teaching in the Latin school, (1571) succeeded Plinsbach as city pastor and general supt. The church of Zweibrücken, reformed by John Schwebelin, was closely related to that of Strassburg. It subscribed the Augsburg Confession and the Wittenberg Concord of 1536; and the Church Order of Wolfgang 1557 (influenced by Brenz, Marbach and Mel.), was of a mild Lutheran type. John I. republished this in 1570, and in 1574 renewed measures against Zwinglians and Calvinists. Candidus, although suspected of "Philippist" leanings, conformed, and subscribed the Lutheran formulas. Signed the Torgau book in 1576, complaining only that it taught a mixture of the two natures in Christ and needed a further explanation of the spiritual content of the Sacrament. At this point the prince, urged by John Casimir of the Palatinate, hesitated, and Candidus and Heinrich

Schwebel, son of the reformer and a pupil of Bucer, led the church of Zweibrücken back to a decided Reformed position. 1583, published under an assumed name, a *Dialogue on the Two Natures* and an explanation of Luther's Catechism, which was put into the hands of the ministers, and 1588 was enlarged into a "Christian and Necessary Explanation, etc.," pretending to explain Luther's Catechism but deriving both its language and doctrine from the Heidelberg Catechism. He described the change from the Lutheran to the Reformed Service of Worship as a purification from the remnants of popish leaven. He wrote much, not of a popular sort, for the most part in Latin, and was famous as a Latin poet. Vain, he addressed a poem to Rudolph I., and praised Philip II. of Spain without stint, and even refrained from disapproval of the persecutions of the Hussites. D. Feb. 3, 1608. See HERZOG P. R. E<sup>2</sup> III. 126. E. T. H.

#### Candles (Lights) in the Lutheran Church.

There is no trace of a ceremonial use of candles in Christian worship before the fourth century. They were introduced into Rome as an ornament of worship, probably from the Greek Church, through Spain and Gaul. Yet the custom of having lights held before the reader at the Holy Supper reminds us of the time when Christians assembled for worship in hidden places and before dawn. Various symbolical meanings of the lights in the service have been suggested. Luther allowed the use of them, in his *Formula Missæ* and the *Deutsche Messe*. However, they appear to have been disused at Wittenberg. Other Orders retained them in the Communion. The S. W. German Orders forbade them. Two candles on the altar, lighted in the liturgy of the Holy Supper are usual in Saxony and in the Prussian Church and in some churches in America. Kliefoth says the custom of lighting the candles at the Gospel is not retained in the Lutheran Church. E. T. H.

**Candler, David**, one of the earlier pastors in Pennsylvania and Maryland. His home was at Conewago, near Hanover, and his parish extended from the Susquehanna to the Potomac. D. December, 1744.

**Canitz, Friedrich Rudolph Ludwig, Baron von**, b. 1654, d. 1699 in Berlin, a prominent German statesman who executed many important missions under the Brandenburg Elector Friedrich Wilhelm and his successor; a friend of Spenser, author of several hymns which were published after his death, among them "Seele, du musst munter werden" (14 stanzas), "Come my soul, thou must be waking," translated by H. J. Buckoll, 1841, and by Miss Winkworth, *Lyra Germ.* A. S.

**Canonical Age.** The pre-reformation Canon Law forbade the ordination of any one to the diaconate before he had reached the full age of twenty-two years; to the priesthood before he was fully twenty-four; and to the episcopate before the completion of his thirtieth year. EDWARD VI. is the only sixteenth century order in which this rule is repeated. Meusel's *Handlexikon* says that the

older Church Orders left the decision of each case to the ecclesiastical authorities, and that at a later period the time fixed by the law of the land for being "of age" was accepted by the authorities of the Church. This would make the "canonical age," to vary from the twenty-first to the twenty-second year. In this country a candidate must be at least twenty-one years old. E. T. H.

**Canstein, Karl Hildebrand, Freiherr von**, b. Aug. 4, 1667, at Lindenberg, Brandenburg; studied law at Frankfurt-on-the-Oder; traveled extensively through Europe, and there became chamberlain to the elector Frederick III., at Berlin. Weary of court-life, he resigned, and joined the Brandenburg troops sent to Flanders. Here he became seriously ill, and promised that, if the Lord would spare him, he would serve God throughout life. He recovered, and faithfully kept his promise. Returning to Berlin, he became acquainted with Spener, and through him with A. H. Francke of Halle. In 1710, he published his plan for supplying the poor with the Word of God at a low price, by printing from types kept permanently standing, and soldered together at the bottom. Two years later he founded the Canstein Bible Institute [which see]. In 1718, he issued a "Harmony and exposition of the Four Gospels." He is also the author of a biography of Spener. D. at Berlin Aug. 19, 1719. F. W. W.

**Canstein Bible Institute.** Canstein in 1710, moved toward publishing the Bible at a low price. Queen Sophia Louisa of Prussia, and Prince Charles of Denmark contributed 1,000 thalers each. Canstein made the total, 11,285 thalers, nearly \$8,500. In 1712 the N. Test. was issued, and in 16 years 37 editions N. T., 35 eds. 12mo. Bible, 21 eds. large Svo. Bible. In 1735, the Bible Institute was connected with the Francke Institutions at Halle. Including 1897, 7,134,000 copies of Scripture were sold, mostly under cost price.—100,000 of these in Bohemian, Polish, Lithuanian, Lusatian and Wendish. Since 1890, in German, a revised Luther version is used. F. W. W.

**Cantate.** See CHURCH YEAR.

**Cantionale**, a collection of church music for the full liturgical service of the Church, furnishing the material for the officiating pastor, the choir and the congregation. Such collections were peculiar to the Lutheran Church, especially of the sixteenth and seventeenth century, and to the Bohemian Brethren. Most prominent among them are those of Johann Spangenberg (1545); Lucas Lossius (1561); Johann Keuchenthal (1573); Matthaeus Ludecus (1589); the Kralitz Cantionale of the Bohemian Brethren (1576). Of recent works of this character the Mecklenburg Cantionale, (4 vols., 1868-1887), edited chiefly by Kliefoth and Kade, is the most complete and churchly, based altogether on the classical cantionales of the sixteenth and seventeenth centuries. Schoeberlein's comprehensive work, *Schatz des liturgischen Chor- und Gemeinde-Gesangs* (3 vol.) might also be called a cantionale. Sometimes the name was also used for a hymn book like the *Laueburg H. B.* of 1647. A. S.

**Cantus Firmus**, the firmly established unchangeable Gregorian Chant. Later on this name was given, in a special sense, to the leading tune in contrapuntal settings, also called Cantus Planus, in distinction from the artistic figured treatment of the other voices. A. S.

**Capital University.** See COLLEGES.

**Capito, Wolfgang** (Köpflein), b. 1478 in Hagenau, Alsace, became doctor in the three faculties, came into touch with Ocolampadius while preacher at Bruchsal (1512), formed friendship with Erasmus and Zwingli in Basle (1515), wrote to Luther after the appearance of the 95 theses. From 1520-1523, he was chancellor of Albrecht of Mayence, was made provost of St. Thomas of Strassburg by Archbishop of Leo X. and a nobleman by Chas. V. He sought to mediate between Luther and the Romanists, and counselled moderation, but later saw in Luther not a "raging Orestes" but an Orpheus. At last separating from Rome he occupied an intermediate position, composed the *Confessio Tetrapolitana*, with Bucer, worked for the Wittenberg Concord, sought to unite all the churches of Germany, France and England. He was fond of music and poetry, and wrote several hymns, based on latin originals, "Die Nacht ist hin, der Tag bricht an" (5 st.) Jam lucis orto sidere; "Gib Fried zu unsrer Zeit, O Herr" (3 st.) Da pacem Domine, "Give peace in these our days, O Lord," Engl. Tr. in Psalms of David (1560), by E. G., probably Edmond Gindel, afterwards Archbishop of Canterbury. D. 1541. (Baum, Capito u. Butzer). 1860. A. S.

**Carlson, A. B.**, missionary of General Council in Samulcotta, b. in Sweden, d. in Madras March 19, 1882, aged 36 years, from a sunstroke after laboring but a year. He was earnest, zealous and devoted.

**Carlsson, Erland, D. D.** (Augustana College, 1892), b. in Smaland, Sweden, 1822, ordained 1849, served as pastor in the diocese of Vexio until 1853. Through the agency of Drs. Fjellstedt and Hasselquist he then received a call to the Swedish congregation in Chicago and at St. Charles, Ill., and, having accepted the call arrived at Chicago the same year. His faithful ministry during twenty-two years at the Immanuel Church in Chicago was rewarded with rich and visible fruit by his pious zeal and perseverance and his excellent organizing talent. Having been pastor at Andover, Ill. (1875-1887), he served at last as business manager of Augustana College until 1889, when, owing to ill health, he was obliged to withdraw from active work. He was president of the Augustana Synod 1881-1888 and one of the directors for Augustana College from its organization until 1889. D. in 1893 at his pleasant residence at Lindsborg, Kansas. N. F.

**Carlstadt, Andrew**, whose real name was Andrew Rudolf Bodenstein, b. about the year 1480, at Rindstadt, Franconia, traveled in search of knowledge, from school to school, even to Rome, where he applied himself to the study of scholasticism. He had already obtained the degree of bachelor of divinity, when he came to Wittenberg in 1504, entering the philosophical

faculty. In 1510 he received the degree of Doctor of Theology, and became arch-deacon of the Collegiate Church and in 1511 rector of the University. Boasting that he had disputed at Rome concerning the authority of the Bible, he acknowledged not having even seen a Bible before his promotion to the doctorate. Thomas Aquinas was his favorite. In 1515 Carlstadt proceeded to Rome to appeal to the pope because of a petty claim against the town of Wittenberg, which at best meant the loss of one-half guilders to him.—At Rome he conceived the idea of studying jurisprudence, but still held on to his Wittenberg chair and did not return to resume his duties until the elector withdrew the emoluments of the office and threatened his removal. His negligence continued after his return.

But Luther attacked the schoolmen,—and Carlstadt with Luprinius, full of wrath, assailed Luther and was defeated. Nay more, he adopted the reformatory spirit to such an extent as to publish theses, in the spring of 1517, which pleased Luther very much. Carlstadt's weak spot was his vanity. This led him to provoke Eck to the famous Leipzig disputation. During Luther's stay at the Wartburg his reformatory zeal degenerated into headlong fanaticism. Iconoclasm became the order or rather disorder of the day. Hasty violence marked the proceeding led by Didymus and Carlstadt. When Luther had restored order, Carlstadt kept himself down for a few years, and then began to attack Luther, in particular assailing the latter's teaching concerning the Lord's Supper. This was at Orlamuende in 1524. Banished from Saxony, he turned to Strassburg and endeavored to influence Bucer and Capito. He then proceeded to Basel and succeeded in impressing the Swiss reformers. At Luther's intercession he was permitted to return to Saxony, having retracted his errors, but again recanted. After spending about a year in Holstein and East Frisia he went to Switzerland and d. as professor and preacher at Basel in 1541. G. F. S.

**Carpenter, William**, b. near Madison, C. H., Va., May 20, 1762; d. near Florence, Ky., Feb. 18, 1833. In 1778 joined the Revolutionary Army and served to the end of the war. Studied theology under Christian Streit at Winchester, Va. Licensed by the Ministerium of Penna. in 1787, C. at once became pastor of Hebron Church, in Madison (then Culpeper) Co., to which he ministered for 26 years. In 1813 he removed to Boone Co., Ky., where he labored efficiently for 20 years more. D. M. G.

**Carpov, Jakob**, b. 1699 in Goslar; studied philosophy and theology in Halle and Jena; lectured on Wolffian philosophy (1725). Left Jena (1736), at Weimar (1737), d. 1768. He sought to demonstrate dogmatics by the mathematical method; and wrote *Theologia Revetata Dogmatica Methodo Scientifica Adornata*.

**Carpov**, a family of influential scholars and teachers. 1. BENEDICT I., Prof. of Law, Wittenberg, b. 1565, d. 1623. 2. BENEDICT II., son of preceding, b. 1595, Prof. of Law, Leipzig, and for 40 years a judge, and as such concerned in no less than 20,000 cases in which the death

penalty was involved; a man of deep religious convictions, particularly diligent in Bible reading. In his *Jurisprudentia Ecclesiastica*, 1649, he gave scientific form to the Episcopal System of Lutheran Church Polity, d. 1666. 3. JOHN BENEDICT, son of No. 1, pastor, archdeacon and Professor of Theology at Leipzig. In the Syncretistic Controversy, he occupied a mediating position, agreeing with the principles of the more rigid Lutherans, but standing in friendly relations with Calixt; author of the best commentary on the Symbols, viz., *Isagoge in Libros Symb.*, 1665; d. 1657. 4. JOHN BENEDICT II., son of the preceding, b. 1639, Prof. of Oriental Languages and Theology, and pastor at Leipzig; a prominent opponent of Spener, d. 1699. 5. SAMUEL BENEDICT, brother of preceding, b. 1647; court preacher and superintendent, Dresden, a personal friend of Spener, but wavered through the influence of his brother in his public attitude towards Pietism; d. 1707. 6. JOHN GOTTLÖB, son of preceding, the most learned member of the family, b. 1679, Prof. of Oriental Languages, Leipzig, Superintendent, Luebeck; author of *Introduction to the O. T.* and of controversial treatises against the Pietists and Moravians; d. 1767. 7. JOHN BENEDICT IV., nephew of preceding, b. 1720, d. 1803, Prof. of Philosophy, Leipzig, and of Greek and Poetry, Helmstedt, an opponent of Rationalism, author of *Commentaries on Hebrews, Romans, the Pastoral Epistles*, father-in-law of the historian Henke.

**Carstensen, C.**, catechist in the School-teacher's Seminary at Kiel, who wrote a much-used handbook of catechetics, espec. of religious instruction. (1821-1823.)

**Caspari, Carl P.**, 1814-1892; b. in Germany of Jewish parents; studied at Leipzig and Berlin, and was baptized in 1838. His strict Lutheranism led him to refuse a call to Königsberg University. He became Lector in 1847 and Professor of Theology in 1857 at the University of Christiania, Norway, remaining here till his death. His influence in the Church of Norway was great as a popular teacher, and as a theological writer, especially on Old Testament subjects. E. G. L.

**Caspari, Karl Heinrich**, b. Feb. 16, 1815, in Eschan, Bavaria, d. May 10, 1861, Lutheran pastor in Munich. His characteristic was a dignified popularity, evidenced in his preaching as well as in his writings. His best known works are: *Geistliches und Weltliches* (1853), a collection of anecdotes, proverbs, and selections illustrative of Luther's Small Catechism; *Sermons on, and Explanation of, the Catechism* (1856), and posthumously collected sermons on the Gospel lessons, entitled: *Von Jenseits des Grabes*. G. C. F. H.

**Cassel Colloquium**, first took place 1534 between Bucer and Melancthon upon instigation of Landgrave Philip. It aimed without result to unite Lutherans and Zwinglians on the Lord's Supper. In 1661 (June 1-9) Landgrave Wm. IV. arranged a conference between the Lutheran theologians, P. Musæus and John Henichen, and the Reformed S. Curtius, J. Hein. They discussed the Lord's Supper, predestina-



tion, the two natures in Christ, baptism. A consensus was found, and the differences wrongly declared non-fundamental.

**Casuistics** (Casuistry), the science how to treat and decide certain cases of conscience, as they may arise in the life of the Christian, is really a part of Christian ethics, and has sometimes been treated by Romanists as a substitute for ethics. Its traces can be discovered already in Stoic philosophy. The Talmud, with its numberless rules and decisions for possible and impossible cases, is a rich illustration of the absurdities in which casuistry may lose itself. The practice of private confession, penance and absolution, as it was in vogue in the Mediaeval Church, naturally tended to introduce a regular system of Casuistry. The "*Libri Pœnitentiales*," with their lists of sins and corresponding penalties, with their suggestions, rules and decisions gathered from the writings of prominent fathers, were in reality so many handbooks of casuistry. Mediaeval Scholasticism naturally helped to develop these casuistic schemes. In the fourteenth and fifteenth century we find, after the manner of Raymond de Pennaforti's *Summa de casibus conscientie*, a number of similar "*Summe*," summaries of special cases, with instructions how to treat them, such as the *Artesana*, *Pisana*, *Papfica*, *Rosella*, *Angelica* (burned by Luther, together with the Pope's Bull), and also one by Sylvester Prierias. In the sixteenth and seventeenth century the Jesuits were the chief representatives of casuistry in their systems of Christian Morals. They furnished handbooks for the guidance of the priest in the confessional, treating the outward act in every case of sin, with all its surroundings, in the most minute manner, without really entering upon the attitude of the heart and the personal responsibility of the sinner. The main point was not the great principle of right or wrong, but the question, how far a man might possibly go in each case. Not the conscience, enlightened and sanctified by the Word of God, but a dialectic sophistry was the real standard of decision, with the unavoidable result, that the moral instinct and judgment of men was greatly debased.

In the Reformed and Lutheran Churches of the seventeenth century there was indeed, for a time, a tendency to introduce a system of casuistry also into the treatment of evangelical Ethics. Among the former may be mentioned Perkins (Cambridge), Amesius (Holland), and Alstedt (Germany). Among the Lutherans, besides the *Consilia* of Melancthon, Balduin, Olearius, Dannenhauer, Koenig, J. Andr. Osiander, and the *Consilia Theologica Wittenbergensia* (1664); also the *Theologische Bedenken* by Spener, the father of German Pietism. But these were based on sound evangelical principles, and mostly opinions on questions of pastoral theology or on points of doctrinal controversy. The great principle of Luther's Reformation, faith as the one center of the new Christian personality, especially as set forth in Luther's treatise, *De Libertate Christiana* strikes at the very root of mediaeval casuistry. The organic unity of God's work of grace in the regenerate man, the formation and

development of a Christian character, who, as the child of God, delights to know and to do the Father's will, does away with the atomism of endless cases and questions of conscience. Henceforth it is the task of Christian ethics, not to give a specified answer to the question what is to be done in every case that may arise, but to teach and train the Christian that he may know how to answer the question for himself. A. S.

**Catechism, Dr. M. Luther's Larger and Smaller Catechisms.** The word Catechism was used in the Pre-Reformation Church to designate the oral instruction of Catechumens in the main points of Christian doctrine. Thus Luther himself understands the term in his *Deutsche Messe* (German Mass, 1526): "Catechism is called instruction by which those that intend to become Christians are taught and informed what they are to believe, to do and to leave undone, to know as Christians." The examination of sponsors in the baptismal service, the questions addressed to them and their answers, are also called "Catechisms." In the sense of a book, written for instruction in Christian doctrine, the term Catechism is first used in Luther's letter to Hausmann, in 1525, "*Ionæ et Islebjo mandatus est Catechismus puerorum parandus*." The urgent necessity of making such provision for the churches had long been evident, and is fully stated, as the result of the visitation of the Saxon Churches, in 1528, in the Preface of Luther's Small Catechism, in the following language: "Alas, what misery I beheld! The people, especially those that live in the villages, seem to have no knowledge whatever of Christian doctrine, and many of the pastors are ignorant and incompetent teachers. . . . They all maintain that they are Christians, that they have been baptized, and that they have received the Lord's Supper. Yet they cannot recite the Lord's Prayer, the Creed, or the Ten Commandments, they live as if they were irrational creatures, and now that the gospel has come to them they grossly abuse their Christian liberty." But long before Luther went to work to compose his Catechisms of 1529 he had been active in the field of catechetical literature. From the year 1515 we have from his pen expositions of the Decalogue and the Lord's Prayer. In 1519 he states that he was daily going over the commandments with children and laymen (*pueris et rudibus pronuncio*). In 1520 he published a *Short Form of Meditating on the Ten Commandments, the Creed, and the Lord's Prayer*. "Three things," he says, "a man must needs know to be saved. First, he must know what to do, and to leave undone. Secondly, seeing that he is unable, by his own strength, to do it and to leave it undone, he must know where to seek and to find strength. Thirdly, to know how to seek and to get it. . . . Thus the Law shows man his disease; . . . the Creed tells him where to find his medicine, the grace; . . . the Lord's Prayer teaches him how to seek it and to appropriate it." The truly conservative, catholic and churchly character of Luther's Reformation stands out most prominently in his catechetical work. He built on the old solid and popular

foundations, knowing "no better form for a Christian Catechism than those three parts which had been preserved from the very beginning in the Church of Christ" (*Deutsche Messe*, 1526). In some details of his exposition, especially in the third part of the Catechism, we recognize almost literal reminiscences from the catechetical literature of the Church, as far back as Tertullian and Cyprian. It may be claimed that the whole catechetical work of the first fifteen hundred years of the Church reaches its climax and consummation in Martin Luther's Small Catechism. But with all the conservative features which characterize Luther's catechetical work, there are others which are new and original with him, and for which he deserves full credit as the first great restorer of Pauline Theology in the Church. Most important and characteristic in this respect is the order in which Luther arranged the three parts, Commandments, Creed, and Lord's Prayer, giving the first place to the Law, as the schoolmaster to bring us unto Christ, and the central and dominating place to the Creed. All other Catechisms, Roman, Greek, and Reformed, in their final shape, differ from Luther's arrangement in this respect. Again, by dividing the Creed into three Articles, not into twelve as heretofore, and as even Brentius retained it, the second Article, with its confession of Christ, the Redeemer, becomes the very heart and soul of the whole Catechism.

The first part of the Catechism, then, treats of the Law under the form of the Decalogue. In this also L. differs from the medieval Church which had used various other schemes for the instruction in the divine mandates. The Decalogue, however, is modified in the spirit of the New Testament, so that its transient Israelitic features which belong to the Mosaic dispensation are omitted, as in the form of the first, the third, and the fourth commandments. Luther's principal aim in the treatment of the Law is the so-called second use (*Usus elenchthicus*), to lead men to a knowledge of sin.—The second part of the Catechism takes for its text the Apostolic Symbolum, which, except in the Greek Church, was always used "ad fidei instructionem," (The Nicene Creed "Ad fidei explicationem"; the Athanasian "Ad fidei defensionem"). Luther's treatment most beautifully and practically combines the objective and the subjective side of faith, the "Fides quae creditur," and the "Fides qua creditur." The great works of God, creation, redemption and sanctification, are set forth as the fundamental facts of our salvation; not, however, as purely objective, abstract, doctrinal statements, but with all the fervor of personal conviction and appropriation. It is the spirit and language of personal religion, in the fullest and best sense of the word. Its very text can and ought to be used in devout prayer from day to day, by the living, and, particularly, the exposition of the second article, that crown and jewel of the whole Catechism, in the last hour of the dying Christian.—In the third part Luther treats the Lord's Prayer as the fruit of justifying faith, and as the demonstration of the new life, in the spirit of sanctification and adoption.

It sets forth the life of the Christian as the life of the child of God, with all its privileges and duties, its needs and dangers, its hopes and resources.—To these three fundamental parts are added the fourth and fifth, on Baptism and the Lord's Supper, with the connecting link, on Confession and Absolution, "concerning which a Christian must also be properly instructed." Here the language of the Catechism, otherwise so simply objective and thetical, becomes of necessity more antithetical and controversial, over against the fanatical and Romanizing perversions of sound doctrine on these points. But even here everything culminates in simple living faith. With the requirement of "truly believing hearts" the fifth part of the Catechism closes.

The Church has always been unanimous in her testimony on the priceless value of Luther's Catechisms, particularly the Small Catechism. An interesting collection of testimonials of prominent theologians on this point is found in Dr. C. P. Krauth's *Conservative Reformation*, pp., 286-288. The great historian Leopold Ranke says of it: "It is as child-like as it is profound, as easy of grasp as it is unfathomable, as simple as it is sublime. Happy he who nourishes his soul with it, who clings fast to it! For every moment he possesses a changeless consolation, . . . he has under a thin shell that kernel of truth which is enough for the wisest of the wise."

In our Book of Concord the Catechisms have their place only after the Smalcald Articles, owing to the date of their formal acceptance as Confessions of the Church. But in the time of their composition they precede all the other Symbolical Books, having been written as early as 1529. The general opinion among Lutheran theologians hitherto has been that the Large Catechism was written first, in the spring of 1529; and that it was followed, in July or August of that same year, by the Small Catechism. But recently the question of priority is being disputed in favor of the Small Catechism.

No copy of the original edition of Luther's Small Catechism (1529), has thus far been discovered. It is only known from reprints and from an imperfect Low German translation. In the edition of 1531, for the first time, the exposition of the introduction to the Lord's Prayer is found, and the questions on Confession are inserted. No material change was made in the later editions of the Catechism not even in those of 1539 and 1542, the last that was superintended by Luther himself. The section on the "Office of the Keys" which is found in many later editions of the Small Catechism never formed an integral part of Luther's own editions. Through the influence of Superintendent Knipstro this section was adopted by the Greifswald Synod in 1554. It appears first in the appendix to the Brandenburg-Nuernberg Agenda of 1533, the "Kinderpredigten," written, at the suggestion of Brentius, by the Nuernberg pastors, Geo. Besler of St. Sebald, and Hector Poemer, of St. Lorenz. The questions (Fragestuecke) for those who intend to come to the Lord's Supper have been included in the Catechism since 1568 (Tetelbach). They are

generally ascribed to Luther's friend, Dr. Johann Lange of Erfurt. But they are based on an almost literal reproduction of sentences from a Latin sermon of Luther, *Exhortatio ad Sacramentum*, of Maundy Thursday (1529). (See Kawerau, in *Zeitschrift fuer Kirchliche Wissenschaft und Kirchliches Leben* (1885), pp. 49, 50.)

Luther's Small Catechism has been translated into many languages. As early as 1548, Archbishop Cranmer translated it into English, in his "Catechismus," published by Gualterus Lynne, which is nothing but a translation of the sermons on the Catechism (Kinderpredigten), attached to the Brandenburg Nuernberg Agenda of 1533, summing up each sermon with the respective part of Luther's Catechism. (See Dr. H. E. Jacobs, *Lutheran Movement in England*, pp. 314-322.) The Swedish pastor and missionary John Campanius, who from 1643 to 1645 was preaching the gospel at Tinicum, near Philadelphia, translated it into the language of the Delaware Indians (the "American-Virginian language"). The translation was published in Stockholm, at the expense of King Charles XI., in 1696, and brought to America in 1697. (See Dr. H. E. Jacobs, *History of the Evangelical Lutheran Church in the United States*, p. 82.) In Pennsylvania, Count Zinzendorf caused the first publication of Luther's Small Catechism in German, printed by Christoph Sauer (1744). The first edition issued with the approval of the Lutheran pastors was edited by Peter Brunnholtz, and printed by Benjamin Franklin and J. Boehm in 1749. The first English translation, on American soil, was also made by Peter Brunnholtz, possibly with the assistance of Peter Koch, a prominent Swedish Lutheran in Philadelphia, in 1749. The second was made under the auspices of Provost Wrangel in 1761. In 1816, Rev. Phil. F. Mayer, pastor of St. John's Lutheran Church in Philadelphia, issued an English edition of the Catechism which more than any other determined the text of the accepted English translation. It was carefully revised by Dr. C. F. Schaeffer, and a Committee of the Ministerium of Pennsylvania (C. F. Welden, A. T. Geissenhainer, B. M. Schmucker), in 1854. This translation was adopted by the General Council. A more liberal reproduction of the original is given in Dr. Schaff's *Creeds of Christendom*, and in the English Catechism of the Synod of Missouri, and the Joint Synod of Ohio, translated by E. Cronenwett and revised by the Columbus faculty. (See Dr. B. M. Schmucker's Articles, on the editions and translations of Luther's Small Catechism, published or used in America, *Lutheran Church Review*, April and July, 1886.) Later on a joint Committee of the General Synod, United Synod of the South, Joint Synod of Ohio, English Synod of Missouri, and General Council united on a revised English translation, which is given in its final shape, in the *Lutheran Church Review*, January, 1899. A. S.

**Catechist** (Catechet). The Lutheran Church, in her missionary operations, has always and most successfully employed so-called catechists. We find them first in the field of Foreign Mis-

sions where catechists, as a rule, are native assistants and co-workers of the missionaries. As far back as 1706, Bartholomaeus Ziegenbalg, the great Lutheran missionary in East India, appointed such catechists, and since then they have everywhere been used in missionary work. Their work is a kind of diaconate, assisting in the public service, reading sermons in the absence of the missionary, accompanying him on his preaching tours, interpreting his discourses to the native hearers, helping him in his pastoral work, and preparing the way for the systematic catechetical instruction of the missionary, by a plain exposition of the words of the Catechism which they make the natives commit to their memory and recite.—Henry Melchior Muehlenberg and his co-laborers found themselves constrained to adopt a similar institution for their missionary operations in America. Everywhere they appointed catechists to assist them in the gathering and building up of Lutheran congregations on this Western Continent. Their position is fully defined in the Constitution of the Pennsylvania Ministerium of 1792. They were formally licensed for their work by resolution of the Ministerium. They had to work under the general supervision of the Ministerium and in particular under that of a neighboring ordained clergyman who was recognized as their instructor. They were permitted to preach, to catechize, to baptize, visit the schools and the sick, attend the funerals, and instruct the catechumens; but were not allowed to administer Confirmation or the Lord's Supper. They were expected to attend the Ministerial sessions, but had no right of vote. (See *Documentary History of the Ministerium of Penna.*, p. 251 sq.) As a rule, these catechists were, frequently, at the request of the congregation whom they served, promoted to the position of ordained ministers. A. S.

**Catechism Controversy in Hanover.** In the kingdom of Hanover the excellent Cella Catechism, by Michael Walther, of 1653, had been in general use until the year 1799, when it was replaced by a modern and rationalizing exposition of Luther's Catechism, which, with its use of the Socratic method, found great favor at that time. But after the revival of a more positive Christianity during the first half of the nineteenth century it became more and more objectionable and offensive to the faithful pastors and members of the Lutheran Church in Hanover. In 1851, in a paper presented to the Lutheran pastoral Conference, at the suggestion of its president, Dr. Petri, a moderate reconstruction of the Catechism was advocated by Dr. Albert Luehrs, Superintendent in Peine. This reasonable request was fully approved by the Hanover Consistory, and in 1856 a Committee was appointed consisting of several Consistorial Counsellors, school inspectors, superintendents and pastors, to whom was afterwards added a representative of the theological faculty in Goettingen, to consider this important matter more fully. The committee unanimously recommended the restoration of the old Cella Catechism of Michael Walther as the official Catechism of the Lutheran Church of Han-

over. A sub-committee was charged with preparing an exposition of the Walther Catechism on the principles which had been agreed upon. The result of their work was, in 1859, submitted to the Consistories and the theological faculty at Goettingen. After all the criticisms and opinions that were offered had been fully considered and the whole had been finally revised by a new commission, a royal decree of April 14th, 1862, ordered this Catechism to be introduced into the Lutheran churches and schools of Hanover. But the liberal and infidel press of the day, influenced chiefly by Archdeacon Baurshmidt (d. 1864), raised such a storm against this sound Lutheran Catechism that popular disturbances took place, especially in the towns, culminating in acts of violence against the clergy and in riots which had to be put down by military force. The government finally desisted from its efforts to restore to the Lutheran people of Hanover that purely Lutheran Catechism. It was republished by Stohlmann, New York, in German, 1873, in English, 1883, and is thus made accessible to our pastors and people, in both languages. A. S.

**Catechismus Sermons.** In the catechetical work of the Lutheran Church, especially of the sixteenth and seventeenth centuries, regular lectures or sermons on the Catechism, to be delivered at stated times, held a prominent position. They were generally appointed for weekday services, but also for Sunday afternoon, as for instance in Saxony, 1535. They were not meant to take the place of the regular catechetical instruction of the young, but were rather for the edification and doctrinal training of the adult members of the Church. Some of the more prominent collections of such Catechismus sermons are those of Johann Arndt (1620), republished in 1858; Christian Scriver, republished in 1861; Ph. J. Spener, who used to explain a part of the catechism, as the introduction (Exordium) of his regular Sunday sermon on the gospel. These discourses on the Catechism were collected into a volume of sermons, called *Catechismus-Predigten*, republished by L. Volkering, St. Louis, Mo., 1867. In recent times the old good practice of sermons on the Catechism has been revived by some of the most gifted and popular preachers of the Lutheran Church in Germany, such as Claus Harms, W. Loche, Ludwig Harms, Caspari, Seeburg, Ahlfeld, Koegel and others. Dr. Chas. Porterfield Krauth made a beginning in this direction in our English Lutheran Church in America. (See letter to B. M. Schmucker, Feb. 17, 1849, in Dr. Spaeth's *Biography of C. P. K.*, vol. i., p. 184.) A. S.

**Catechization** (Catechetical Instruction, Expositions of the Catechism). From the very first years of the Reformation movement the Lutheran Church showed the greatest activity in the field of catechization, giving her members, young and old, a thorough and systematic training in the truth of the gospel. No other Christian denomination has ever provided such abundant material for catechetical instruction. Even before Luther's two Catechisms appeared a number of his co-laborers, partly at his request

and with his encouragement, undertook the preparation of popular manuals for religious instruction, such as Justus Jonas (*Buechlein fuer die Laien und Kinder*, 1525, 1528), Urbanus Rhegius (*Erklaerung der zweoelf Artikel des Glaubens*, 1523), Bugenhagen (*Christliche Lehre*, 1524) Agricola, and others. These first attempts in this field seem to have been more or less unsatisfactory to Luther. Much more prominent and valuable were the following works: Brentius (*Fragestuecke des Christlichen Glaubens* 1527), Althamer and Ruerer (*Catechism*, Onolzbach, 1528), and Lachmann (*Catechesis*, Heilbronn, 1528). Next to Luther, John Brentius was recognized as the greatest catechetical writer of our Church, not only in his Swabian home, but also throughout Northern Germany. He exercised a lasting influence on the later catechetical development, especially in the line of a didactic exposition of the principal parts of the Christian faith. His catechism, in the revised form which he gave to it after the appearance of Luther's classical works, was received into the Wuerttemberg Kirchenordnung of 1536. In 1551 he wrote a fuller exposition of the same, a model of practical, theological and catechetical instruction, *Catechismus pia et utilis explicatio illustratus*, translated into German by Beyer, pastor in Frankfurt, republished by Schuetz, Leipzig, 1851.

Luther himself laid down the following principal points for the method of catechetical instruction: Catechetical instruction must be attended to in the family, the school, and the church. The same text and form of words should be retained without unnecessary changes. There ought to be a proper and regular gradation in the course of instruction, first the text of the principal parts, then the explanation, then the progress from the Small to the Large Catechism. The aim of such instruction must be, not simply a knowledge of doctrine, but a personal confession of faith. The Catechism was to be a life-book, a prayer-book. In an Easter sermon of 1533 (Hauspostille) he admonished his hearers: "Now ye have the gospel pure and free, ye have the Catechism, the Ten Commandments, the Creed, the Lord's Prayer, Baptism and the Holy Sacrament, in a brief and fine explanation. Take good care that fanatics and false teachers shall not come and pervert everything, for I fear that the pure Word may be lost by shameful ingratitude and contempt. For my own person I am excused; for with all diligence to the best of my ability I have preached and exhorted, entreated and prayed, so that I stand before God without blemish, in this matter."

In the use and application of the catechetical material during the Reformation era two different tendencies can be distinguished, the practical churchly interest, aiming at the development and preservation of personal faith in the members of the Church, and the didactic pedagogical, aiming at the training of the young in Christian knowledge and doctrine. The former we find represented in the majority of the best Agenda and Kirchenordnungen of the sixteenth century, after the manner of the Kinderpredigten in the Brandenburg-Nuernberg Agenda, of

1533. This treatment of the Catechism does not intend that the course of catechization should be completed with the time of the first communion. Instruction and examination in the principal parts of the Christian faith are to be continued and repeated at each communion up to the twentieth year or even to the time of marriage. (See Angsb. Conf., Art. 25.) Thus Christian faith is to grow constantly both in depth and in breadth, and is to become more and more mature in personal consciousness. On the other hand, the pedagogical and didactic interest predominates in the treatment of the Catechism, and the principal aim is a proper development of Christian knowledge in the young. This feature of catechetical instruction is particularly represented by the following writers: Erasmus Sacerius (1537), Lucas Lossius (1541), *Nuernberg Catechism* (1549), translated and highly recommended by Melancthon, Epinus (1549), Chytraeus (1564), Tetelbach (Gueldenes Kleinod, 1568). In all these the doctrinal theological interest predominates, and some of these expositions were written for pupils of Latin schools and for young pastors and theologians.

The prosperous free cities of the German Empire where the Reformation had found such ready entrance distinguished themselves particularly by the intelligent and enterprising care which they bestowed on the cause of catechization by the organization of regular catechetical institutes, among them Strassburg, Frankfurt, Danzig, Magdeburg, Hamburg, Luebeck, Nuernberg (N. Kinderlehrbuechlein, 1628). Towards the seventeenth century, however, a gradual degeneration is to be noticed. The interest in personal living faith with its confession and examination is vanishing. It is supplanted by a purely doctrinal knowledge, a mechanical memorizing and reciting of the text of the Catechism. The utter ruin and desolation which resulted from the Thirty Years' War called for renewed efforts in behalf of the catechetical instruction and religious education of the people. The aim is once more the development of a personal living faith on the basis of the pure objective faith of the Church. The following expositions of the Catechism are most prominent during this period: Gotha Catechism, prepared by order of the pious Duke Ernest (1666); C. of Justus Gesenius (1635); Quedlinburg C. of Joh. Hoefler (1641), most highly commended by Spener; Danzig C. (1648 Abraham Calovius); Celle C. (1653, Michael Walther), afterwards famous as the Hanover Catechism which caused the controversy of 1862; Catechismus-Milch by Dannhauer, the teacher of Spener (1642).

A new period in the history of Lutheran catechization begins with the Pietism of Spener and his school. In the first place we notice a decided progress in the *form* of catechization. It is no longer considered sufficient that the young people should be able to recite the words of the Catechism, they must be trained to understand its meaning and give a satisfactory account of it. Moreover they are taught to prove the doctrine of the Catechism with Scripture passages. It is the aim of Spener, as he expresses it, "to make the knowledge of the head a matter of

the heart." Personal feelings and experiences are now being strongly, and, in the later development of Pietism, unduly emphasized at the expense of sound and solid indoctrination. Conversion and Confirmation are now the aim of catechetical instruction. The latter becomes now the universal practice, which had by no means been the case in the early history of Lutheranism. The principles advocated by Spener were most fully introduced into the practical life of the Church by A. H. Francke in the Orphans' Home at Halle where he organized a famous catechetical seminary. The whole theological and religious life of Germany was made to feel the strong impulses that went forth from that institution.

The period of Pietism was followed by that of Rationalism which showed its disastrous and destructive influences also in the field of catechetical instruction. The proper method of formulating the question is now considered the main thing for the Catechet. Dinter developed it into an artificial system. But Mosheim already had paved the way for it by recommending the introduction of the Socratic method. The human mind was now considered as the source of all knowledge, not excluding religion. Thus the positive contents of revealed Christianity were radically set aside. "Lutheran" teachers complained that the introduction of Luther's Small Catechism had been the cause of the decline of practical Christianity! The revival of a positive faith and a churchly life, in the nineteenth century, produced many and precious fruits in the field of catechization. On the theory of Catechetics valuable works were written by Palmer, Th. Harnack, R. Kuebel, and the most learned and comprehensive of all, by Zezschwitz. Practical expositions of the Catechism were prepared by Nissen, Luehrs, Caspari, Bachmann, Loche, Seeberg and many others. At the same time some of the best expositions of the sixteenth and seventeenth century were republished, such as Dietrich, Walther, Nuernberg K. L. Buechlein, Pontoppidan and others. In the English language thus far, very little has been done in the field of catechetical literature. It is greatly to be regretted that Dr. C. P. Krauth's plan of writing a "Popular Theology" based on the Small Catechism has never been carried out. A very full list of "Explanations of Luther's Small Catechism prepared for use in America," by Dr. B. M. Schmucker is found in the Lutheran Church Review of July 1856. A. S.

**Catenhusen, Chas. Fr. Wm.**, b. Aug. 24, 1792, in Ratzeburg, Lauenburg, studied philology, but was moved by reading Luther's commentary on Galatians to become a theologian. 1816 he became pastor at Lauenburg, 1831 in Utersen, 1834 Supt. of Lauenburg. The principle of his work was return to Luther. The whole church activity of Lauenburg was made consistently Lutheran. D. April 24, 1853.

**Cellarius, John**, b. 1496, in Kunstadt, Franken, Hebrew Prof. at Heidelberg 1518, 1519 in Leipzig, 1522 in Wittenberg, 1529 preacher in Frankfurt, where he introduced the proper administration of the Lord's Supper in German.

Unceasing in the maintenance of the Luth. doctrine, he d. April 21, 1542.

**Cellarius, Martin**, really Borrhaus, b. 1497, in Stuttgart, a friend of Melancthon (1521), graduated under Eck, after a dispute left him, and moved by Luther's *On the Liberty of a Christian Man* he became evangelical. Again he left Luther for the fanatic Stübner, roved through South Germany, came to Prussia, was kept under surveillance for his theological errors, conferred with Luther (1526), and, after various changes from wealth to poverty, d. 1564. He accepted anabaptistic theories, predestination in the Reformed interpretation, and was an unsettled individualist.

**Census Reports.** The Decennial Reports made by authority of the United States, have been giving increased attention to religious organizations. Those of the census of 1890 are particularly full and complete. Dr. Henry K. Carroll, the Religious Editor of the *New York Independent* was charged with the collection of the data, and the editing of the book. The report is illustrated with numerous charts, diagrams and maps, most of them colored, exhibiting at a glance the proportion of denominations. The only defect of which Lutherans complain is that organizations are counted as denominations, while the Lutheran Church makes unity in the faith the determining factor. By the application of this principle, the Lutherans are reckoned as comprising no less than seventeen denominations, although it is difficult to see upon what principle the utterly isolated independent churches are counted as one denomination. The statistics gathered are those of number of organizations, church edifices, halls, seating-capacity, etc., value of property, communicants and ministers. These are given by States, cities and counties. Each denomination receives special treatment. A brief historical sketch introduces the tables. Following this, the chapter on the Lutheran Church gives, first, statistics by languages, viz. :

English, 198,997.	Norwegian, 190,154.
German, 461,706.	Danish, 13,674.
German-English, 232,512.	Icelandic, 1991.
Swedish, 88,700.	Finnish, 1385.

This is followed by statistics by States and Territories, by General Bodies and by Synods. The number of congregations and communicants in every county belonging to each Synod, is noted. Under the head of each particular State, a summary of these Statistics will be found in this volume.

**Central Illinois Synod.** See SYNODS (I).

**Central Penna. Synod.** See SYNODS (I).

**Centuries, Magdeburg**, a work in thirteen folio volumes, elaborately defending the historical continuity of Lutheranism. Each volume treats of a century, and is divided into sixteen sections, on the General History, the Extent and Propagation, the Persecutions, Doctrine, Heresies, Rites and Ceremonies, Government, Schisms, Councils, Lives of Bishops and Teachers, Heretics, Martyrs, etc., of the Church. Matthias Flacius was the chief editor, assisted by Wigand, Judex, Faber, Corvinus and Holz-

huter, with a well-organized corps of clerks. In spite of its Procrustean methods, it laid the foundations of Protestant Church History. Published at Basle, 1559-74, it bears the name of Magdeburg, because projected there. The *Annals* of Baronius (1508-1607) attempt an answer on the Roman Catholic side.

**Ceremonies in the Lutheran Church.** See AGENDA; CONSENSUS OF AGENDA; LITURGY; CHURCH USAGES; ADMINISTRATION OF THE SACRAMENTS. See also Horn, *Luther on the Principles and Order of Christian Worship*; Jacoby, *Liturgik der Reformatoren*. Luther struck the keynote in his essay, *Von der Ordnung des Gottesdienstes der Gemeinde* (see *Luth. Ch. Rev.* v. 59): "The worship of God now in use has a fine Christian origin, just as the office of the ministry has. But as the latter has been corrupted by spiritual tyrants, so has the worship of God been corrupted by hypocrites. And as we do not destroy the office of the ministry, but wish to bring it to its proper function, so it is not our intention to remove the worship of God. There have been three great abuses in our worship: *first*, God's Word has been silenced, and they have done no more than read and sing. This is the worst of all abuses. The *second*, that since God's Word has been silenced, so many un-Christian fables and lies have been introduced in the legends, songs and sermons, that it is horrible to think of them. The *third* is, that such worship has been considered a meritorious work, deserving God's grace and salvation. Faith has vanished." In his *Formula Missæ* he laid down the principles, that changes must be gradual, the old service must be the basis of the new, the pure parts of it should be retained, the expiatory sacrifice in the mass must give place to the Sacrament, and proving all things, we must "hold fast to that which is good." These principles were observed by the Lutheran Reformation, in the confessions, the Church Orders of that period, and the practice and arguments of all our teachers. In the year 1548 Charles V., having triumphed in war, endeavored to enforce upon the Lutheran states a reformation of his own, and in the distress of the times Melancthon and others were ready to yield to the utmost in the matter of ceremonies if only an acknowledgment of true doctrine would be left them. The strict Lutherans, however, under the leadership especially of Flacius Illyricus, argued that such a thing was no longer indifferent (an "adiaphoron") when imposed upon the conscience. The solution of this Adiaphoristic Controversy is thus stated in the *Formula of Concord*: "Ceremonies neither commanded nor forbidden in God's Word, but instituted alone for the sake of propriety and good order, are not even a part of the service of God. The Church of every time and place has the power to change such ceremonies, as may be most useful and edifying. In time of persecution, we should not yield to the enemies in regard to such adiaphora. No church should condemn another because one has less or more external ceremonies not commanded by God than the other, if otherwise there is agreement among them in doctrine and in the right use of the

Holy Sacraments." (See also *Preface to the Common Service*.)

A notion of the extent to which the Lutheran Church retained and purified olden ceremonies may be got from the following description of its usages so late as the eighteenth century (Rocholl, *Gesch. d. ev. Kirche in Deutschland*, 300): "According to the Brunswick Agenda of Duke Augustus, 1657, the pastors went to the altar clad in alb, chasuble, and mass vestments. Sacristans and elders held a fair cloth before the altar during the administration, that no particle of the consecrated Elements should fall to the ground. The altar was adorned with costly stuffs, with lights and fresh flowers. 'I would,' cries Seriver, 'that one could make the whole church, and especially the altar, look like a little Heaven.' Until the nineteenth century the ministers at St. Sebald in Nuremberg wore chasubles at the administration of the Holy Supper. The alb was generally worn over the Talar, even in the sermon. Herberger calls it his natural Säu-tuch, from which he scatters the seed of the Divine Word. The alb was worn also in the Westphalian cities. At Closter-Lüne in 1608 the minister wore a garment of yellow gauze, and over it a chasuble on which was worked in needlework a 'Passion.' The inmates and abbesses, like Dorothea von Medine, were seen in the costume of the Benedictines. The 'Lutheran monks' of Laccuna until 1631 wore the white gown and black scapular of the Cistercian order. Still later they sang the Latin Hours. The beneficiaries of the Augustinian Stift at Tübingen wore the black cowl until 1750. The churches stood open all day. When the Nuremberg Council ordered that they should be closed except at the hours of service, it aroused such an uproar in the city that the council had to yield. In 1619 all the churches in the Archbishopric of Magdeburg were strictly charged to pray the Litany. In Magdeburg itself there were in 1692 four *Readers*, two for the Epistle, two for the Gospel. The Nicene Creed was intoned by a Deacon in Latin. Then the sermon and general prayer having been said, the Deacon with two Readers and two Vicars, clad in Mass garment and gowns, went in procession to the altar, bearing the Cup, the Bread, and what pertained to the preparation for the Holy Supper, and the Cister took a silver censer with glowing coals and incense, and incensed them, while another (the *Citharmeister*?) clothed and arranged the altar, lit two wax candles, and placed on it two books bound in red velvet and silver containing the Latin Epistles and Gospels set to notes, and on festivals set on the altar also a silver or golden crucifix, according to the order of George of Anhalt in 1542. The *Preface* and *Sandus* were in Latin. After the Preface the communicants were summoned into the choir by a bell hanging there. The Nuremberg *Officium Sacrum* (1664) bids all the ministers be present in their stalls, in white *chorrocken*, standing or sitting, to sing after the *Frühmesse*, 'Lord keep us steadfast.' The minister said his prayer kneeling with his face to the altar, with a deacon kneeling on either side. He arranged the wafers on the paten in piles of ten, like the shewbread, while the *Introit* and *Agnus* were sung.

The responses by the choir were in Latin. Up to 1690 the Latin service still was said at St. Sebald's and St. Lawrence's. Throughout this (eighteenth) century we find daily Matins and Vespers, with the singing of German psalms. There were sermons on weekdays. There were no churches in which they did not kneel in confession and at the Consecration of the Elements." These ceremonies yielded finally to the attacks of the Reformed and the influence of Rationalism.—In our own age we feel an increased respect for the dignified worship of the Reformers. But in the work of liturgical amendment their principles must be respected. Only that should be retained in the Church or restored to the Church which serves to edification. The clear proclamation of the Word of God and the application of it should be an aim, and all ceremonies, whether venerable or recent, which hinder it, should be done away. E. T. H.

**Chant.** See GREGORIAN CHANT.

**Charleston, Lutheran Church in.** In May, 1734, John Martin Bolzius, pastor of the exiled Salzburger, administered the Holy Communion to a few German Lutherans whom he had found here in March, when touching at this port *en route* for Georgia. In 1742, Henry Melchoir Muhlenberg landed in Charleston, and in October of that year gathered the children of the German residents for instruction in the Catechism, while he preached to old and young on the Sundays.

This seed-corn has yielded the following corn in the ear.

Name.	Pastor.	Communi- cants Member- ship.	Value of Church Property.
St. John's (1734).....	John W. Horine.....	400	\$54,000 00
St. Matthew's (Ger- man, 1840).....	Wm. A.C. Mueller.....	530	50,000 00
St. Andrew's (1866).....	Robert C. Holland, D. D.....	470	25,000 00
St. Johannes (Ger- man, 1877).....	Carl Boldt.....	300	12,000 00
	Total.....	1,700	\$141,000 00

J. W. H.

**Charters in Various States.** I. INCORPORATED AND UNINCORPORATED CHURCHES. Incorporation means, as the word implies, the formation of an *organized* church into a body politic, or body corporate, i. e., an *artificial* in contradistinction of a natural *person* created by law. Before such incorporation a church is simply an association similar to a partnership, formed for certain ends. The State certainly does also hold cognizance of such an unincorporated church in a certain manner, not indeed as a person, for as such it does not exist, but as individuals, as natural persons who are individually held to fulfil the terms of the contracts made by such unincorporated church. The members are personally and individually liable for the debts of the church, for the pastor's salary and all other obligations entered into. And

they will not be released from this obligation by withdrawing or resigning from the organization. They may have withdrawn or resigned, but they are still obliged to pay their share of the obligations entered into by the association whilst they were members. This holds good also in the case of unincorporated beneficial societies. Such an association can, of course, hold no real estate. If such is purchased it must be done in the name of individuals. When such an organized church, however, is incorporated a "person" is created by law, and this person, the incorporated church, may own property, and is alone liable for all its obligations, and the individual members are no longer responsible for its debts.—II. INCORPORATION OF CHURCHES. The manner and mode of incorporating churches varies greatly in the different States. In some States, as in Pennsylvania, upon application to the court and submitting the principal articles of the constitution, a charter is granted. Sometimes the application is made directly to the Legislature, and a church is incorporated by special act. This, however, is becoming the exception. The more usual way and the one pursued in most states is the incorporation under general laws. In *Kansas* a majority vote of all the members of the congregation is necessary. The number of members must not be less than five, a name is selected and the number of trustees determined, which must be not less than three. A document is drawn up, stating these facts, and maintaining as the purpose of such organization the worship of God in accordance with the confessions of the Lutheran Church, also naming the place of residence of most members, as well as the number of years during which the church is to continue, viz., 25 or 100 years. This document must be signed by at least five members, acknowledged and sent to the Secretary of State, who will return a certificate of incorporation.—In *Minnesota* there are several methods. The most common one is: Any congr. consisting of not less than eight members may be incorporated and in the following manner: A constitution must be adopted, stating name, purpose, plan of operation, location, conditions of membership, elections, filling of vacancies and the manner of government. This constitution must be signed and acknowledged by eight members, recorded in the county clerk's office, and deposited with the Secretary of State.—In *Nebraska* a congr. may resolve at any meeting to incorporate. A majority of all the voting members must, however, be in attendance. A majority vote is then sufficient. Not less than three trustees must be chosen for a specified term of years. Also a clerk must be elected. The name of the congregation is agreed upon. The clerk prepares a careful minute of this meeting, attaches his certificate to it that the minute is a correct record of the proceedings, and records it in the county in which the meeting was held.—In *New York* there are two ways of incorporating Lutheran churches, viz.: According to the old law, now known as Art. V. of chap. 723 of the Laws of 1895. But incorporation under this Art. is not desirable, as the State not only prescribes who is a voter, and thus seriously inter-

feres with the rights of the church, but creates also, besides the church council, a second board of officers, to whom the secular affairs of the church are intrusted, and denies to the church council competency of administering the temporal affairs. Incorporation under Art. IV. of the above-mentioned act is, however, commended, and churches incorporated under Art. V. may at any time change to Art. IV. Proceedings under Art. IV. for churches not already incorporated are: Call of congr. meeting and announcement of object of meeting at least two Sundays before, a copy of said notice signed by six members, must be posted conspicuously on the outside of the main entrance of the place of worship, meeting (and at least six members must be in attendance) resolves to incorporate under Art. IV. and gives the church a name. A certificate is then drawn up, reciting the facts just stated, the place of worship, the name of the minister, the elders and deacons, and the date of annual election. This is acknowledged by the ministers, elders and deacons and recorded in the office of the county clerk, whereupon these spiritual officers are also the board of trustees, and authorized to attend to the temporal affairs.—In *Ohio* incorporation is effected in the following manner: At least five persons, three of whom must be citizens of Ohio, adopt a constitution which must state the name of the church, location of place of worship and object, acknowledge and present it to the clerk of the Court of Common Pleas, who certifies to its character, and forwards it to the Secretary of State, who in turn sends the congregation a certified copy.—In *Texas* a congregation may resolve at any regular meeting to become incorporated, select a name and elect trustees. The next step is the drafting of a charter which must contain: 1. Name of corporation; 2. Object; 3. Location of place of worship; 4. Number of years of life of corporation; 5. Number, names and residences of trustees elected; 6. Amount of real and personal property of the congregation. This document must be signed by three members, two of whom, residents of the State of Texas, acknowledged and transmitted to the Sec'y of State, who returns a copy to the congregation.—In *Wisconsin* the mode of procedure is: the three principal officers of the organized congregation, to wit: the president, secretary and treasurer, present to the judge of the Circuit Court of the county a petition for incorporation accompanied by an English translation of the constitution. If the court grant the petition the congregation is incorporated. This mode, which is more expensive than that pursued in most other States, is also generally that followed in *Pennsylvania*.—III. CHURCHES BOUND BY THEIR CHARTERS. Whilst in States where churches may be incorporated under general laws they are at liberty to change their constitution at will, provided the confessional basis and general character of the church is not disturbed, churches incorporated by means of a charter granted by the court to a great extent lose the character of free churches, and are subject to the provisions of the charter. If the charter says that the language of the church shall forever be the German, or that the church shall be connected



with a certain synod, the congregation cannot change that provision by any act of its own, be the majority ever so large. But it may pursue the same course pointed out in originally securing the charter and petition the court for leave to introduce services in some other language or join some other synod. This matter is fully set forth among others in the Leechburg, Pa., church case (St Pa. Rep. 183 ff.), where the charter had been amended by the court so as to require the pastor to belong to a certain synod. Subsequently a large majority called a pastor who was not a member of that synod. The minority withdrew with their pastor who was however a member of the synod mentioned in the charter and held services elsewhere, relinquishing for a time the church building to the majority. The minority brought suit, petitioning court to be put in possession of the church property held by the majority. The Supreme Court of Pa. decided that the petition be granted, as no majority could override the charter. (For cases see COURTS, LUTH. CHURCH IN.)—IV. FREE CHURCHES AND CHURCHES NOT FREE. A free church is, (1) a church which is not bound by act of incorporation or charter to a particular synod, language or to anything apart from its general character as an Evangel. Lutheran Church and the confessions of said Church; and (2) a church which has not accepted land or money or any other valuable thing for any consideration or upon any condition whatsoever. In such a church the majority is, under its constitution, absolutely free to connect itself with any synod and withdraw from such connection at any time. It is not an article of faith nor an essential matter in church government in the Lutheran Church, that a Lutheran congregation must be in connection with some synod as a governing body. This is, however, the case in the Presbyterian, the Methodist, the Episcopal, Roman Catholic and a few other churches. In these communions there is not one really free church. They are subject to the articles of church polity of these denominations, and the courts justly support them in this. But it is a great mistake to conclude that, because courts indorse the action of bishops, presbyteries and annual conferences in recognizing a minority in a congregation as the rightful congregation, the courts will also decree that, in a Lutheran congregation, the church property belongs to a minority, if such congr. be a free church, because conference and synod have voted that in a given case the minority is the rightful congregation as it adhered to the principles and usages of some particular synod, whilst the majority did not. There are many cases of this character on record, notably in Pennsylvania, and they have been decided invariably in favor of the majority, the resolutions of conferences and synods notwithstanding. The courts have so far not recognized any essential differences in doctrine between the various synodical organizations and general bodies of the Lutheran Church in this country. They recognize differences in teaching, practice and usages; but they do not attach such importance to them as to make them a test of Lutheranism. As long as a synod accepts in

some manner the more fundamental confessions of the Lutheran Church, if we may call them such, viz. the Augsburg Confession and Luther's Smaller Catechism, the courts will not adjudge it unLutheran. If, however, a synod repudiate essential parts of these confessions as the Franckean Synod did by publishing a new confession of faith, materially differing from the Augsburg Confession, the courts will interfere, as they did in this case, and declare that such synod had forfeited all title and claim to the name Lutheran. Hence, all efforts to secure a decree of court giving possession to a minority which remains faithful to conservative Lutheranism and dispossessing a majority which joined a more liberal synod of Lutheran name, have failed and must fail, provided, of course, that such church was a free church, and not bound to any synod by either deed, gift, or charter, and that such synod at least formally accept the Confessions of the Lutheran Church. If there is a constitutional provision from beginning requiring the church to be a member of a certain synod, and if the property is acquired under that provision and with that intention, such provision may create a trust, and it may be claimed that the money for purchasing ground and building the church was given for a specific purpose, and that the courts are bound to enforce the trust. Still, another view may be taken of the situation. If this constitutional provision was not made a part of the charter, and no money contributed with the expressed intention that it should be used for building a church which forever should be in connection with a certain synod, then, it may be claimed, there is no trust, and no church members can bind their successors by any constitutional provision. Constitutions are subject to change, and a majority should always be free to make such amendments and alterations as in the nature of the case preserve the original character of the organization. If, however, a church has accepted property under certain conditions, the courts will hold the church to the fulfilment of these conditions. And if these conditions are that the church shall belong to a certain synod, and an overwhelming majority withdraws and joins another synod, the courts will promptly declare that the small minority is the proper church body and that the large majority are seceders from it. The same would be done if such provision were contained in the charter granted or amended by the court. The proper remedy in the former case is to seek relief from the legislature, and in the latter to petition the court.—V. VARIOUS MATTERS. It is essential that *proper notice* be given of all meetings at which important business is to be transacted. A congreg. meeting ought to be published on two Sundays, and the object of the meeting clearly stated.—At the meeting the usual *parliamentary rules* and the constitutional provisions must be carefully observed, and *no business* transacted for which the meeting was not called. If the meeting is for the purpose of hearing amendments to the constitution "read," they cannot be "adopted," at that meeting, however unanimous the sentiment

may be.—The *trustees* are the agents or executive officers of the church. They are responsible to the congregation, and cannot go beyond their instructions. Formerly it was different in many States. Their relation to the church was similar to that of bank directors to the stockholders. There are many old decisions of this character, but they are no longer considered good law. Some States have now express provisions subjecting the trustees to the will of the congregation.—A *call*, if not limited in time, is an absolute contract for life, unless the pastor teach contrary to the Word of God and the Confessions of the Lutheran Church, or be adjudged by his conference or synod as unworthy of the office of the ministry. Any change in the amount of salary must be with mutual consent. Although in most States there is no law declaring the transaction of business by a congregation on *Sunday* illegal, still it is advisable to have all business matters transacted on other than legal holidays. If contracts are made, trustees elected, etc., on Sunday, complications might arise which may prove exceedingly unpleasant. A short time ago a court in New York refused to grant a charter to a congregation which proposed to hold its corporate meetings on Sunday. The judge declared such to be "against public policy."—All *contracts* made between the church and a second party ought to bear the signature of the trustees as the legal representatives of the corporation. Hence, the call to a pastor-elect should be signed by them. J. N.

**Chemnitz, Martin**, one of the most eminent theologians of the Lutheran Church, b. in Treubrietzen, Brandenburg, Nov. 9th, 1522, of a noble family that had become impoverished. His early education was much interrupted by the death of his father, the failure of means and the necessity of resorting to a trade for support. He studied for a while at Magdeburg, and after earning the means for his support for a brief period as a student, attended first the University of Frankfurt-on-the-Oder, and then Wittenberg, where, however, his studies were mathematical and astrological, and, although he heard Luther preach and lecture, he was not his pupil. The Schmalkald war drove him from Wittenberg. In 1547 he visited his cousin, Dr. George Sabinus, Melancthon's son-in-law, and Professor at Königsberg, through whose kind offices he obtained a start for his future career. His theological studies were prosecuted privately, while he was tutor and private teacher. In 1550, he became librarian to Duke Albrecht, a situation that gave him both the leisure and the apparatus for theological researches, while the friendship of Melancthon that he had gained through Sabinus furnished him with the most needed advice. The Osiandrian controversy caused him to leave Königsberg, and in 1553 to make Wittenberg his home, where he began to lecture on Melancthon's *Loci Communes*, Melancthon himself sometimes being present. In December, 1554, he became coadjutor to Mörlin, Superintendent of Brunswick. Among his duties was that of delivering theological lectures weekly in the Latin language, thus enabling him to continue the course he had begun in Wittenberg.

In 1567, he became superintendent, and was installed by Bugehagen, the reorganizer of the Brunswick Church. The closing years of his life were clouded by the enmity of the Duke of Brunswick, which had been excited by the fidelity of Chemnitz in protesting against his distribution of church livings in the interest of his sons. In 1584, he retired from his office, and d. April 8th, 1586.

Chemnitz is distinguished as a theologian for his clear and transparent style, his mild but decided spirit, and his sound and discriminating judgment. To the discussion of every subject, he brings the mature fruit of most extensive reading. He belonged to the school of the stricter Lutherans, at the same time always retaining the highest respect for his preceptor, Melancthon. His theological lectures are incomplete, and were not published until after his death. (*Loci Theologici*, Frankfort, 1591.) His most distinguished work was his criticism of the decrees of the Council of Trent, a book which later discussions have not rendered obsolete (*Examen Concilii Tridentini*, Greifswald, 1565-73, and often reprinted). The fruit of his exegetical studies and predominantly practical character of his theology appear in the *Harmony of the Gospel*, which, however, is a commentary on the Harmony, begun by Chemnitz, continued by Leysler and completed by John Gerhard. His contribution to the *Formula of Concord* (see CONCORD, FORMULA OF) was most important. H. E. J.

**Chemnitz Conference**, founded 1878 in the Saxon city of Chemnitz, where it generally meets annually, by such Saxon Lutherans as emphasize the full Lutheran Confessions as scriptural and normative for church life, and oppose the Prussian union, Lutheran separatists, the sects, and the Protestantverein.

**Chicago, Lutheran Church in.** The beginnings of the Lutheran Church in Chicago date back a little more than half a century. In 1844 Norwegian services were held here. In 1846 the German work was organized under the care of the Missouri Synod. In 1853 the Swedes organized their parent congregation, Immanuel. The English work was begun in 1856, the Danish about fifteen years later, and more recently small Finnish and Icelandic congregations were organized.

Although the General Synod has a small Theological Seminary, and the Iowa Synod and the joint Synod of Ohio are represented, the German work is mainly Missourian, with thirty congregations and 43,408 souls in 1896.

The Swedish Augustana has some fifteen congregations, mostly large, and valuable church property. These bodies, as well as the Norwegian, Danish and English Synods at work here, own, or are interested in, extensive hospitals and homes for the aged; while all of them, and many synods besides whose territory lies remote from Chicago, have representatives in the General Council's Theological Seminary.

Chicago has ever been a difficult field for the planting of the seed of a pure gospel, and pioneers might be named in each of the great Lutheran bodies who were abundant in labors and sacrifices. The English work has been

peculiarly trying in this great centre of Rationalism and Materialism, and here the name of the late Rev. Dr. W. A. Passavant must be mentioned as of one whose unceasing efforts for the future are even now coming to the day of their realization. The well-equipped and efficient hospital that now bears his name and the seminary that stands on the ground that he secured for it are increasing in strength and usefulness.

The field for the Lutheran Church in Chicago is a vast one indeed. The number of congregations is ninety, of which twelve are wholly English. The barriers of language, nationality and synodical division still stand and they are high.

W. A. S.

**Chicago Seminary.** See SEMINARIES.

**Chicago Synod.** See SYNODS II.

**Chiliasm**, a vague theological term, referring to the 1,000 years of Rev. 20: 4, 5. It is employed to designate certain doctrines respecting the future of the kingdom of God on earth, the personal coming again of the Lord Jesus, the millennium, and the final consummation. It is frequently used as an opprobrious term, denoting errors to be condemned and rejected; but what is included or excluded is not clearly defined, and, on that, opinions greatly vary. That there have been teachings and beliefs put forth, and usually called Chiliasm, which are heretical and subversive of the true gospel, there can be no question. That Jesus and his apostles, as well as the great body of primitive Christians, held and taught what some call Chiliasm, or Millennarianism can as readily be substantiated. And that there are various open questions touching these eschatological particulars on which the final word has not yet been spoken, and which may be considered Chilianistic, must likewise be admitted. On the general subject, the following may be said:

I. There is a *crass* Chiliasm, which contemplates the coming of Christ to establish an earthly kingdom, in which to reign with his saints over all the world for a thousand years, exterminate the wicked, supersede all other governments, and award to his followers great honors and all sorts of bodily pleasures and delights. Such opinions were entertained among the Jews, and favored more or less by some early Christians. Concerning these ideas St. Augustine said, they might be tolerated, notwithstanding the objections to them, were it supposed that the saints would derive spiritual enjoyments from the Lord's presence; but as immoderate carnal feasting and boundless indulgence in meat and drink is what is talked of, on no principle can those things be believed, except by the carnally minded, who for believing such things are called Chilianists. The heretic Cerinthus is said to have been of this mind, as were the Münster prophets in the time of the Reformation, and subsequently the fifth monarchy fanatics in England. These are the opinions noted and condemned in the Augsburg Confession, Art. XVII., and repudiated by the whole Lutheran Church.

II. There is also a *subtle* Chiliasm, consisting of various shades, but the chief feature of which

is, the expectation of a universal blooming time and glory for the Church on this side of the resurrection and the final consummation;—a time when the whole world will be converted to Christ, the nations be Christian, the highest good, beautiful and true receive crowning realization, and peace and righteousness be established from the rivers to the ends of the earth. This golden age, on this side of the judgment, is expected to be brought about by the gifts and evangelistic endeavors of the Church, the progress of knowledge, culture and civilization, the enlarged outpouring of the Spirit of God, and the triumph of truth, liberty and union. And this intermediary period of blessedness is regarded as the fulfilment of what is written concerning the Millennium in the Apocalypse, and of the spirit of the prophecies in general. This was the idea of Spener, Martensen, and some other Lutheran theologians, which has become largely infused into the popular religious literature of the present day. It is claimed that this view of things is altogether reasonable and not unorthodox; but it has not been left altogether unchallenged.

The arguments urged against it are: (1) that it plays sad havoc with those exegetical principles on which the Lutheran Church rests all her doctrines; namely, that the literal, historical-grammatical sense is the *sensus capitalis, legitimus, genuinus, verus, solidus*; and that it is sacrilegious to give to the divine Word, without clear reason from Scripture and express intimations in the Scripture, any other than its natural signification; (2) that it is totally repudiated and condemned by the leading Lutheran theologians; for example, Luther, *Waltch*, vol. xi, cols. 1082-83; Melancthon, *Corp. Ref. vol. xxvi*, p. 361; John Conrad Goebel, *Die X.XI. Art. Aug. Conf. in Predigten erklärt*, pp. 1256-59; Quenstedt, IV. 619; (3) that it cannot be construed consistently with the Symbolical Books, Arts. XVII. and XXIII. of Augsburg Confession; Chap. XI., Art. XXIII. of the *Apology*, or the conclusion of Preface to the Smalcald Articles; (4) that it comes athwart many very important passages of holy Scripture which speak of the course and end of the present dispensation and of "the last times," the times that usher in the day of judgment, such as Matt. 13: 24-39; 24: 37-39; 2 Thess. 2: 3-12; 1 Tim. 4: 1-3; 2 Tim. 3: 1-13; 2 Pet. 3: 2-5; Luke 18: 8; Rev. 13. Nevertheless some worthy men have held it, and laid stress upon it, without having had their orthodoxy called in question. Having been sound on the distinctive doctrines of the Church, their Chiliasm was for the most part ignored.

III. The same is the case with regard to other questions involved, on which differences of opinion and belief exist. Among these may be noted:—Whether the Second Coming of Christ is so far to resemble the first, as to extend over a period of time, with different stages and manifestations;—Whether his Coming for his saints (Luke 17: 30-37; 1 Thess. 4: 13-18) is anterior to his Coming with his saints (Jude 14, 15; Rev. 19: 11-16);—Whether the resurrection is twofold, first an eclectic resurrection of saints only, and at a much later period a

general resurrection of the rest of the dead (Luke 14: 14; Phil. 3: 11; Rev. 20: 4, 5);—Whether the judgment is one grand assize, confined to one ordinary day, and for all that have lived up to that time (1 Pet. 4: 17), or a series of separate administrations extending through an indefinite period, and affecting different classes, at different times, in different ways;—Whether the judgment of the living is different from that of the dead, or that of the saints from that of the wicked;—Whether the earth as a planet is to be annihilated, or regenerated and perpetuated as the dwelling-place of generations of some portion of redeemed and righteous humanity (2 Pet. 3: 13; Rev. 21: 1);—Whether or not there shall be a restoration of Israel, and of the ancient Theocracy in some form under Christ (Rom. 11: and Rev. 7 and 14);—Whether there is to be one final and personal Antichrist, “the man of sin,” in whom all anti-christian elements will become embodied in a veritable incarnation of hell (2 Thess. 2: 8–11; Rev. 13), or consist only of such systems of Popery, Mohammedanism and anarchistic infidelity, as are at present to be found on earth. These, and other like questions touching the termination and outcome of the present dispensation, the Church as such has never fully examined or formally decided, although they are well deserving the careful study of all believers.

J. A. S. (*Genl. Council*).

**Chiliasm or Millenarianism**, so called from the thousand years mentioned in Rev. 20: 2–4, is the expectation of halcyon times, of a sabbath of peaceful and blissful security and prosperity for the Church on earth before the last advent of Christ. In the later Jewish Church expectations of a temporal Messianic kingdom of glory were based upon misinterpretations of prophecy, and even the disciples of Christ were hoodwinked by such dreams (Luke 24: 21). In the early days of Christianity Chiliasmic ideas were entertained not only by Cerinth and the Montanists, but also by such men as Justin, Irenæus, Lactantius; but Chiliasm was never a generally accepted tenet in the Church. It was combated by the Alexandrian theologians, Eusebius, Jerome, Augustine, etc. In the middle ages Chiliasm was cultivated by various fanatics and their sects, in the age of the Reformation by Anabaptists and other enthusiasts, later by the Weigelians, Labadists, Quakers and many Pietists, the Berleburg Bible, etc. The modern era of Chiliasm was inaugurated by Bengel and his apocalyptic chronology, and modern theology is largely permeated by millenarian notions in many and varying forms and proportions. The different types of Chiliasm, properly so called, while the same in principle, vary as to the character of the assumed millennium. While the grosser forms are those which picture the future as an era of sensual pleasure and luxury, the more subtle forms look forward to enjoyments of a more spiritual nature, but also include the expectation of a visible appearance of Christ on earth before his last advent, a resurrection of the martyrs and other saints before the quickening of all the dead, a general conversion of the Jews, etc. All these forms of Chiliasm are incompatible

with scriptural ecclesiology and eschatology, especially with such texts as John 5: 28; 1 Thess. 4: 13–17; Hebr. 9: 28; 2 Tim. 4: 8; Matt. 25: 31–46; 1 Cor. 15: 22–24, 52; Mark 13: 32; Matt. 24: 36, 42; Luke 12: 46; 1 Pet. 4: 7; 2 Pet. 3: 12; 1 John 2, 18; Luke 18: 8; with the XVIIth article of the Augsburg Confession, and with the principle that Christian hope must be based on the clear and explicit word of Scripture. The chief dangers with which Chiliasm threatens Christian faith and life lie in its tendency to engender carnal security, to lift Christian faith from its firm foundation, the written Word, and to divert Christian hope from its proper aim, the kingdom of glory in heaven. What has been termed subtle Chiliasm by Pfeiffer, etc., and distinguished from the types above described, as, for example, Spener's hope for better times in the Church, while also without foundation in Scripture and dangerous, is not heretical and only improperly called Chiliasm.

A. L. G. (*Missouri*).

**Choir.** 1. That part a church east of the nave and raised several steps above it in which the altar is placed, and where the minister conducts the service: the chancel. 2. A body of singers who perform and lead the music of the service.

Over against the usage of the Church of Rome Luther restored to the people the right of liturgical response, and gave them hymns and tunes for congregational use. By doing so, he did not mean to drive the choir from the church and thus banish the higher forms of artistic music from the service. It is, however, altogether in conflict with the Lutheran conception of worship to assign to the choir an exclusive and independent place over and above the congregation. Its functions are not autocratic, but co-operative. It may lead and support, but it must never rule. It may alternate with the congregation, but it must never take the place of the congregation to the total exclusion of the latter throughout an entire service. To beautify and enrich the service, certain parts of it may indeed be given a more elaborate musical setting for the choir to sing, either as a harmonic accompaniment of the congregational song, or while the congregation for a short time remains passive; but these must always stand in organic unity with the other parts of the service, and be looked upon and treated solely as aids to edification and devotion.

J. F. O.

**Choral.** By this term we now designate the tunes used by the congregations in singing their hymns. Originally the “*Cantus Choralis*” was that part of the Gregorian music which was sung by the choir of priests (*conventus*) as distinct from the singing of the officiating priest (*accensus*). But the Choral in the present sense of the word is the child of the Reformation, and particularly of the Mother Church of the Reformation, the Lutheran Church. Its different sources may be summarized as follows: 1.—Ambrosian tunes, such as the “*Te Deum*,” “*Veni Redemptor Gentium*,” the basis of “*Erhalt uns, Herr, bei Deinem Wort*,” Church Book with Music No. 188; “*Verleih uns Frieden gnaediglich*,” Ch. B. 174a. 2.—The Gregorian *Cantus Choralis*, parts of which formed the basis for “*Allein*

Gott in der Hoeh sei Ehr," Ch. B. 9; "O Lamm Gottes unschuldig." 3.—The popular sacred songs (Geistliches Volkslied) of the Middle Ages, such as "Christ ist erstanden," Ch. B. 192; "Gelobet seist Du, Jesu Christ"; "Nun bitten wir den Heiligen Geist"; "Komm Heiliger Geist, Herre Gott," Ch. B. 248; "Es ist das Heil uns kommen her," Ch. B. 10. 4.—The secular songs of the German people from the twelfth to the sixteenth century, from which a number of the most beautiful tunes were taken, such as "Herzlich thut mich verlangen," Ch. B. 176. 5.—A few tunes were taken from the Bohemian Brethren, like "Gottes Sohn ist kommen," Ch. B. 121; "Lob sei Dir guetiger Gott" (Endlich 2, 160), and from the Reformed Church Song, like "Freu dich sehr, O meine Seele," Ch. B. 119a. 6.—The choir music of the sixteenth and seventeenth century, collected and arranged by masters like Gesius, Vulpius, Mich. Praetorius, Helder and others, which furnished some popular tunes that were soon appropriated by the congregations. 7.—Compositions that were written originally for private use, such as "Wachet auf, ruft uns die Stimme," Ch. B. 583; and "Wie schoen leuchtet der Morgenstern," and those written for the collections of the hymns of certain authors, by such musicians as Schop, Albert, Loewenstern, and others. 8.—The tunes composed directly for congregational use by men like Crueger, Ebeling, Hintze and others. 9.—The more modern and subjective tunes of the Halle hymn books, approaching the form of the Aria. 10.—The Anglican tunes, by such composers as Dykes, Gauntlett, Steggall, and others. Though they do not attain the massive objectivity and sublimity of our old chorals, they are characterized by great solemnity and melodious beauty, and are, as a rule, more churchly than the average tune of the Pietistic period. A. S.

**Christology**, is the doctrine of the person of Christ in distinction from his life and work. It presupposes the uniqueness of Christ not merely as human, but as divine—human, according to the teaching of the Bible (cf. beside the total picture of Christ in all the gospels—Jer. 23: 6; John 1: 1, 2; John 20: 8; Rom. 8: 32; 9: 5, etc.; 1 Tim. 2: 5, 6; Gal. 4: 4; Heb. 2: 14, etc.). The confession of his deity occasioned Christology, and the maintenance of the reality of his humanity with his deity kept it truthful. These essentials are truly preserved in Luth. doctrine, in which, as in Luther's, Christology is the living centre, though not the starting-point of the development. The fact that "the Word, i. e. the Son of God took unto him man's nature" (Art. III. Aug. Conf.) points back to the Word as real person (Art. I.) implying the Trinity. It makes possible the mediatorial eminence, which militates against the invocation of the saints (Art. XXI. and Apol.). Sin is treated in its depth, and those who extenuate it rejected, "because they lessen the glory of the merits and benefits of Christ" (Art. II.). Free will in effecting spiritual righteousness is denied (Art. XVIII.), because it injures the righteousness of grace through Christ (Art. IV.); and the divine causality in conversion is emphasized that Christ's word may remain; "Without me ye can

do nothing" (Form. Conc. Epit. II. 6). Election is regarded not in its eternal inscrutability but only as in Christ (Form. Conc. Sol. Decl. XI. 65, 69). The mystery of his person is to furnish the firm foundation for his work. That Christ "hath satisfied our sins" (Ang. Conf. Art. IV.) follows because he, "true God and true man," was born, suffered, etc., "that he might reconcile the Father unto us, and might be a sacrifice" (Art. III.) (Explan. of 2 Art. Sm. Cat.). Justification rests on Christ; it is "for Christ's sake" (Art. IV.). The faith which justifies "is to assent to the promise of God, in which, for Christ's sake, the remission of sins and justification are freely offered" (Apol. IV. 48). Christ is the impulse of new life. The Spirit is the "spirit of Christ," who "brings forth in us new and eternal life" for Christ's sake, who was also "given for this purpose" (Apol. VI. 11). Christ's spirit causes us freely to do new works (Form. Conc. S. D. VI. 17), which cannot be done without Christ (Ang. Conf. Art. XX.). The ministry is to teach the gospel and administer the sacraments, by which as instruments the Holy Spirit works faith to justification for "Christ's sake" (Art. V.); and the Church is there where the gospel is taught and the sacraments are rightly administered, which are effectual, by reason "of the institution and commandment of Christ" (Art. XVII., VIII.). Waiting for his return (Art. XVII.) all wrong expectations are warded off. Everywhere Christ, the Godman, apprehended in his saving power is emphasized (cf. Nösgen, *Symbolik*, p. 442 ff.).

Whatever growth Christology had in the Luth. Church has its roots in Luther himself. He, though counting only four great oecumenical councils (Er. ed. 25, p. 294), accepted the results of the Church's former christological work, and the Apostolic, Nicene and Athanasian creeds. But everywhere the doctrine of Christ gains new value and is put in new relations of thought. Previous to 1517 Luther regards Christ in his deity and humanity from the practical religious standpoint. All blessings are expected of him. His deity exercises a gracious will to show mercy and help, but is hidden in the Father, who must be known in Christ's humanity. Christ is the temple of God, in him God has come to us. This revelation is that of love and righteousness. In all later changes those features remained: (1) The historical Christ is the revelation of God; (2) in Christ's love his deity is revealed, whose power he concealed. When Luther came to recognize that the Romish theologians, theoretically accepting the Church's doctrine of two natures and one person, were yet bound by a philosophical conception, which must separate divine and human, and that they lacked the living desire of the heart for one Saviour, the inward impulse was given to bring forth the more prominently the living scriptural confession of Christ. But the strongest occasion for Luther to unfold this doctrine intellectually was given in the position of Zwingli, which came to the foreground in the discussions on the Lord's Supper. Luther did not, however, develop his Christology to defend the doctrine

of the Lord's Supper. Inter-related as the two are, the controversy on Communion gave him the opportunity to unfold what his conception of Christ contained before germinally. Zwingli, though maintaining two natures and one person, ascribed the various acts rather to the two natures than the one person. The properties of natures were not communicated; and when Scripture apparently speaks thus, e. g. God suffered, it is a figure of speech (*alloeosis*), by which an exchange of two natures in one person is expressed so that "when the one is named the other is meant, or that is named which both are, and yet only one is meant." This view injured the real oneness of Christ and the value of his personality in the desire to keep the natures intact. It was of Nestorian tendency. Luther could conceive of the deity and humanity of Christ only in such a union, that the man Jesus was the organ of deity in all his words and works. In him God lived bodily, so that one person is man and God. The two natures are a single person, so inseparable that where one is the other must also be. Christ is seen in his full humanity in the cradle, growing in wisdom and stature, etc., and yet even "the child Christ which lies in the cradle and drinks milk of Mary the virgin has created heaven and earth." Christ's flesh permeated by God is "pure spirit, pure holiness, pure purity;" it is a "God-flesh, a spirit-flesh;" it is "in God and God in it." Thus closely are the natures united (*communio naturarum*, communion of natures), that a communion of properties (*communicatio idiomatum*, which L. originally called *praedicatio identica*) must follow. Because since incarnation the person is not first God, but always God and man in unity, therefore it can be truly said God's Son suffers. God dies is nothing more wonderful than God became man. "To the whole person should be appropriated what happens to either part of the person, because both are one person." This person, whether it receives anything from one side or the other, is to be named Son of God and Son of man, God and man. All action and suffering of man is also action and suffering of God. What is seen in Christ is at once human and divine. "Where you can say: Here is God, you must also say: Then Christ the man is here also. And if you would show a place where God is and not man, then were the person already divided, because I could say with truth: Here is God, who is not man and never became man. But none of that God for me.—No, friend, where you put God for me, you must also place the humanity; they cannot be separated and divided; they have become one person. The divine nature gives the human its property, and the humanity also the divine nature" (Er. ed. 3: 204, 211; 47: 177). Here we find the source of all later doctrine, though Luther does not yet determine what the centre of the person is and does not expressly make the divine ego *the* ego. He keeps the unity in the person of the two natures, so that deity does not consume humanity, but the latter is the organ of the former. This makes all revelation possible, and is the living centre of L.'s teaching, from which his thought on the knowledge of God and faith arises.

Melanchthon added nothing to this doctrine even as formulator. In his *Loci* he omits the trinity and person of Christ, fearing metaphysical theories (*Cor. Ref.* i. 305). When later he introduced the philosophy which he had at first rejected, his mind was not busied with Christology. In the Augs. Conf. he gave the substance of L.'s thought, simply recasting the 3d Schwabach Art. into the simple form "two natures, the divine and human, inseparably joined together in unity of person; one Christ, true God and man" (*A. C.* III.). In the reply to Stancar (*C. R.* XXIII. 87 ff.) he added nothing new. The fuller confessional statement was brought about by the attack of the Heidelberg theologians ag. *communicatio idiomatum* and ubiquity of Christ's body (*Gründl. Bericht vom heil. Abendmahl*, 1556), which Brenz answered (*de personali unione duarum natur.* 1561; *divina maiestate domini nostr.* *Ies. C.* 1562), asserting the fullness of divine qualities in Christ's humanity. In Saxony the discussion was begun by the crypto-Calvinists, P. Eber, G. Major, Crell, who also rejected the *communicatio idiomatum* in *Von der Person und Menschwerdung unseres Herrn J. Christi der waren christl. Kirchen Grundfest*, (1571). They maintained that the great gifts and glory which the humanity of Christ received are not the eternal, infinite attributes of his divine nature. Each of the two natures retained its peculiar attributes and acts, not mingling them with those of the other nature. This aberration was answered by Chemnitz, in his *De duobis naturis in Christo* (1571). He proves with great learning, historical judgment and dogmatic carefulness, that the human nature received of the divine infused gifts, qualities and a *habitus*, which are accepted in the highest measure of which the human nature is capable. Its receptivity is heightened to embrace the essential divine attributes owing to the hypostatic union. There is a real manifestation of divine properties in humanity, which is heated through by deity, as iron by fire. This is the *perichoresis* (interpenetration) of the old Greek Church. The divine power is the energy of the divine will. The human nature is the reasonable and willing organ. A co-operation takes place, inasmuch as the power of each nature has a co-operating organ in the other. But the will of the Word directs the human will. This will causes the ubiquity, that the Godman may be present where he desires. It is called "Multi-presence." The thoughts of Chemnitz are gathered up in the *communicatio idiomatum*, of which he distinguished three kinds: (1) Each of both natures gives its attributes to the one person; (2) the action of both natures is always a co-operation; the person effects salvation according to both natures; (3) human nature, not able of itself to exert saving acts, is transfused with divine light. Chemnitz, in preserving and classifying the important thoughts of Luther, also largely influenced the formulation of the Form. of Concord on this article, which adopts L.'s conceptions, as they are also indicated Smalc. Art. I. 4. The Form. Conc. (Chap. VIII.) states this of the main question "whether, because of the personal union, the divine and

human natures, as also their properties, have really, i. e. in deed and truth, a communion with one another in the person of Christ, and how far this communion extends." It answers by asserting the unity of the divine and human nature in the person of Christ, without commingling or change of one into the other, each retaining its peculiar attributes, but maintains not a simple gluing together, where nothing is either given or taken, but the "highest communion, which God has truly with man, from which personal union and the highest and ineffable communion that follows therefrom, all results that is said and believed of the human coneg. God, and of the divine coneg. the man Christ." This highest communion leads to the communication of properties. (1) "First, since in Christ two distinct natures exist and remain unchanged and unconfused in their natural essence and properties, and moreover there is only one person of both natures, that which is an attribute of only one nature is ascribed not to the nature apart, as though separate, but to the entire person, which is at the same time God and man, whether called God or man" (S. D. VIII. 36). (2) "Secondly, as to the execution of the office of Christ, the person does not act and work in, with, through, or according to only one nature, but in, according to, with, through both natures, or as the Council of Chalcedon declares, one nature operates with the communion of the other, in that which is a property of either" (VIII, 46). (3) The human nature "has received over and beyond its natural, essential, permanent properties, also special, high, great, supernatural, inscrutable, ineffable, heavenly prerogatives and excellences in majesty, glory, power and might above anything that can be named, not only in this world, but also in that which is to come (Eph. 1: 21)" (VIII, 51). This position was assailed by the Reformed theologian Ursinus in the *Neostadiensium admonitio christiana de libro concordie* (1581). He claimed that humanity was abolished and transmuted into deity, that ubiquity made the ascension unnecessary and unreal, that not the essential attributes of deity, but only the accidental, which do not constitute the very nature, were communicated, and that the Form. Conc. everywhere contradicts itself. Chemnitz, Selnecker, Kirchner answered in the *Apology of the Form. Conc.*, called the *Erfurt Book* (1581), defending the Formula as scriptural.

The dogmatians later developed this whole doctrine with systematic precision and proof. They begin with the *unio*, the incarnation, which leads to the *unio personalis*, the personal union, by which the two natures exist in the "one hypostasis of the son of God." The human nature has no hypostasis. The union is close interpenetration (*perichoresis*). The first effect of personal union is *communio naturarum* (communion of natures), which is the most intimate, mutual, inseparable combination and participation of the divine nature of the Word and the assumed human nature. From this follow the *propositiones personales* (personal designations), by which the concrete of both natures are mutually predicable of each other, e. g. "the man (Christ Jesus) is God" or

"God is man." From the personal union and communion of natures result the *communicatio idiomatum* (communion of properties), in which those attributes which belong to either nature by itself can truly be predicated of the other nature. It has three *genera* (kinds), given but not named in the Form. Conc. and found in Luther. The dogmatians rearrange, (1) *Genus idiomaticum*, by which the properties of the divine or human nature are really attributed to the whole person, according to whatever nature it is called. Its species are (a) *idiotopesis* (appropriation), when human idiomatica are ascribed to the concrete of the divine nature (Acts 3:15; 20:28; 1 Cor. 2:8; Gal. 2:20); (b) *koinonia ton theion* (participation of the divine), when the divine idiomatica are predicated of the person of the incarnate Word, designated by his human nature (John 6:62; 1 Cor. 15:47); (c) *antidosis* (alternation or reciprocation), by which as well the divine as human idiomatica are predicated concerning the concrete of the person, or concerning Christ designated by both natures (Heb. 13:8; Rom. 9:5; 2 Cor. 13:4). (2) *Genus majesticatum*, by which the son of God communicates majesty to human nature (Col. 2:9; John 3:34; 17:5; Phil. 2:9). (3) *Genus apotelesmaticum* by which in official acts each nature performs what is peculiar to itself with the participation of the other (1 Cor. 15:3; Gal. 1:4; Eph. 5:2). This construction is thorough and consistent with all its abstractness, but it is rather logical and lacks historical perspective, which was partly supplied by the Kenosis (see KENOSIS). Nevertheless it served a true religious purpose in maintaining the full unity of Christ, which is so necessary for the true saving power of his work. Pietism laying stress on vital sanctity gradually undermined this intellectual scheme, and rationalism removed it totally. Modern theology began slowly to return to the old faith. In the Luth. Church the impulses of new life have led many like Philippi to adopt again the whole plan of the old dogmatians, which is virtually the position in most Luth. seminaries in America. Others, influenced by Thomasius, have either dropped all the logical tabulations, conceiving of Christ, however, in the strict unity of person and close communion of natures, but constructing the doctrine along historical lines, sometimes injuring the divine. Still others accepting with von Frank the modern kenosis have combined the full teaching of the *communicatio idiomatum* with it, retaining logical definition with historical development. The influence of Ritschl and his school, to whom Christ is not divine in an essential sense, but only in the judgment of his value by the Church, because he is the bearer of the complete revelation of God and the founder of his kingdom, is being largely felt, although not without a reaction to the old scriptural position.

LITERATURE: Platt, *Einkl. in die Aug.* II. 75 ff.; Köstlin, *Luth. Theol.* 2. 385 ff.; Frank, *Theol. der Konkform.* III. 165 ff.; Seeberg, *Dogn. Gesch.* II. 212, 310, 365, 376; Schmid, *Doctr. Theol. of L. C.* p. 314 ff.; the dogmatists of Philippi, Frank, Kahnis, Luthardt; Thomasius, *Christi Person u. Werk*; Dorner,

*Christologie*; Luthardt, *Die Chrl. Glaubenslehre* (popular), p. 336 ff.; Schultz, *Lehre von der Gölth. Xli.* (Ritschlian), negative; Harnack, *Dogm. G.* III. p. 751; Loofs, *Dogm. G.* p. 393; *Realencycl.* (3d ed.) III. p. 55 ff. J. H. **Christ's Baptism.** See BAPTISM.

**Christian I.**, Elector of Saxony, d. 1591, in whose reign the Calvinistic party gained power in Saxony (see CRELL), was instrumental in publishing a prayer-book (1589), which contains a full selection of the best prayers. It was re-edited by Irmischer, Erlangen (1853), and is known as the *kursächsische Gebetbuch*.

**Christian**, Duke of Braunschweig-Wolfenbüttel, b. 1599, became Luth. bishop of Halberstadt in his seventeenth year; a bold but unfortunate leader of the Protestants in the Thirty Years' War, and lax in disciplining his soldiers. D. 1626.

**Christian II.**, king of Denmark and Norway (1513-1523), and also of Sweden (1520-1521). In 1521 he called Carlstadt from Wittenberg to promote the Reformation in Denmark. This he did, however, for political reasons. In 1523, deposed by Frederick I., he fled to Saxony. Here he and his queen were completely won over to the evangelical doctrines; but he abjured them at Angsburg (1530), in order to secure the aid of his brother-in-law Charles V. against Frederick I. Captured by the latter in 1532, he spent his remaining 27 years in prison, where he repented of his apostasy from the Reformation. E. G. L.

**Christian III.**, king of Denmark and Norway (1534-1559), was won over to the Reformation while in attendance upon the Diet of Worms (1521). At the Diet of Copenhagen (1536), he had all the Romish bishops deposed and their vast property secularized. At his invitation Bugenhagen arrived at Copenhagen (1537), to complete the organization of the Danish Lutheran Church, returning to Wittenberg (1542). The Reformation was introduced into Norway by Bishop Pederssön, ordained by Bugenhagen, some time after Christian was acknowledged king there in 1536. During his reign the Reformation was introduced into Iceland and the Faroe Islands, then belonging to Denmark. E. G. L.

**Christian IV.**, king of Denmark and Norway (1558-1648). He became leader of the Protestant forces in the Thirty Years' War, but was defeated by Tilly in 1626. At the Peace of Lübeck he was compelled to withdraw from all interference with affairs beyond his own lands. Under him, first, did the common people of Norway adopt the doctrines of the Reformation, though much papistic superstition still remained there. He provided the Norwegian Church with a special Constitution (1607). With his aid Bishop Resen succeeded in expelling Crypto-Calvinism from the Danish Church and the Jesuits from Denmark. E. G. L.

**Christian V.**, king of Denmark and Norway (1670-1699), was a luxurious but by no means incompetent prince. He waged a war with Sweden (1675-1679), in which he manifested considerable skill and personal bravery, but was finally defeated. His reign belongs to the

times of strict orthodoxy in Denmark, where freedom in matters of faith was not permitted till 1688, when a limited freedom was granted and a Reformed church was built at Copenhagen. Important for the Danish-Norwegian Church were the Laws of Christian V., promulgated in 1683 and 1687, and long operative. They include statutes concerning "Religion" and "The Clergy." E. G. L.

**Christian VI.**, king of Denmark and Norway (1730-1746). By his mother he was, at an early age, brought under the influence of Pietism, and remained a sincere though somewhat gloomy Pietist till the day of his death. The court and county conformed to his example, at least outwardly. He was actively solicitous for the material, educational and religious welfare of his people; circulated the Bible; introduced the rite of Confirmation, and enforced a strict observance of Sunday. His ecclesiastical enterprises throughout Denmark and Norway were ably seconded by the notable representatives of Pietism, Bishops Pontoppidan and Brorson. His reign was disturbed by no wars. E. G. L.

**Christina**, of Sweden, b. 1626, known for her conversion to the Catholic Church, which gained no advantage, as she had to abdicate her right to the Crown (1654). She was a vain woman, introducing French manners, and d. April 16, 1689, in Rome.

**Christina, Fort**, on the Delaware, below Philadelphia, was so named when erected by the Swedes in 1638, in honor of the daughter of Gustavus Adolphus; it was later known as Tranhook, and after the English obtained possession and ever since as Wilmington, Del. It is one of the most important names in the early history of the Lutheran Church in America. A permanent memorial is the "Church of the Holy Trinity" (Old Swedes'), consecrated July 4th, 1699, and still standing.

**Christmas** (see CHURCH YEAR). "It is indeed right that we should celebrate so great grace of God with so glorious a festival, and consider well, that this Article of the Creed—I believe in Jesus Christ who was conceived by the Holy Ghost, Born of the Virgin Mary—be not only confessed by all Christendom, but that all sad and troubled souls may be cheered by it and strengthened against the devil and every possible misfortune.—We diligently preach and urge this Article in order that we may be raised above doubt, but may be certain, and ever more certain, that God has sent his Son into the world, that he was made man, and that he was really born of woman.—We celebrate this festival, for the great benefit it brings. . . . For if God had been hostile to us, he never would have taken poor wretched human nature on him. But now he has himself become such a creature as is called and is true man.—We learn that the Child born at Bethlehem is born for us and is ours. He is born not for his Mother only, the Virgin Mary, nor for his brothers and cousins alone, much less for God in heaven, who needed not his birth, but for us men upon the earth.—This Child is as near to us as our own body and soul. O blessed, and



a hundred times blessed, is the man who in this wisdom is well taught and grounded. If we get no joy nor comfort from it, either we believe not, or our faith is mean and weak. We keep this feast and preach on this Gospel, that all may learn it and be assured of it, that our work may not be in vain, but that it may bring to some comfort and joy."

From Martin Luther (1532), 6 : 253 ss.

E. T. H.

**Christopher**, Duke of Wuerttemberg, the second son of Duke Ulrich and his wife Sabina, a barbarian princess, b. at Urach, May 15, 1515, in the ducal castle, whither his mother had fled for refuge from her husband. The very circumstances of his birth seemed to point to a career of vicissitudes. Torn from his home and shorn of his paternal inheritance when he was but five years old, he was reared among strangers. In the year 1530, we find him accompanying the Emperor Charles V. on his journeys, jealously guarded lest he might escape. King Ferdinand sends him to Neustadt, where for a time he enjoys the instruction of Michael Tiffernus, who proves himself to be an excellent teacher and a faithful friend. It was the Emperor's intention to take him to Spain in 1532, but with the aid of his teacher he was enabled to effect his escape.

He now began to oppose the imperial power, which held his inheritance in its grasp. The unfounded suspicion of his father, obliged him to spend some time in France where he was well received by King Francis and prepared to take part in the campaign against the Emperor, but came very near losing his life at the hands of an assassin. At length, in 1541, he was able to return to his native land, and in 1544 married Anna Maria, a daughter of the Margrave of Brandenburg. About this time he began the study of the writings of Luther, Brenz and Melancthon, compared them with those of Zwingli and the Catholics, and tested them all by the touchstone of the Scriptures. As a result he became attached to the doctrine of Luther, and remained so all his life. Soon after he had succeeded to the dukedom on the death of his father in 1550, he began the work of needed reform in Church and in educational matters, in which John Brenz, his faithful and intimate friend, put forth his wise and comprehensive efforts for the church and schools of Wuerttemberg (see article on Brenz). Wuerttemberg is the first country in the world, in which a genuine public school for all classes and sexes was called into existence. The reign of Christopher also witnessed the founding of the first Institute for the spread of the Bible and Missions, through the labors of Truber, Vergerius and Baron von Sonneg. The temporal welfare of his country also received the attention of Christopher, and to this day he is regarded as Wuerttemberg's model ruler. He d. Dec. 28, 1568, 53 years, and was succeeded by his son Ludwig.

G. F. S.

**Church, Doctrine of the.** DEFINITION. The Augsburg Confession carefully avoids in its definition the extremes of the false externalism of Rome and of the false spirituality of the fanatics. Against the former, it declares that

"the Church is the congregation of saints and true believers," against the latter, that it exists, wherever "the Gospel is rightly taught and the sacraments are rightly administered" (Art. VIII.). The definition of the Church as "the congregation of believers" is amplified in the other Confessions. "The congregation of saints who have with each other the fellowship of the same doctrine or gospel, and the same Holy Spirit." "We say that this Church exists, viz., the truly believing and righteous scattered throughout the whole world" (*Apolo-gy*). "Thank God, to-day a child seven years old knows what the Church is, viz., believers, saints and lambs who hear the voice of their Shepherd." (*Schmalkald Articles*). "I believe there is on earth a small congregation and communion of saints, composed entirely of saints, called under one head Christ, through the Holy Spirit, in one faith, and the same mind and understanding, and, although furnished with varied gifts, unanimous in love and in all things harmonious, without sects and schisms" (*Large Catechism*).

That the Church is therefore not properly an external government or institution, but only the sum total of believers, is proved: (a) from its being called "the body of Christ" (Eph. 1 : 22, 39; Col. 1 : 18, 24), having an inner life communion with Christ the Head; and yet only believers can have such communion (John 15 : 6); (b) from its being described under the figure of a spiritual temple, composed of living stones; (c) from its designation as the Bride of Christ (Eph. 5 : 25 sqq.), to which they who are not Christ's cannot be said to belong (Rom. 8 : 9); (d) from the contrast in Rom. 2 : 28, 29, between the Jew who is such outwardly and the Jew who is such inwardly. The Creed, accordingly, in the words, "I believe . . . the Holy Christian Church," declares that the existence of the Church is a matter of faith, and the Reformers, Lutheran and Reformed, Calvin excepted, construed "the communion of saints," as in opposition with "Holy Christian Church" (*Apolo-gy*, p. 163; *Large Catechism*, p. 445, Philadelphia translation; and the following Reformed Confessions: I. Basle, I. Helvetic, Belgic, II. Helvetic, I. Scotch).

Inasmuch as the question as to who are believers cannot be accurately answered unless the hearts of men be read, and God alone, therefore, knows who are the Church's members, the Church, in this sense, is, as Luther declares in his commentary on Galatians, invisible. But this is not to be understood as though the presence of the Church cannot be recognized. It is no Utopian conception, like Plato's Republic. "Nor are we dreaming of any Platonic state, but we say that this Church exists." "It has external marks, whereby it may be recognized, viz. the pure doctrine of the Gospel, and the administration of the sacraments in harmony with the gospel of Christ." Wherever these marks are, there some true children of God are found; and wherever true children of God are, there are these marks. Faith inevitably expresses itself in confession, and even though the majority of those confessing be hypocrites, some sincere believers are among

them. Not all the plants in the wheat field are tares. The Word also is always fruitful; much of the seed may be lost by the birds, and the stony ground, and the thorns, but a part of it always grows and ripens for the harvest. For this reason the Church may be called at the same time visible and invisible; *visible*, because its presence can be discerned, and *invisible*, because the line separating true believers from hypocrites can be drawn by no human hand. Instead of distinguishing, as is usually done, between a visible and an invisible Church, and regarding the latter as within the other, the treatment by Luther and our Confessions implies that the marks of the Church designate not what is known as "the visible," but actually "the invisible Church."

Unbelievers, therefore, who unite in the Church's confession are not truly members of the Church. But as the line dividing the two classes cannot be traced, when they unite in the Church's confession, they are, says the *Apolo-gy*, "members of the Church, according to the external society of the Church, i. e. of the Word, profession and sacraments, especially if they have not been excommunicated." As the Word and sacraments are to be administered externally, there must be an external society, or institution for this purpose; and in this society or institution, regard can be had only to the confession, and not to the faith itself, unless the hypocrisy be so manifest that the remedy provided in Holy Scripture has been applied. It cannot be questioned that in numerous passages of Scripture the "Church" refers to an external assembly, i. e. to "Church" in a figurative (by synecdoche) and not in the proper sense. (See e. g. Matt. 18: 17.) But on this external side, the reference is to local congregations. Common wants, dangers and interests led gradually to the external association of the various congregations, and their union in measures for mutual protection, assistance and the spread of the gospel. Nevertheless, the external association does not pertain to the essence of the Church, although undoubtedly impelled and, in a great measure, controlled by the Holy Spirit. According to the N. T. conception, the Church is thus, inwardly and essentially, the spiritual organism described in 1 Cor. 12 and Eph. 4, and, outwardly, the members of this organism united with others in a common confession and localized. The distribution current in Modern Theology, between the Kingdom of God and the Church, while embodying a true conception, surrenders the use of the word "Church" entirely to the outward organization.

**MARKS.** In accepting "the pure doctrine of the gospel and the administration of the sacraments, in harmony with the gospel," as the only marks of the Church, those proposed by the Romanists were rejected. The mere name has nothing to do with the Church. If the true Church, it is just as true, should another name than "Catholic" be ascribed to it; if false, the name "Catholic" cannot enforce its claims for recognition. If "antiquity" were a mark, then it was absent when the Church began, and if essential, would exclude all claims until cen-

turies had intervened, and therefore the Apostolic was no true Church. The same applies to "long-continued and uninterrupted duration." "Geographical extent and numerical strength" was not true of the Church at its beginning, and even at the end, prophecy foretells that the unbelieving will exceed it in numbers, while Buddhism and Mohammedanism, upon such a plea, could ask for recognition as a Church. "The succession of Bishops" presses its claims as a mark, in the invitations of Anglican bishops for union on the basis of the "historic episcopate." But as the diocesan episcopate did not exist in the Church from the beginning, and its development may be readily traced, it not only cannot be elevated to this position, but to concede it is to revert to the position of Judaism, which could boast of its external succession in opposition to Christ and the Apostles. The "consent of the Fathers" contradicts the sole authority of the Holy Scriptures. For similar reasons, "Union under One Visible Head," "Efficacy of Doctrine," "Holiness of Doctrine," "Holiness of Life of its Teachers," "Glory of Miracles," "Temporal Prosperity," "Prophetic Sight," "Confession of Adversaries," "Unhappy End of Enemies," are rejected as marks.

But in the application of purity of doctrine and administration of sacraments in harmony with the gospel, as marks, the fact is recognized that there are relative degrees of purity, and that, therefore, even in a community where the teaching has been greatly corrupted, there are true children of God, i. e. the Church. No one can define the limits of the saving grace of God. Luther acknowledges that there were true believers among the adherents of the Papacy. "I am sure that even under the Papacy, the true Church remains. . . . Some among the mass are Christians, although they are misled" (Erl. ed. XVIII: 9). So he believed also that the Church included members from among the hearers of the fanatics (Ib. XXVI: 225). But when the external body is to be sought, from which to receive the Word and sacraments, or to which others are to be commended for this purpose, the greatest care concerning the confession is to be exercised. Defects that may be overlooked in the faith of the private Christian cannot be tolerated in the public teaching, where nothing but the Word of God is to be heard.

**ATTRIBUTES.** The attributes of the Church are enumerated as *Unity, Holiness, Catholicity, Apostolicity, and Perpetuity.*

**I. Unity.** The determination of the marks answers the question as to in what the unity of the Church consists. It must be in the existence within a congregation of these marks. The pure doctrine of the gospel is the only bond of union. It is not found in organization into any widely extended ecclesiastical government, so that all have either one visible head, or are subjected in their ecclesiastical relations to one set of rules. It is not in a common name, or any uniform order of Church services. "To the true unity of the Church, it is enough to agree concerning the doctrine of the gospel and the administration of the sacraments. Nor is it necessary that human traditions, rites or

ceremonies, instituted by men, should be everywhere alike" (*Aug. Conf.* Art. VII.). Nothing that God has not enjoined, however useful for peculiar conditions of the Church's service or work, can be required as essential to the Church, or to its unity. "We are speaking of true, i. e. spiritual unity, without which faith, i. e. righteousness of heart before God, cannot exist in the heart. For this we say that the sameness of human rites, whether universal or particular, is unnecessary, because the righteousness of faith is not bound to certain traditions, as the righteousness of the law was bound to Mosaic ceremonies" (*Apology*). This does not touch the question as to the desirability of uniformity in ceremonies and other regulations, as a pure matter of expediency, for the sake of good order, in the human arrangements of the Church, on its external side. But even there, where the faith remains the same, the dissimilarity does not destroy their inner unity. "As differences in the length of the days and nights do not injure the Church's unity, so we hold that the true unity of the Church is not injured by dissimilar rites instituted by men. . . . If the style of German dress is not worship necessary before God for righteousness, it follows that even those who do not use the German, but the French style, may be righteous and sons of God and the Church of Christ" (*Apology*). "No Church, on account of dissimilarity of ceremonies, of which some, according to their Christian liberty, use less, and others more, shall condemn another, provided they be harmonious in doctrine and in all its parts, and in the lawful use of the sacraments" (*Formula of Concord*, Part II., Art. X. 29). On the other hand, where the faith is diverse, no uniformity in external rites brings unity. The adoption of common adiaphora may conceal, but it cannot remove the diversities. The adoption of the episcopal form of government cannot make Calvinists Arminians. Their common congregational government does not obliterate the difference between Unitarian and Trinitarian Congregationalists. "The Word and doctrine should effect Christian unity or fellowship; where it is the same and alike, the rest will follow, but where it is not, there is no unity" (*Luther*, Erl. ed. XIX : 248).

2. *Holiness*. The Church is holy, in so far as it is in all things directed and controlled by God's Holy Word, upon which faith quickened by the Holy Spirit depends. "This holiness consists in the Word of God and faith" (*Schmalckald Articles*, Part III. Art. XII.). Its Head, Christ, is holy; the means of grace through which the Church grows and is maintained are holy; and its members, by faith in Christ are sanctified, or made "saints," thus constituting it a "communion of saints." Luther called attention to the fact that this holiness of the Church is entirely a matter of faith, as, judged according to the outward appearance, it is sinful, full of faults and infirmities, and stained by many spots and blemishes.

3. *Catholicity*. The Church rises above all limitations of time or space or ecclesiastical regulations or divisions. This is a corollary to the doctrine of the unity of the Church. For

as the unity of the Church consists alone in the possession of the one pure doctrine of God's Word, all other restrictions vanish. "The Church is bound neither to place, time, person, nor to anything but the confession concerning Christ" (*Luther*, Erl. ed. 3 : 386). "The temple is now wide as the world. For the Word is preached and the sacraments administered everywhere; and wherever they are properly observed, whether it be in a ship on the sea or in a house on land, there is God's house or the church" (*Ib.* 25 : 360). "Wherever, then, you hear or see such Word preached, believed, confessed, practised, have no doubt that there must be the Holy Catholic Church, i. e. a Christian, holy people, even though they be few" (*Ib.*). "The creed says *Catholic* Church, to prevent us from understanding the Church to be an outward government of certain nations, but rather men scattered throughout the whole world, who agree concerning the gospel, and have the same Christ, the same Holy Spirit, and the same sacraments, whether they have the same or unlike human traditions" (*Apology*, Chap. IV.).

4. *Apostolicity*, because built upon the foundations laid by the Apostles (*Eph.* 2 : 20; *Matt.* 16 : 18).

5. *Permanency and Indefectibility* (*Matt.* 16 : 18). "They teach that one holy Church is to continue forever" (*Augsburg Confession*, Art. VII.). "Infinite are the dangers that we see threatening the destruction of the Church. Infinite is the multitude of the godless in the very Church, who oppress it. Lest, therefore, we should despair, and that we may know that the Church is, nevertheless, to remain, and that however numerous the godless, nevertheless it exists, and Christ gives it what he has promised, viz., forgives sins, hears prayer, gives the Holy Spirit, this article has been framed" (*Apology*, Chap. IV.).

Particular churches are liable to be suppressed or corrupted. There is no divine promise of the immunity of any particular congregation, or of the congregation of any state or land from this process. But God is perpetually collecting for himself a people, if not from one land, then from another. Until the end of the world, there will be children of God upon earth, i. e. the Church will remain. Enemies may rage, but the Word of God is at no time completely suppressed; and wherever proclaimed, it is sure to be fruitful. In the same sense, the Church is said to be infallible. As an external organization, it is constantly liable to error, and fallible. But there will always be those who, while fallible, shall not fail or fall. In every age there will be true children of God, witnessing the pure truth of the gospel, even though they be greatly in the minority when compared with those who corrupt it. As Luther looked back over the past history of the Church, it was the recognition of this principle that made him so conservative. If the Church was to abide forever, and forever to testify to God's pure truth, it was incredible that the voices of witnesses could ever have been entirely suppressed; and, hence, he declared: "It is dangerous and terrible to hear or believe anything

contrary to the unanimous testimony, faith and doctrine of the entire Holy Christian Church" (Erl. ed. 54 : 288a).

**AUTHORITY.** This the Augsburg Confession defines as "the power or commandment of God to preach the gospel, to remit and retain sins, and to administer the sacraments. . . . This power is exercised only by teaching or preaching the gospel and administering the sacraments, either to many or to individuals." This power deals not with temporal but with eternal things, not with bodily but with spiritual blessings.

"The power of the Church has its own commission, to teach the gospel and to administer the sacraments. Let it not break into the office of another; let it not abrogate the laws of civil rulers; let it not prescribe laws to civil rulers concerning the form of the commonwealth. As Christ says: 'My kingdom is not of this world.'" If at any time bishops have exercised civil authority, the Confession continues, they have done this, not as bishops, but, because, in addition to their spiritual, they have held a worldly office, and it was by their worldly office that spiritual authority was exercised. "When they teach anything against the gospel, then the congregations have a commandment of God prohibiting obedience (Matt. 7 : 15; Gal. 1 : 8, etc.)." Regulations concerning ceremonies, and all the externals of the Church, are allowable only in so far as they are urged for the sake of expediency, and not as necessary for salvation or with a view to merit grace, or with the idea that sin is committed when, without offence to others, they are broken.

The administration of Word and sacraments is not merely the privilege, but it is the duty of the Church. Without executing this authority, it ceases to be the Church. This authority belongs not only to the Church collectively, but to every congregation or assembly of two or three Christians (Matt. 18 : 17-20). The congregation derives its authority to administer the means of grace, not from the Church at large, but from the Word which it possesses. Wherever the Word is received by the faith of two or three Christians, there is all the authority of the Church. "For wherever the Church is, is the authority to administer the gospel. Wherefore it is necessary for the Church to retain the right to call, elect and ordain ministers; and this right is a gift properly given the Church, which no human authority can wrest from it," and then Matt. 18 : 20 is quoted (*Schnalkald Articles*, Appendix, Part II.). This right can be surrendered to no rank or class within the Church. The universal priesthood of believers makes all Christians inherently equal. The ministry is not a self-perpetuating order, but only the executive organ of the Church, or congregations, in the discharge of duties belonging to the congregation as a whole, but in which it must have officials through whom to act. Ministers speak in Christ's name by exercising, in the name of the congregations, that authority which Christ has given the congregation or Church. But when called to act thus, in the name of the congregation, according to the instructions of Holy Scripture, the responsibility for what is said and done rests upon the minis-

ter as long as he retains his office, and must not be determined by those to whom he speaks, but alone by the Word. The power thus entrusted to the Church and to be exercised through its ministers is twofold, viz. *power of order*, or the administration of Word and sacraments, and *power of jurisdiction*, or that of excommunicating and absolving. (See KEYS, POWER OF.)

The relation of the authority of the Church to that of Holy Scripture should be clearly understood. The declaration of Augustine: "I should not believe the gospel, if the authority of the Church did not move me thereto," is correct in so far as the witness of the Church was the providential means of leading him to Scripture, as the Samaritans were called through the woman by the well. If one were to say that he would not have believed the Scriptures, if his parents would not have brought him to Christ, and put the Scriptures in his hands, it would be wrong to assume that he places the authority of parents above that of Scripture. The Church, as Luther says, is not the mother, but the child of Holy Scripture.

A prominent feature in the treatment of the doctrine by Lutheran theologians is that of the Three Estates.—Ecclesiastical, Political and Domestic, or the Church in its organized form, the State, and the Family. This rests upon the thought that every divine institution has its end in the eternal welfare of men. The State, or worldly government, is intended principally to protect men in the hearing of God's word, and so to advance their temporal prosperity that the claims of God be not forgotten. The Family is for the raising and training of children of God. Only by a diversion from their divinely-intended end, do these two Estates under this relation to the Church, or assembly of believers. The goal of the Church is not reached in this world. The Holy Scriptures give many glimpses of its future glory in the world to come, where it will be free from the cross, and the pain and anxiety of battle. On this account the distinction is made between the Church Militant, warring in this life against the world, the flesh and the devil, and the Church Triumphant in Heaven.

**LITERATURE:** Besides the Lutheran Confessions and Dogmaticians, see Köstlin, *Luther's Theology*; (Ehler's *Symbolik*, Philipp's *Kirchliche Glaubenslehre*, vol. v., and the monographs of Delitzsch, Höfling, Köstlin, Harless, Münchmeyer, Kliefloth, Walther. H. E. J.

**Church Book.** The Church Book of the General Council, in English and German, is in its main features an outgrowth of the liturgical and hymnological development of the mother synod, the Ministerium of Pennsylvania. Its first Agenda or Liturgy was prepared by the Patriarch H. M. Muehlenberg in 1747, and approved at the first meeting of the Ministerium in Philadelphia in 1748. It is based on the best and purest Lutheran Agenda, particularly those Saxon and North German orders with which Muehlenberg had become familiar in Germany, such as Calenberg (1569), Lueneburg (1643), Saxony (1712), Brandenburg-Magdeburg (1739). For many years this Agenda only existed in

manuscript. The first printed Agenda and Hymn Book appeared in 1786, with some important changes from that of 1748, indicating "that the chaste liturgical taste of the Fathers had already become vitiated, and that the accord with the Reformation was dying out gradually." The Agenda of 1818, and the *Gemeinschaftliche Gesangbuch*, approved by the Synods of Pennsylvania, New York and North Carolina, fully show the unliturgical character of the service of those days. The Agenda of 1842, in which the Synods of New York and Ohio co-operated with the Ministerium of Pennsylvania, is no great improvement on that of 1818. It was translated into English by a Committee of the General Synod, and submitted to the district synods for examination. In the Virginia Synod Charles Porterfield Krauth and Beale M. Schmucker presented an elaborate report on this Agenda, proposing a number of important changes which show how far the features of the future Church Book were then already distinctly before the minds of some of those who were afterwards engaged in its preparation. (See Dr. Spaeth's *Biography of Dr. C. P. Krauth*, vol. 1, pp. 154, 155.) A new hymn book was issued by the Ministerium of Pennsylvania in 1849 (the so-called "Wollenweber" Book), and a revised Agenda in 1855, which was chiefly the work of Dr. Demme, and shows a decided growth in churchly and Lutheran consciousness, particularly in restoring the responsive character of the service, and containing the main parts of the ancient service, mostly in their correct order, though it is by no means free from the unliturgical leaven which had characterized the preceding Agenda. The English "Liturgy for the Use of the Evangelical Lutheran Church, by authority of the Ministerium of Pennsylvania, 1860," though nominally based on the German Agenda of 1855, is in reality a new book of a much higher liturgical standard. Much of the objectionable matter contained in the German Agenda is here omitted. And in the parts that were retained many alterations were made "for the purpose of securing a stricter conformity to the general usage of the ancient and purest liturgies of the Lutheran Church." In 1863, the Ministerium ordered the preparation of a new English hymn book which was to accompany the Liturgy of 1860. By this action the future Church Book of the General Council was in reality outlined and created. Drs. C. W. Schaeffer, G. F. Krotel, B. M. Schmucker, A. T. Geissenhainer, F. W. Conrad, C. F. Welden and J. Kohler constituted the committee charged with this work. The co-operation of the distinguished hymnologist Rev. F. M. Bird was secured. He was then a member of the New York Ministerium, and afterwards joined the Episcopal Church. In 1865 Drs. C. P. Krauth and J. A. Seiss were added to the committee. After the crisis of 1866, when the Pennsylvania Ministerium withdrew from the General Synod, further action on the hymn book and liturgy was postponed until after the convention in Reading from which the organization of a new general body was expected. But the Pennsylvania Committee proceeded with its work and submitted the result of its labors to

the Reading convention, which appointed a committee of one from each synod there represented, "to aid the existing committee of the Pennsylvania Synod in the perfecting of their contemplated hymn book." At the first meeting of the General Council in 1867, the whole work of the English Liturgy and Hymn Book Committee of the Pennsylvania Synod was formally transferred to and accepted by the General Council. The official title of the book was finally determined, and the Committee of the Ministerium of Pennsylvania was authorized and instructed to make arrangements for the publication of the Church Book, the copyright to be in trust for the General Council. At the same meeting of the General Council a German Church Book Committee was appointed in which all the district synods were to be represented. Detailed instructions were given concerning the hymnological part of the book, and it was ordered that the liturgical service be made to conform to that of the English Church Book. At the same time, however, the delegation of the Pennsylvania Synod was excused from appointing a representative upon the German Church Book Committee. This was done because some brethren seemed to fear that an official participation of the Ministerium in this work might lead to legal difficulties with the publishers of the Pennsylvania hymn book of 1849. A few years afterwards, however, the mother synod was well represented in the German Church Book Committee, which consisted of the following members: G. A. Wenzel, A. Spaeth, B. M. Schmucker, E. F. Moldehnke, J. Ruperti, S. Fritschel, G. Grossmann, C. F. Hausmann, W. Waekernagel and J. Endlich. In 1877 the German work was completed as far as the English Church Book of that time, with only this difference between the two books, that in place of the "Evening Service" of the original English book the German had restored the beautiful ancient Vespers, and had added the old Matin service, an arrangement which was afterwards also adopted for the English book. The two committees were now merged into one and the work on the Ministerial Acts was undertaken, a sub-committee (B. M. Schmucker, A. Spaeth, H. E. Jacobs and S. Fritschel) being charged with the preparation of the first drafts, as far as possible based on the consensus of the purest Lutheran liturgies of the sixteenth century. Ample material for this work was furnished in that excellent collection of all the leading Lutheran Agenda, mostly selected and secured through that eminent liturgical scholar Dr. B. M. Schmucker, which is now in the library of the theological seminary at Mount Airy, Philadelphia. The completed Church Book appeared in 1891. The foremost liturgists of Europe pronounce it "a model book for which our Church might be envied, on account of the sound liturgical principles by which it is governed, the richness and completeness of its material, the discrimination with which its selections were made, and the practical wisdom of its whole arrangement." (Compare Dr. Spaeth's "History of the Liturgical Development of the Ministerium of Pennsylvania," *Lutheran Church Review*, January, 1898.) A. S.

**Church Discipline.** The Scriptures give rules for Church discipline. In the parable of the Tares the Lord shows that men cannot separate the children of the wicked one from the children of the kingdom, and therefore the Church cannot at any time be perfectly pure. It is made up of those who are in process of sanctification, and many faults of the members must be borne by the body with the charity that covereth a multitude of sins. Thus the Lord bore the malignity of Judas—not, indeed, without faithful admonition—and finally opened the way for him to go out with as little exposure as possible. But he would not forbid all disciplinary measures (John 15 : 2). The end of Church discipline is not the purification and reputation of the body, but the edification of the faulty members. To this end the Lord gave to the Church authority not only to forgive, but to retain sins. Acting in accordance with his word, she acts in his name. What she binds on earth is bound in Heaven. And lest so great a power should be wrongly employed, he gave (Matt. 18 : 15-17) detailed rules. First there must be private admonition; then the matter must be brought to the offender in the presence of two or three; and only if he be obdurate may it be told the Church. If he will not hear the Church, let him be to thee a heathen man and a publican.

That there should be discipline in the Church, that the extent of that discipline is exclusion from Church membership (i. e. from the Holy Supper, the right to act as sponsor in Baptism, and the right to Christian burial), that this should be enforced only after a prescribed process, and by the Church, and in such cases only in which she is confident of speaking the mind of Christ in a sentence which will be valid in Heaven, is implied in Matt. 18 : 15-17 and John 20 : 21-23.

Such discipline can be exercised on those only who are and desire to remain members of the congregation. It is foolish to condemn the dead, as the Roman Church has done. Irresponsible persons cannot be subjects of discipline. The fault punished should be open, clearly proved, an offensive violation of the commandments of God, or a contumacious persistence in false doctrine against conviction. There should be no public accusation until private admonition has repeatedly been fruitless. Every provision of the constitution or rules of the congregation and synod should be observed. The shameful violation of law by which our Saviour was put to death should render sacred in our eyes every provision which the law makes for the protection of those under suspicion or accusation. And the final sentence, after every possible delay, should commend itself to the conscience of the whole congregation.

The sentence may either be a suspension or exclusion from the Communion; but inasmuch as the purpose of Church discipline is the amendment and salvation of the offender, every sentence must really be but a suspension, for the Church must welcome the repentance of the guilty, and being satisfied by its fruits of the reality of that repentance, should receive him

to the Communion again as publicly as she excluded him.

Excommunication should not be imposed for a petty offence, or for a failure to comply with a temporary and local requirement. No fault for which the congregation would hesitate to hand its brother over to Satan should be visited with the punishment of exclusion from the Church, which will be registered and respected in Heaven.

Such a sentence can be pronounced only by the congregation acting through its officers and according to its laws, and in manifest accord with the Word of God. It is outrageous that even a pastor should have the power for himself to cast a man out of the Church and shut against him the door of Heaven. A fault he only knows of he should privately speak of to the guilty man; he may refuse private absolution to one whom he knows to be impenitent; he may not reveal to the Church sins which have been confessed to him as pastor; he may advise one, whom he knows to be sinning with a high hand, not to come to the Holy Supper; but he may not excommunicate a person without the action of the congregation. Neither can the congregation proceed to discipline without the pastor. Some of our teachers go so far as to say that the sentence must be unanimous. The protest of a minority should not be disregarded unless the majority is clearly convinced that the minority were so rebellious against the clear Word of God that they should be punished with the offender.

One excluded from the Communion should be treated with all kindness by the Church and by the pastor. They should try to bring him to repentance and confession, that he may be restored to the hope of salvation. See Walther, *Pastorale*; Horn, *The Evangelical Pastor*; Daniel, *Codex Liturgicus*, II. E. T. H.

**Church Extension in the Lutheran Church.** A Lutheran Church Extension Society was organized at Frederick, Md., May 19, 1853. A few days later the proceedings of the convention and the constitution there adopted were laid before the General Synod, and "cordially approved" by that body. While holding its regular meetings at the time and place of the General Synod, this society, like others of a similar character, had no organic connection with the latter body.

The object of the society was "to establish a fund of at least \$50,000 to assist poor and destitute Lutheran congregations in obtaining houses of public worship." From this fund loans were to be made without interest to "congregations destitute of a suitable house of worship, whose pastor is a member in good standing of any regular Evangelical Lutheran Synod in the United States," such loans to be repaid in due time "into the common church extension fund."

During the first biennium \$4,356 were contributed. At Reading in 1857 the society reported total receipts, \$9,559, and appropriations to the amount of \$7,721, made to sixteen congregations.

After an existence of sixteen years, during which its receipts had amounted to \$12,680, the society was in 1869 merged into a Board of the

General Synod, since which time this cause has witnessed a steady and large expansion, the biennial receipts gradually increasing from \$5,927.47, reported in 1871, to \$90,032.41, reported in 1897, and more than 500 congregations have enjoyed its beneficent assistance, mostly in the way of loans, but in numerous cases in the form of donations.

The last report of the board showed total assets to be \$350,561.47. Deducting trust properties from which nothing can be realized, the net assets amounted to \$264,721.47. Two secretaries, one in the East and one in the West, devote all their time to the management of the work.

E. J. W.

In the General Council, a Lutheran Mission and Church Extension Society was organized and chartered in 1872, principally for the holding of a certain property in Philadelphia until a regular congregation could be organized, but with the remoter end of aiding mission congregations in the securing of church buildings. It has been less than ten years since it has entered to any extent upon this latter work. It is supported by the voluntary contribution of five dollars annually by each of its members, collections from congregations, and bequests. In its report to the General Council at Erie, in 1897, the assets were stated to be over \$31,000, loaned without interest to various congregations.

H. E. J.

**Church Festivals.** In the observance of the festivals, the Lutheran Church acted in accordance with the well-known conservative and judicious principles which distinguished her from the Reformed, who here as elsewhere went to radical extremes. On the one hand she rejected everything that savored of Romish errors, or burdened the simplicity of evangelical religion; and on the other, she just as positively refused to discard a beneficial usage on the mere ground of blind prejudice.

The Lutheran Church keeps all those festivals which have their foundation in the gospel history. The ultra-reformers, on the other hand, who, in *rigorous* consistency with their principles, must refuse to keep even the chief festivals of the Church, by this ultra-spiritual abrogation, have cut away from beneath their feet the true foundations of history and antiquity.

Festivals have the direct sanction of God in the Old Testament, as useful for keeping before the mind the religious lessons embodied in great providential acts. Acting upon this example, the Primitive Church instituted the Christian year. (See CHURCH YEAR for details.) It is Christo-centric. As the natural world revolves about the sun, gathering light and heat, so does the Christian year revolve about its central sun, Jesus Christ. And thereby the great facts and cardinal doctrines of his redemptive work are ever duly and proportionally kept before the heart and conscience.

The spiritual gain involved in a scriptural and historic observance of the Festivals, presenting Christ's complete redemptive work in symmetrical form, within each year, as compared with the fragmentary presentation of a one-sided individualism, is inestimable.

J. B. R.

**Church Libraries.** The Lutheran Church is rich not only in works of scientific research in all departments of theology and science, but also, and especially so, in books of instruction and edification for the people. Lutheran families usually possess a well-stocked library of devotional and historic literature. Formerly Luth. churches had a library of theological books, and at least possessed the symbolical books. To-day the libraries are usually Sunday-school libraries. A good church and Sunday-school library will be an invaluable assistant in fighting pernicious literature and helpful in instructing the people concerning the history of the Christian Church in general and of the Lutheran Church in particular, concerning the work of missions, the educational and charitable institutions, and the lives of our great men. And the better the people are informed upon these subjects the more useful church members they become.

J. N.

**Church Music.** The history of Lutheran Church Music, like that of Lutheran Hymnology, begins with Luther himself. From the first the great Reformer was concerned to make provision for the active participation of the people in the musical part of public worship, a work for which his acquaintance with the old stores of church music and his training as a chorister especially fitted him.

For centuries the congregation had been silent. At certain festivals only was it allowed to join in the *Kyrie Eleison*. The service was sung by priests and choirs in a tongue unknown to the people, and, since the time of Gregory the Great, to a style of music that could be performed only by those well trained to it. Over against the false teaching and practice of the Romish Church the Reformation revived the primitive idea of the universal priesthood of believers, distinguished properly between the sacramental and the sacrificial elements in worship, re-introduced the vernacular, restored congregational singing, and thus gave back to the people the rights of which they had been so long deprived. In his *Formula Missæ* of 1523 Luther says: "As many of the canticles as possible I want to be in the vernacular, for the people to sing after the Mass, or with the graduals, or with the *Sanctus* and *Agnus Dei*, which now the choir alone chants, or responds to the consecrating bishop. For who doubts that of old these were utterances of the entire people? These canticles might be so arranged by the bishop as to be chanted either directly after the Latin hymns or according to the change of days now in Latin, and then in the vernacular, until the entire Mass became vernacular. But we lack poets, or they are not yet known, who may sing for us godly and spiritual hymns (as Paul calls them) which are worthy of being used frequently in the Church of God." In 1524 he wrote to his friend Spalatin: "It is my desire, after the example of the Prophets and the ancient Fathers of the Church, to make German psalms for the people; that is, spiritual songs, whereby the Word of God may be kept alive among them by singing. Therefore we search for poets everywhere. Now, as you are so much a master of the German tongue, and are so mighty and eloquent

therein, I entreat you to join hands with me in this work, and to turn one of the psalms into a hymn, according to the pattern (i. e. an attempt of mine) that I here send you. I pray, however, that all new-fangled and court-like (*höfischen*) expressions be left out, and that the words be all quite plain and simple, such as the common people can understand, yet pure and skillfully handled; and next, that the meaning be brought out clearly, according to the sense of the psalm itself."

To realize his wishes Luther not only translated, revised and purified the service, but himself began to write hymns in the vernacular. Altogether he wrote 37. To at least two of these ("Ein feste Burg ist unser Gott" and "Jesaia, dem Propheten, das geschah") it is certain he also composed the melodies, and to a number of others he may have done so. With a full appreciation of the noble dignity and pre-eminently sacred character of the ancient Plain Song, Luther and his musical co-laborers did not hesitate to make free use of it in adapting the music to the *Hauptgottesdienst* or Communion Service, and the Psalms, Antiphons, Responsories, etc., of Matins and Vespers. The congregational hymn-tune (*Choral*), as we now know it, is however, a distinct product of the Reformation. This was at first in part derived from melodies of Latin hymns and sequences, modified to suit German translations of these; but chiefly from the large stock of popular national melodies, sacred and secular, to which the people by long usage had become attached. The texts of these were either paraphrased, or new texts were written to them; and thus the hymns and the evangelical truth they contained readily flew from mouth to mouth, and became a most powerful agency in spreading the restored gospel.

Though competent arrangers (Walther, Rhaw, Senfl, Agricola, etc.) were not wanting, there were few composers of original melodies before the close of the sixteenth century. Besides Luther, may, however, be mentioned Joh. Kugelmann, Nicolaus Decius, and Nicolaus Hermann. The next century was prolific in new melodies. As Paul Gerhardt was its most gifted hymn-writer, so Johann Crüger (see art.) was its most gifted tune-writer. Both belonged to the period that marked the transition from objectivity to subjectivity, and reflect it in their works. Upwards of one hundred new melodies are credited to Crüger, many of which are still in use and are of extraordinary power and beauty. Other inventors of new melodies still in use were Melchior Vulpus, Melchior Teschner, Joh. Hermann Schein, Matth. Apelles v. Löwenstern, Heinrich Alberti, Joh. Schop, Geo. Neumark, Ph. Nicolai, etc. To Nicolai are usually ascribed that truly "royal pair" of melodies, "Wie schön leuchtet der Morgenstern" and "Wachet auf, ruft uns die Stimme," though the former is undoubtedly based on a secular melody.

Whilst having in view the fullest possible participation of the congregation, and making ample provision for it, it was nevertheless not in Luther's mind to exclude artistic music (*Kunstgesang*) from the service. We hear him say: "When natural music (simple people's-

music) is polished and rendered effective by means of art, then one sees and recognizes, with deep admiration, God's great and perfect wisdom revealed in his wonderful work, *Musica*, in which that, above all, appears peculiar and remarkable, when one sings a simple tune as tenor (or *cantus firmus*), while three, four or five other vocal parts move and skip around this simple tune in a joyful mood, and with manifold sound embellishing and beautifying it in a most charming manner: dancing, as it were, in heavenly sport, meeting and greeting each other heartily and beautifully. The one who is not moved by such an art-work resembles a coarse log, and does not deserve to hear such lovely music." Luther understood thoroughly how art can be, and is, the handmaid of religion. "I am not of the opinion," he says again, "that through the gospel all arts should be banished and driven away, as some zealots want to make us believe; but I wish to see all arts, especially music, in the service of Him who gave and created them." He accordingly retained for a time some of the pure Latin hymns and sequences in the original, because they were set to such "fine music and song," and encouraged his musical friends to write motets and arrange choral melodies in four, five and six parts, to be sung by the choir for the enrichment and beautifying of the service and the musical training of the congregation, the latter on the other hand joining in the briefer responses and singing its hymns to the fresh, popular melodies to which these had been written. The important change introduced by Lucas Osiander in 1586 of transposing the melody from the tenor to the treble, also made it possible for composers so to treat the choral melodies that while these were sung in unison by the congregation, the choir accompanied them in simple and appropriate harmonies. Thus the song of the congregation itself was enriched through the co-operation of the choir, and the latter more than ever became what in Lutheran worship it is designed to be, to wit, the servant and helpmeet of the congregation. (See CHOIR.) Among the masters in this style of composition were Hans Leo Hassler, Joh. Eccard and Michael Praetorius (see Arts.), who also wrote many noble works for the exclusive use of the choir.

The classical period of Lutheran Church music extends from the Reformation to the middle of the seventeenth century. During the latter half of this century, through the influence of the Italian opera and the rapid development of instrumental music, a process of degeneration began which even the mighty genius and sober piety of a Bach could not arrest. The so-called concert form of church music, transplanted to Germany by Heinrich Schütz (though Praetorius had already been influenced by it), found an especially congenial soil in Pietism. The fresh, joyful rhythm of the old, popular melodies by degrees gave way to a regular measure and to tunes of a soft, sweet, languishing character, suited to the subjective hymns of the period; compositions designed to give dramatic expression to the words, especially the Aria, obtained increasing favor; and by giving undue promi-



nence to *Kunstgesang*, the beautiful co-operation between choir and people which Eccard had brought about, became a thing of the past. What the intense subjectivity of Pietism thus helped to further the cold intellectuality of Rationalism finished; and during the second half of the eighteenth and the beginning of the present century the degeneration of German Protestant Church music became complete. "The old chorals were recast into modern forms, by which they altogether lost their ancient power and beauty. A multitude of new, un-national and difficult melodies, in a dry, pedantic style, appeared; the last trace of the old rhythm disappeared, and tedious, heavy monotony gained the ascendancy, by which all sublimity and freshness was lost. Preludes and interludes of a secular character were introduced. An operatic overture generally introduced people into the church; a march or waltz dismissed them from it. The Church ceased to foster and to produce music; the theatre and concert-hall took its place. The operatic supplanted all taste for the oratorio style. Cantatas of a thoroughly secular and effeminate spirit were composed for festival occasions; and a proper church style no longer existed." About 1820 a reaction set in. Loud protests began to be uttered against the prevailing abuses. Earnest men advocated the restoration of the choral to its ancient honor and simplicity as true people's song, and urged the cultivation of the pure figurative music of the old masters in the true church style. Since then not a little has been done to revive a pure taste and a correct practice.

Most of the earlier music of the Lutheran Church was written for a *capella* singing, and was therefore purely vocal. The use of the organ throughout the entire service, as also its very frequent abuse, dates from about the middle of the seventeenth century, i. e. from the time that the so-called concert style of church music came into vogue.

Summarizing the principles that underlie pure Lutheran worship and worship music, we obtain these results:

1. Lutheran worship is *congregational* and *responsive*. It pre-supposes the conjoint participation of the officiating minister, the congregation and the choir, in a service in which all are "priests unto God," and of which as much as possible should be *sung*, either with or without organ accompaniment.

2. The three forms of music for the Church Service are the *recitative* (in the *Allarweisen*, or intonations for the minister, the psalmody, etc.), for which the ancient Plain Song is best adapted; the *melodious* as it appears in the unisonous congregational hymn-tune; and the *polyphonic* for the choir.

3. The music, like the poetry, architecture, painting, and other art of the Church, must have a character of its own that differentiates it from the secular and profane. The adoption of secular melodies at the beginning of the Reformation was purely a matter of necessity and expediency, and with the wealth of noble music that the Church has since acquired, cannot be quoted to justify a like proceeding now.

4. So-called *Kunstgesang* by a skilled choir has its place in the service, but only as it ministers to devotion. Hence whatever the choir does must stand in closest relation to the rest of the service. It may lead the song of the congregation, or support it in the form of a rich and appropriate harmonic accompaniment; it may respond to the officiating minister or alternate with the congregation in a polyphonic setting of certain parts of the service itself or of other suitable words; but it must never claim a place separate from and independent of the congregation, or presume, either in words or in music, to introduce anything into the service that disturbs its unity or serves only to give sensuous enjoyment.

5. As regards that noble but much abused instrument, the organ, the directions of some of the old K. O., that it shall not be used during service for the performance of flippant and vulgar music, or for mere artistic display, should still have binding force. The strict, pure style of the great masters in organ music should determine the character of the voluntaries; and in accompanying voices the organ should encourage and support, but it must never, in a noisy way, obscure the words, or attract attention to itself by any striving after unusual effects. He only is well qualified as an organist in whom musical and liturgical understanding, pure taste, technical ability and sincere piety are combined.

SOURCES, COLLECTIONS AND LITERATURE: Lucas Lossius, *Psalmodia*, 1553, 1579; Spangenberg, *Cantiones ecclesiasticae*, 1545; M. Prætorius, *Muse Sionnae*, 1606-16; Lyra, *Die liturg. Allarweisen des luth. Hauptgottesdienstes*, Göttingen, 1873; Schaeberlein u. Riegel, *Schatz des liturg. Chor. u. Gemeindeganges*, 3 vols., Göttingen, 1865-72; Tucher, *Schatz des Evang. Kirchengesangs*, Leipzig, 1848; Layritz, *Kern des deutschen Kirchengesangs*, Nördlingen, 1844, 1849; Zahn, *Die Melodien der deutschen Evang. Kirchenlieder aus den Quellen geschöpft*, 6 vols., Gütersloh, 1895; von Liliencron, *Liturgisch-Musikalische Geschichte der Evang. Gottesdienste von 1523 bis 1700*, Schleswig, 1893; Winterfeld, *Der evang. Kirchengesang*, Leipzig, 3 vols., 1843-47; Zur *Geschichte heiliger Tonkunst*, Leipzig, 1850-52; Koch, *Geschichte des Kirchenlieds u. Kirchengesangs*, Stuttgart, 1866-70; Kliefoth, *Liturgische Abhandlungen*, 8 vols., Schwerin, 1854-68; Harnack, *Praktische Theologie*, vol. 1, Erlangen, 1877; Köstlin, *Geschichte des christlichen Gottesdienstes*, Freiburg in B., 1887; Kümmerle, *Encyclopädie der Evang. Kirchenmusik*, 4 vols., Gütersloh, 1883-95. J. F. O.

**Church Papers.** In the United States and Canada 110 church papers of more than local interest are published at present. Twenty-four are printed in Pennsylvania, 12 in Illinois, 11 in Ohio, 10 in Missouri, 9 each in New York and Minnesota, 8 in Iowa, 6 in Wisconsin, 3 each in Massachusetts, Michigan and Nebraska, 2 each in California, Kansas, Ontario and Washington, and 1 each in Louisiana, Manitoba, South Carolina, Texas and Virginia. Forty-two are in the German language, 36 in English, 12 in Norwegian, 7 each in Swedish and Danish, 2 in Fin-

nish, and t each in Icelandic, Slavonian, Litta-  
vian and Esthonian. Officially published by  
the *General Council* are the following: *The Lu-  
theran, The Helper, Church Lesson Quarterly,  
Bible History, etc., Siloah, Missionsbote* and  
*Foreign Missionary*, all in Philadelphia, Pa. By  
synods of the council: by the Augustana Synod,  
or members of the same: *Augustana* (Rock Is-  
land, Ill.), *Skaffaren* (St. Paul, Minn.), *Framat*  
(Brooklyn, N. Y.), *Barnens Tidning* (Rock Is-  
land, Ill.), *Den Lille Missioneren* (Rock Island,  
Ill.), *Gustaviana* (St. Peter, Minn.), and *Bethany  
Budsbarere* (Bethany, Kan.), also *Augustana  
Journal* (Rock Island, Ill.), and *Bethany Messen-  
ger* (Lindsborg, Kans.); by the Canada Synod:  
*Luth. Kirchenblatt*; by the New York Minister-  
ium: *Der Luth. Herold* (New York). By the  
Phila. Seminary Alumni Association: *Church  
Review* (Philadelphia, Pa.); by individuals: *Jug-  
endfreund* (Allentown, Pa.), *Kinderblättchen*  
(Phila. Pa.), *Jugendblätter* (Reading, Pa.), *Busy  
Bee* (Phila. Pa.), *Luth. Kirchenblatt*.—The  
*General Synod* has no official organ. The *Lutheran  
Observer*, published in Philadelphia, has for  
years been the champion of the liberal party,  
vigorously aided by *The Luth. Evangelist* of  
Dayton, Ohio. In order to counteract the in-  
fluence of these publications and to serve as the  
mouthpiece of the increasing and conservative  
majority in the General Synod, *The Lutheran  
World* (Cincinnati, Ohio) was founded about  
1892. Other periodicals appearing within  
the General Synod are: *The Sunday-School  
Herald, Luth. Missionary Journal, Seed Sower,  
Augsburg Teacher, Augsburg Lesson Leaf*, all  
printed in Philadelphia, and *Lutheran Quar-  
terly*, published in Gettysburg, Pa. A German  
Church paper, *Der Hausfreund*, formerly *Kir-  
chenfreund*, is also printed in Chicago.—The  
papers of the *Synodical Conference* are: *Die  
Missions-Taube* and *The Lutheran Pioneer*.  
The former is published in the interest of the  
foreign mission-work and has 17,200 readers,  
whilst the latter is the organ of the commission  
on missions among the negroes. The papers of  
the Missouri Synod are these: *Der Lutheraner*,  
printed in 27,000 copies, is the congregational  
paper. This contains also the official announce-  
ments of the synod. *Lehre und Wehre* is a  
German theological monthly, and *Theological  
Quarterly*, an English theological journal. The  
former has 2,550 readers, the latter 1,200.  
*Magazin für ev. luth. Homiletik* (2,200 sub-  
scribers) and *Evang. Luth. Schulblatt* (1,150  
subsc.) are monthlies, the latter devoted to the  
interests of Lutheran parochial schools. The  
Sunday-school paper, *Luth. Kinder-und Ju-  
gendblatt*, has 38,500 readers; *Concordia Maga-  
zin*, a journal for the family, 5,000, and *Für  
die Kleinen* (for the infants) 16,000. Within  
the synod 24 other papers are published, for the  
contents of which the synod does not hold itself  
responsible. Most of them are simply parish  
papers. The members of the faculty of the  
Theological Seminary at St. Louis, Mo., are  
the editorial committee for all publications of  
the Missouri Synod.—The Wisconsin Synod,  
though in the Synodical Conf., prints a sepa-  
rate congregational paper, the *Ev. Luth. Ge-  
meindeblatt*, of Milwaukee, also a monthly in the

interest of its parochial schools, the *Schulzeit-  
ung* (New Ulm, Minn.), and a Sunday-school  
paper, *Kinderfreude* (Milwaukee, Wisc.).—  
The English Synod of Missouri has for its  
organ the *Lutheran Witness*, with the publica-  
tion office at Chicago, Ill.—The *Lutheran Vis-  
itor* (Newberry, S. C.) and *Our Church Paper*  
are periodicals published in the interest of the  
Churches of the *United Synod South*. The  
former had been the organ of the General Synod  
South before it merged into the United Synod,  
and the latter is the organ of the Tennessee  
Synod, and is printed at New Market, Va.—  
The organ of that part of the *Norwegians*, who  
are united in the Synod of the Norwegian Ev.  
Luth. Church, and who are Missourian in doc-  
trine, is the *Ev. Luth. Kirketidende* of Decorah,  
Iowa. Nearly all of the following papers are  
either published by the United Norwegian Ev.  
Luth. Church in America or in behalf of its in-  
terests: *Luthersk Børneblad* (Minneapolis,  
Minn.), *Budbøreren* (Red Wing, Minn.),  
*Lutheraneren* (Minneapolis, Minn.), *Børne-  
vennen* (Red Wing, Minn.), *Børneblad* (Chi-  
cago, Ill.), *Bien* (San Francisco, Cal.), *Børne-  
budet* (Rushford, Minn.), *Ungdoms Vænnen*  
(St. Paul, Minn.), *For Lammet og Ung* (Wit-  
tenberg, Wis.), *Luthersk Missionær* (Tacoma,  
Wash.), and *Skolen & Hjemmet* (Story City,  
Iowa).—The *Danish papers* are: *Dannevirke*  
(Cedar Falls, Iowa), *Kirkelig Samler* (Cedar  
Falls, Iowa), *Børnebladet* (Blair, Nebr.), *Dans-  
keren* (Neenah, Wis.), *Kirkebladet* (Blair, Nebr.),  
*Børnevennen* (Cedar Falls, Iowa), and *Missions  
Budet* (Neenah, Wis.). The *Finnish Suomi  
Synod* publishes: *Paimen-Sanomia* and *Lehti  
Lapsille*, both at Hancock, Mich.—The papers  
of the German Iowa Synod are: *Kirchenblatt*  
(Waverly, Ia.), and *Kirchliche Zeitschrift*  
(Dubuque, Ia.), the former for Church members  
and the latter for pastors. Since the union of  
the Synod of Texas with that of Iowa the *Ge-  
meindebote für Texas* (Brenham, Tex.) must  
also be classed as a paper of the Iowa Synod.—  
Much is being done by the *Ohio Synod*. The  
*Luth. Kirchenzeitung* of Columbus is one of  
the oldest Church papers in the Lutheran  
Church, whilst the *Lutheran Standard* was  
established as early as 1833. The other period-  
icals are: *Theologische Zeitblätter* and *Theo-  
logical Magazine, Kinderfreude*, Lutheran  
child's paper, and *Little Missionary*. All of  
these are printed by the Synod's publication  
house in Columbus, Ohio.—The *Synod of  
Buffalo* publishes *Wachende Kirche*, the Synod  
of Michigan, *Synodalfreund*, (Saginaw City  
Mich.), the Augsburg Synod, *Sendbote von  
Augsburg* (Middleton, Wisc.), and the Ice-  
landic Synod, *Sameiningin*, printed at Winni-  
pege, Manitoba. J. N.

**Church Polity** is that branch of theological  
science that treats of the principles of church  
government. The Church is a divinely-insti-  
tuted society for the administration of the Word  
and sacraments. As a society it has had to  
provide rules and regulations, in which the re-  
lations of its members to each other and to the  
society and its executive officers are determined.  
In determining these rules, the Church has no  
authority in any way to transgress, modify or

suspend any inherent rights of the individual believer prescribed in the Holy Scriptures. But, as in all social regulations, general principles must be applied to existing relations, and the individual, for good order's sake, must be willing to forego many privileges, and be subjected to many limitations that he is perfectly free to exercise when his social relations are left out of the account. Luther illustrated this by affirming the entire liberty of a man to wield a sword as he pleased when no one is standing near him, and the limitation that is placed on this freedom by the presence of those who may be injured. Although inherently all Christians are equal, and thus father and son stand on the same level before God, yet, by virtue of the divine institution, the son is subject to his father. The Church is not a human institution, regulated by the suggestions of human expediency; but its divine origin and sanctions place obedience to it upon the basis of the Fourth Commandment.

The object of church organization is not the preservation of the external form and order of the Church, but the efficient administration of the Word and sacraments. The exercise of discipline, according to Matt. 16:19; 18:18, is a part of this administration. In their organization, the Jewish Christians simply adapted the synagogal organization, with its officers, to the circumstances and requirements of their new relations. Even after Pentecost, as the Apostles went forth, they always began in the synagogues to preach (Acts 9:20; 13:5, 14; 14:1; 17:1; 18:7, etc.). No change was attempted or necessary in the external relations of the synagogue, the sole aim being to Christianize it, and to infuse the new life of Christianity into its old forms. Where Jewish Christians were cast out of the synagogues and assembled stately for purposes of worship (Heb. 10:25), a new organization at once sprang up, following the order and appointment of the Jewish synagogues in both worship and organization, such elements only being removed that Christianity could not consistently appropriate. A study of the organization of the synagogue, therefore, becomes an important preliminary to that of church Polity. Vitringa (*De Synagoga Veteri*) has laid excessive emphasis on this fact in support of the sole legitimacy for Presbyterianism. The synagogal organizations had in view mainly the proper arrangements of divine worship, particularly the reading of the Law and the Prophets, and the prayers of the worshippers. The synagogue was presided over by the presbytery or local sanhedrim, an office rooted in the patriarchal system of the Jews, and recognized as early as Ex. 3:18. (See appointment of the seventy elders in Ex. 24:1; Num. 11:16.) The number of elders varied with the size of the congregation, and sometimes was as high as twenty-three. The president of the body of elders, "chief ruler of the synagogue," with assistants (Mark 5:22, 35 sq.; Luke 8:49; 13:14; Acts 13:15; 18:8, 17), were the executives of the presbytery in selecting readers and superintending the details of the public worship. The almoners or deacons collected and distributed the alms of the congregation. The "legate" was a

temporary appointee of the "chief ruler," for the purpose of leading the service. There were, besides interpreters, the "chazan" or attendant, in some respects equivalent to our sexton, and the ten "batlanim," or men of leisure, either of independent means, or supported by the congregation, whose duty it was to be present at every service. In addition to public worship, the synagogal organization was directed to the care of the poor, and the administration of discipline. We have here, then, the ground for the organization of the Jewish-Christian congregations, as well as elements that entered into the government and worship of the entire Church of after times.

But the new life of Christianity could not be confined within Jewish moulds. The synagogues were intended to cherish the hopes and expectations of a coming Deliverer: the congregations of Christians were chiefly to commemorate the fulfilment of these hopes. The former were occupied mostly with prophecy; in the latter, that prophecy had become history, and the chief topics in the assemblies of believers were the life, the death, the sufferings, and the words of Christ, as recounted by those who had witnessed and heard them. This fulfilment of prophecy was especially proclaimed by a rite unknown in the synagogues. All the service centred around the daily celebration of the Lord's Supper, the epitome of the gospel. The synagogal assemblies were intended to promote the separation of the Jewish people from others; the assemblies of Christians were centres of missionary efforts, directed towards people of all nations, and of the public preaching of the gospel, as opportunity offered. The assemblies of Christians were distinguished by the *charismata* of the Apostolic Age (1 Cor. 14).

All these elements greatly modified the new organizations. Before there was any fixed code, or announced form of government, the constitution of the Church was gradually expressed through the voice of its inner life in unwritten laws. We find the Christian congregations under the administration and guidance of elders. They are the overseers or bishops (Acts 20:17), the presidents (1 Tim. 5:17), the representatives (Acts 15:2; 16:4; 21:18), the bearers of alms from one congregation to another (Acts 11:30), the visitors of the sick (James 5:14). Together they constituted a body or council of rulers or administration (1 Tim. 4:14), who gave official recognition on behalf of the Church, to those chosen to the ministry. The inevitable precedence of one, as the executive officer of the body of presbyters, the "*primus inter pares*," made him its president.

In the Apostolic Church, the public teaching was not exclusively in the hands of the presbyters. Above them were the Apostles, the authority of whose doctrine was absolute, wherever it came, except as limited by the appeal they themselves made to the preceding Scriptures (Acts 17:11). Prophecy being one of the *charismata*, a class of supernaturally illumined and inspired teachers, known as "prophets," was recognized in the Apostolic and sub-Apostolic Churches (1 Cor. 12; Acts 11:28). "Evangelists" were deputies or missionaries

acting under the direction of the Apostles (Eph. 4:11; 2 Tim. 4:5; Acts 21:8). "Pastors and teachers" (Eph. 4:11) were a more stationary class of officers. When the period of extraordinary was succeeded by that of only ordinary gifts of the spirit, there was an ultimate merging of these diverse offices into one, viz., that of the local pastor, teacher, preacher, and chief presbyter or president of the congregation.

As the early churches were gathered also from Gentile sources, the names of meetings for Christian worship and of officers and of congregations were drawn sometimes thence. Societies of various kinds and for various purposes, current among Greeks and Romans, gave another framework of organization. The chief executive officer in such associations, as well as in some municipalities, was known as *episcopos*, or "bishop." (See Hatch, *Organization of the Early Christian Churches*, London, 1888.) As soon, therefore, as Christian congregations were formed from the Gentiles, the same officer whom the Jewish Christians, in accordance with synagogal usage, called "presbyter," the Gentile Christians designated "bishop." Both Jewish and Gentile elements being intermingled in many congregations, the two terms were used interchangeably, "presbyter" or "elder" connoting the dignity, and "bishop" the chief duty of the office. This is seen most clearly in Acts 20:17, 28, where those called "elders" in v. 17 are called in v. 28 "bishops." (Cf., also Tit. 1:5, with v. 7.) The Pastoral Epistles know of only two classes of officers in their enumeration, viz. bishops and deacons, since elders and bishops are one office. So in Phil. 1:1, Paul salutes only bishops and deacons. (Cf. 1 Pet. 5:1.) The original identity of the Presbyterate and the Episcopate is undisputed among scholars.

The diaconate grew out of the presbyterate, as the work of the congregations became more comprehensive. Vitringa, Boehmer, Lechler, Ritschl, and Weiss deny that the seven of Acts 6 were deacons; they have been answered by Lightfoot. The context shows that the diaconate was instituted to separate from the presbyterate the direct administration of some of the more secular duties of the congregations, for which the Church must have its executives or ministers. The deacons were the assistants of the pastors or bishops, primarily in secularities, but, when occasion called for it, also in spiritual offices which were discharged under the direction of the presbyters. Women, as well as men, were at length admitted to the diaconate (Rom. 16:1; 1 Tim. 3:11, and Pliny's letter to Trajan), in order that the administration of the Church might more directly touch also its female members, who, according to Oriental custom, were strictly secluded, as well as to perform other offices, for which women were more particularly fitted.

The officers of the Apostolic Churches were designated by the concurrent action of the non-official and official portions of the congregations. In the election of Matthias (Acts 1:15 sqq.), Peter, as the representative of the Apostles, directs that the election be held, while the entire congregation (v. 23) selects two candidates;

and the choice between the two is made by lot. In Acts 6, again, the Apostles proposed the election of seven deacons; the congregation made the election, and the Apostles confirmed it. The functions of the two classes are kept distinct. "The congregation, in the normal state, is neither the pastor without the people, nor the people without the pastor" (*Fundamental Principles of Faith and Church Polity of the General Council*, IV.). To the one belongs the duty of teaching, of laying down principles, of prescribing qualifications and confirming the election; to the other, that of electing according to the instructions and submitting themselves to those thus elected (Heb. 13:17), as long as they rule according to God's Word.

In the administration of discipline there was a similar concurrence. In 1 Cor. 5:3-5, Paul authorizes such administration in a specific case, as though he were present. Where congregations failed in this particular, they were liable to censure and reproof from the ministry (1 Cor. 5:1, 2, 9-11; Rev. 2:14, 15, 20, 21).

The Apostolic churches gradually grew into closer and closer external fellowship. At first, the Apostles formed the main external bond, since it is a characteristic of the Apostolate, that it was undivided, and every Apostle belonged to each Christian congregation. The results of Apostolic work were communicated to the several congregations, and became the subject of their deliberations (Acts 1:1-18). The church at Jerusalem sent its deputies to Antioch to learn the result of the preaching of the Word in that region (Acts 11:19-23); and that at Antioch provided for the temporal relief of the church at Jerusalem (Acts 11:29, 30). Letters of commendation are given from one church to another (Acts 18:27; Rom. 16:5; 2 Cor. 3:1). Churches in a Province united in appointing a common representative (2 Cor. 8:19, 23). In the Synod at Jerusalem (Acts 15), we find delegates from the churches at Antioch and Jerusalem, a full report of the discussion, the record of the resolution passed and the letter formulated to be sent to the church at Antioch. The Synod was preceded by a private conference concerning the validity of Paul's claims to be an Apostle, with the two other Apostles, Peter and John, and with James, the presiding bishop of the church at Jerusalem.

All this shows that in the N. T. we find neither pure Congregationalism, nor pure Presbyterianism, nor pure diocesan Episcopacy, but germs of all three forms of organization, or one, combining features of all three forms. But the Church could no more remain bound to the stage of governmental development it had reached at the close of the Apostolic era, than it did in the spheres of doctrinal definition and worship. Changing relations ever demand new adaptations. As the Apostles, with their direct divine commission, departed, the congregations, in which they lived and labored, as the depositaries of their teaching, were held in particular esteem and enjoyed peculiar authority. The Mother congregation at Jerusalem naturally held an especial place in the regard of its contemporaries. But when Jerusalem was destroyed, and the members of its congregation

were scattered, and when the last of the Apostles was taken away, new bonds of union were sought and found. The Church, in its external visible form, as an organization of separate congregations, now gradually emerges. Congregations aggregate into dioceses, and dioceses are grouped into sees successively of archbishops, metropolitans, and finally of the Papacy. This process of centralization was at last accompanied by the claim that the organization was of itself of divine origin and authority, and that obedience was to be unconditionally rendered it under the penalty of the loss of salvation. Whatever the Church, as thus organized, decreed, was affirmed to be infallible, the earlier view claiming this infallibility only for Councils, and the later and complete development affirming it for the Pope (Vatican Council). According to this view, the Church is not properly "the communion of saints," or aggregate of believers, but it is an external institution, "as visible," says Bellarmine, "as the Kingdom of France, or the Republic of Venice." This Church, it is claimed, is "catholic," since none can obtain, so it is said, eternal life outside of it, and "infallible," because the Holy Spirit always controls it, and the truth proclaimed by the Apostles is always in it. As the authority vested in the Church refers to the administration of the sacraments, or the ruling of the organization, it is divided into the "power of the order" and "the power of jurisdiction." The former rests, in its fulness, in the bishops, from whom it is transmitted with limitations to the simple priests; the latter is in the hands of the bishops and the Pope. The former, everywhere the same, works by reason of its indelible character received in ordination, and is not destroyed even by heresy on the part of him who has once received it; while the efficacy of the latter is dependent upon its legitimate exercise, the Pope being the ultimate authority as to what is legitimate. Thus all power is placed in the hands of the clergy, who, by the sacrament of ordination, become dispensers of the gifts and graces of the Holy Spirit. Laymen are excluded from all such blessings, except as they receive them through the clergy, as well as from all participation in church government.

The Reformation shattered to the lowest foundations all such assumptions. It taught the absolute and essential equality of clergy and laity, claimed all power of the Church for the Christian congregation composed of those who have heard and heeded God's Word, and regarded the ministerial office only as the official organ of the congregation. What God commits to the congregation, the congregation, as a whole, in all its public acts of worship, exercises through ministers as its representatives. As individuals, all are alike spiritual priests, consecrated as such in Holy Baptism; but the congregation, or the Church, must have individuals who act as the organs or hands of the assembly. Besides this, the Reformation affirmed that all power in the Church is spiritual, that it is not a worldly government, but its realm is within men's hearts, and the Word is its only weapon and means of conquest. The Church, therefore, is entirely subordinated to the Holy Scrip-

tures, and exercises all its authority in the proper application of what is found in Scripture.

The outward frame of church government the Reformers would have been content with leaving as it was, if the grounds of its authority had been properly placed, and no violence had been done the principle enunciated in the Second Diet of Spires: "In matters pertaining to God's honor and our soul's salvation, every one must stand and give an account of himself before God." The principles of Lutheran Church Polity are outlined in Art. XXVIII. of the Augsburg Confession and Melancthon's Appendix to the Schmalkald Articles. The former declares that the Church has no power but "to preach the gospel and administer the sacraments," and that the jurisdiction of bishops is only that "of remitting sin, judging concerning doctrine, rejecting doctrine inconsistent with the gospel, and excluding from the communion of the Church, without human force, but by the Word, those whose wickedness is known." "The bishops have no power to ordain anything contrary to the gospel." Nevertheless even in regard to matters not prescribed by divine authority "the bishops might easily retain lawful obedience, if they would not urge men to observe such traditions as cannot be kept with a good conscience." In the Schmalkald Articles, the inherent right of every congregation to elect and set apart its own pastor, and the absolute right of all pastors, is asserted. But only in an extreme case would the assertion of the inherent right of the congregation be justifiable, and that case could occur only when the current order or the rule of the bishops would be exercised against the gospel. When this extreme case occurred, and the bishops not only would not ordain pastors for the Evangelical Churches, but exerted all their influence to suppress the Reformation, a reorganization of the churches of the various Lutheran countries could not be avoided. Upon the rulers of these countries devolved the responsibility for providing for this reorganization. They undertook the work, in a crisis where all was confusion, not as rulers, but as "chief members" of the Church, and, therefore, the most competent to assume leadership. In the hope, however, that the bishops might yet be won to the gospel, the rulers were regarded as temporary bishops, until the desired end would be reached. The application of these principles was not equally consistent in all parts of Lutheran Germany. There was a modification caused by the reaction against the Anabaptist movement, while a few exceptional compliances of the bishops rendered the entire former organization available. "The institution of the Superintendent is the fundamental feature of Lutheran Church Government" (*Th. Harnack*). Through the Superintendent, the ruler exercised his temporary authority. In 1538, at Wittenberg, provisionally, and a few years later, permanently, the Consistory or Church Board of theologians and jurists originated, of which the Superintendent became simply the executive. This also was generally followed. Political duties soon mingled with spiritual in these bodies, and rendered it difficult to keep their

spheres entirely distinct, notwithstanding the protests and struggles of the Reformers. In some Lutheran countries (Pomerania, Wuertemberg, Saxony, Hesse-Darmstadt, Mecklenburg, etc.), there was a still farther centralization of these functions in a General Superintendent, who was a member of the Consistory, and sometimes its President; while, as a rule, Superintendents are only executive officers, and not members of the Consistory.

Three systems of Church Polity have been elaborated in the Lutheran Church in Germany: 1. The *Episcopal System*, prevalent during the period of Lutheran Orthodoxy. Its chief exponents are Stephani, Reinking and Carpov. It is defended by the chief dogmatists, particularly John Gerhard. With some differences, these writers agree in insisting that the civil and the ecclesiastical governments are to be carefully separated; that the sphere of ecclesiastical government is to maintain pure doctrine, and, to this end, the oversight of the preaching and the settlement of theological controversies; that this government belongs to the Church itself, and, therefore, to the ruler, only as a chief member of the Church; that the ruler has only external authority, i. e. such as belongs to the external administration, while the inner authority, i. e. that of deciding doctrinal controversies, is entirely in the hands of the "Lehramt," or ministry; and that the civil and ecclesiastical functions of the ruler belong to him only accidentally. Carpov's extensive elaboration of this system was called forth by the Pietistic Controversy. Under this system already, the rights of the people were pushed into the background by the statement that the ruler acted as their representative. 2. The *Territorial System*, suggested by Hugo Grotius and elaborated by Christian Thomasius, is controlled by the thought that the chief end of ecclesiastical government is the maintenance of peace, or reciprocal toleration. Emphasizing the fact that the true Church is invisible, it regards the Church, on its visible side, as a purely human institution, to be governed, like all other corporations, by the will of the members, subject to the authority of the ruler. External authority is allowable only to prevent one from disturbing the peace of other members. Arrangements and safeguards for the preservation of purity of doctrine vanish, and, in the end, Cæsaropapacy, as it is termed, or the absolute control of the Church by the ruler, as such appears. J. H. Boehmer has been the chief exponent of this system. It is the system chiefly advocated by Pietism, but with rationalistic tendencies, that appear more boldly in Collegialism. 3. The *Collegial System*, of which Pfaff is the founder, which affirms that the visible Church is beneath no other authority than the will of its members; and by their agreement, everything is to be determined. A distinctive feature of this system is the line drawn between *jura majestatica* and *jura collegialia* according to which the ruler retains the right to provide for the Church's reformation, its inspection and its defences, and for nothing more. The rights of the congregations are extended in later writers, even to that of changing the doctrine.

Everything yields to the supreme will of majorities.

In the Scandinavian countries, a modification of the original diocesan episcopacy was not hindered as in Germany. The details must be sought for under the treatment in this volume of the various countries. The Lutheran Churches in Holland were organized under a Presbyterian form, which has greatly influenced all the Lutheran Churches in America.

The mode of organization belonging entirely to the accidents of the Church, the breaking down of systems under peculiar stress and the resort to new adaptations are only what is to be expected. Lutheranism, by its plasticity in externals, is inclined in strong monarchies to run into Episcopacy; in aristocracies, into Presbyterianism; and in republics, into Congregationalism.

The first Lutheran congregations in America were organized under the authority and subject to the government of churches in Europe: the Dutch in New York, under the Consistorium of Amsterdam; the Swedes, on the Delaware, with a Provost and pastors reporting to the Church of Sweden. The beginning of an independent development was made by the Palatine pastors in New York. The Pennsylvania congregations originating independently gradually formed an alliance as "The United Congregations," and placed themselves under the care of the authorities at Halle. The earliest organization, the Ministerium of Pennsylvania, founded in 1748, was upon the principle that all the pastors were pastors of all the congregations, but were distributed among the congregations, and assigned places by action of the Ministerium. In the president lay the office of superintendence or oversight; while everything was reported to Halle, and subject to revision there. Lay delegates were present only to report concerning their pastors, and to confer with the ministers. During the first period, the leading features of the episcopal form of government prevailed. But this was much modified in 1792, when lay delegates were admitted, and from that time on have voted co-ordinately with pastors, while the Synod became entirely independent of Halle. The leading features of the Synodical church organization that has resulted have more in common with Synodical Bodies of the Reformed, than of the Lutheran churches.

The General Bodies were intended at first merely to promote harmony of action between the various synods; but gradually, as the benevolent work progressed, and the administration of this work was handed over to the General Body, from the church societies and individual synods, a centralizing process became predominant. Conferences at first (1777) were chiefly for devotional purposes and fraternal encouragement, but have become local committees of synods for the local administration of synodical interests, and other business. By a confusion with the organizations of Presbyterians, the conference is sometimes regarded as the primary association of congregations, and the synod only as a union of conferences. This, however, is incorrect; as congregations unite into synods, and then, for convenience, divide into local committees, i. e. conferences.

The Church having no power but that of the Word, all synodical power is simply that of administering the means of grace, and testifying to the truth. In regard to arrangements for the collection and administration of funds, the arrangement of parishes, the adoption of uniform measures to advance church interests, the synod has no more power than the congregations uniting in synod confer, when they accept the synodical constitution. But here, as in all other associations, obligations thus assumed are to be fulfilled, unless they oppress consciences, when the remedy lies first in protest, and then in regular withdrawal. No pastor or congregation can justly avail himself of the rights and privileges of membership in a synod, without complying with its rules, aiding in bearing burdens, and co-operating in all its interests.

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**Church Registers**, sometimes called **CHURCH RECORDS**, are books in which pastors enter their ministerial acts, such as baptisms, confirmations, marriages and burials. In Lutheran congregations it is customary also to record the names of persons receiving the Holy Communion. Some records include a list of pastors and other church officers, with dates of service, and a summary of important facts in the history of the congregation.

1. **HISTORY.** The custom of keeping church records is very ancient. From the fourth century down we find allusion to them. At first they were called *diptychs*, from the circumstance of being *folded together*, and contained lists of those receiving baptism, and those who had died in the faith.

The Lutheran Church has always enjoined upon its pastors the duty of entering their ministerial acts in books specially provided for this purpose. In the *Braut. Nürnberg. K. O.* of 1533, it is stated to be "the duty of the pastors or church officers in every place, to record carefully in a special register, the names and surnames of children whom they baptize, and of persons whom they join in marriage, and upon which day and in which year these were done." Similar directions, sometimes including the item of burials, are found in the Saxon General Articles, and numerous other evangelical *Kirchenordnungen* of the sixteenth century.

Fortunately most of the pastors who organized Lutheran congregations in this country realized the importance of keeping such records, and upon these we are dependent for many items of valuable information concerning the early history of old congregations. Some of these records or registers were kept in fuller detail than is now customary; e. g. giving the names of the parents of parties joined in marriage, and adding brief biographical sketches of persons who were buried. Some of the earliest

are recorded in Latin, and the columns giving the dates of birth and of baptism of children have the significant heading *Natus* and *Renatus*.

2. **VALUE AND IMPORTANCE.** The value of these church registers is very great, and increases as the years pass on. In some congregations they are the only historical records whereby may be known who were the pastors, and what families were connected with them. By means of these records many persons have been able to trace their genealogy and family history; while in numerous instances heirship to property and claims for pensions have found their best proof in these books. It is therefore of the greatest importance that pastors be prompt and exact in entering their ministerial acts in these registers, which should be made of strong paper in stout binding, and kept where they are secure from injury by fire or other causes.

3. **CONTENTS AND ENTRIES.** A separate book or set of books should be kept for each congregation. If a pastor, who serves more than one congregation, enters all his acts in one book, it causes great confusion, and positive loss of record to some congregations when the pastoral district is divided.

There should be at least two books for every large congregation, a Register of Membership and a Record of Ministerial Acts. The first should contain a list of members with date of connection, and with sufficient space after each for further entries of marriage, removal or death. It should also contain lists of officers elected, and of members received by confirmation or transfer, on each occasion. The communicant list in this book should be arranged by families in alphabetical order, leaving space between each for further entries from the same family. A simple mark after each name, under the proper date, will show who were present.

The other book should contain the usual record of baptisms, marriages and funerals. Baptismal entries should give the names of the parents, also of the child (with dates of birth and baptism), and of the sponsors. Marriage entries should give the full names of persons married, their residences and the date of the marriage. Burial records should give the name and age of the deceased, the dates of death and of burial, and, in cities, the place of interment. In the burial record of young persons the names of the parents, and of married women the name of the husband, should also be given.

In all these records the entries should be written distinctly, and lines of separation between each be drawn.

J. Fr.

**Church and State** are both ordinances of God. That the Church is such we need not prove here; that the State also is appears from Romans 13: 1 sqq. and 1 Pet. 2: 13 sq. But there is a specific difference between these two ordinances. Hence Christ (Matt. 22: 21) makes a clear distinction, and declares (John 18: 36) his kingdom, i. e. his Church, not to be of this world, as the State is. During the time of his humiliation, whilst being the head of the Church, he disclaimed the office of a judge or a divider in temporal things (Luke 12: 13 sq.). The Confessions of our Luth. Church accord with this. The Augs. Conf. (Art.

XXVIII.) declares: "The ecclesiastical and civil powers are not to be confounded. . . . Our teachers distinguish between the duties of each power, one from the other, and do warn all men to honor both powers, and to acknowledge both to be the [highest] gift and blessing of God" (Jacobs' Transl. p. 62; comp. the *Apology*, Art. XVI. p. 227 sq.). But the question of distinguishing between them is practically not an easy one. The Augs. Conf. in the same article (XXVIII.) states that ecclesiastical power is "a power, or commandment from God, of preaching the gospel, of remitting or retaining sins, and of administering the sacraments;" that it "concerneth things eternal, and is exercised only by the ministry of the Word;" whilst the "political administration," or the "magistracy," "defends not the minds, but the bodies, and bodily things, against manifest injuries; and coerces men by the sword and corporal punishments, that it may uphold civil justice and peace." But how easy it is to pass over from the one domain to the other is seen from the Preface to Luther's Small Catechism, where he says that children that refuse to receive religious instruction shall be notified "that the government was disposed to banish from the country all persons of such a rude and intractable character" (*l. c.* p. 360). And whilst this may be regarded as referring simply to a punishment for disobedience to parents, we read in the Appendix to the Smalcald Articles that "especially the chief members of the Church, kings and princes, ought to guard the interests of the Church, and to see to it that errors be removed and consciences be healed [rightly instructed]" (*l. c.* p. 347). To be sure, it is stated that they ought to do this as "chief members of the Church," not as "kings and princes;" but as merely the fact of their being such dignitaries of the State is the reason that they are called "chief members of the Church," it is very easy to see that this nice distinction might be forgotten and the kings and princes themselves as well as others might come to think that their secular dignity in itself conferred upon them the authority of governing the Church also. This actually happened in the Lutheran Church. The judicious John Gerhard expresses himself thus: "The magistracy has been established by God, no less than the ministry, for the collection, preservation and extension of the Church, inasmuch as by means of it both outward discipline and public peace and tranquillity are preserved, without which the ministry of the Church would not readily perform its duty, and the collection and extension of the Church would scarcely have a place (1 Tim. 2: 2)" (Schmid's *Doctr. Theology*, trans. by Hay and Jacobs, p. 635). But then he also agrees with Hollaz, who declares: "The magistracy is employed with sacred affairs, by carefully observing and performing those things which ought to be believed and to be done by all men who are to be saved (Psalm 2: 10-12), and by directing the Church and the Christian religion in their external government. (*l. c.* p. 635 sq.); and with Baier, who mentions as duties and prerogatives of the magistracy: "The appointing of suitable ministers of the

Church, the erection and preservation of schools and houses of worship, as well as the providing for the honorable support of ministers, the appointing of visitations and councils, the framing and maintenance of the laws of the Church, and the controlling of the revenues of the Church, and the preservation of church discipline, the trial of heretical ministers, as also of those of bad character, and all other similar persons belonging to the churches and schools, and the compelling them to appear before a court, providing for the punishment of those convicted of heresies or crimes, and the abrogation of heresies that are manifest and have been condemned by the Church, and of idolatrous forms of worship, so that the Church be cleansed from them" (*l. c.* p. 636). It needs no proof that this is doing what the Augsburg Confession warns against, confounding the civil and the ecclesiastical powers. But such in substance for centuries was the arrangement in the state churches in Germany and Scandinavia.

In the history of the Church we find the following principal forms of the relation between Church and State: A. *Total separation of Church and State*, neither demanding or exercising any direct influence upon the government of the other, as was the case in the first centuries of the Church and now is in our United States. B. *Union of Church and State*, the members, government, and duties of the one being at the same time those of the other: (a) Byzantinism in the East Roman Empire, Cæsaropapism in Germany and France from the fourteenth to the sixteenth century, Territorialism of the Protestant princes from the sixteenth to the eighteenth century, as also the absolute State Sovereignty of Louis XIV. in France and Joseph I. in Austria, where secular rulers arrogated also the government of the Church; (b) Papæsarism, or Hierocracy, where the reverse is the case, as it was during the universal monarchy of the Popes from the eleventh to the fourteenth century. C. *Legal Co-ordination of Church and State*, where a mutual agreement has been reached concerning the spheres common to both, as now is the case between the R. Cath. Church and the modern states. D. *Ecclesiastical Sovereignty of the State*, where legislation and discipline in purely religious matters are left to the Church, the State, however, lending its power to enforce them, subordinating the Church, though allowing it some influence, in matters common to both, and supporting it by dotations and the like, granting at the same time liberty of conscience and worship to every citizen, as at present is the rule in Protestant Germany.

The ideal of a strictly Christian state, altogether based on the fundamental truths of the Christian religion, without any compulsion and tyranny in religious matters, can be realized only where all the subjects of the State are professing Christians, and is at present realized nowhere. Under the present circumstances, which will hardly ever change for the better, the total separation of Church and State, as in substance we have it in our United States, is the only arrangement that is just and fair to all citizens. Its strict and perfect execution would,



of course, do away with official prayer in Congress and Legislatures, with the reading of the Bible, or any religious book, in the public schools, and the like, and also render impossible any interference on the part of the State with the education of children demanded by the conscience of parents, as long as those children learn what the State has a right to demand its citizens should know. Luther entirely agreed with this principle of total separation between Church and State, but held that circumstances at his time were such that out of love to the Church the civil government had to take hold of the government of the Church also, and hoped the time would come when the correct principle could be carried out fully. This time never came. The princes assumed as right what was given them at first by necessity, and later Luth. theologians justified this as normal.

According to Biblical principles any relation between Church and State is tolerable that leaves intact the pure administration of the means of grace, the Word and the sacraments; for these contain all that is necessary unto salvation.

Comp. Meusel, *Handlexikon*, V. pp. 370, 399. F. W. S.

**Church Usages.** It is impossible to give a catalogue of the usages of the Lutheran Church. Some, like Exorcism and the Churching of Women, may be obsolete; some, like *Beichte*, or personal confession before communion, after having been in abeyance are reviving; some are emphasized in some place as a protest. They are non-essential, and in some cases have lost their meaning, but in others involve a confession of the truth. They deserve study as historical monuments, often are significant, and give color and vividness to our Church life. But usages which long have been obsolete should be restored only when this will be for edification; and the usages of recent years which seem less practical should not be discarded without patient consideration of their claims. (See CEREMONIES.) E. T. H.

**Church Year.** (*Christian Year; Ecclesiastical Year.*) Our Lord and his disciples kept the Jewish feasts, and after his Ascension his followers continued to observe them. It was impossible for them to keep the Passover and the day of Pentecost without commemoration of the fulfilment of these Old Testament observances. Accordingly we find the records of the universal observance of Easter and Pentecost in the Christian Church as early as the second century. Dr. Schaff collates 1 Cor. 16: 8 with 1 Cor. 5: 7, 8, to prove that Paul refers to the Christian celebration. Paul kept Pentecost with the Gentile Christians of Ephesus (Acts 20: 6), "spent Easter of the year 58 with Gentile Christians at Philippi, not departing until the feast was over. He then hastened on his journey and even sailed by Ephesus in order to keep Pentecost in Jerusalem" (Acts 18: 21; 20: 6, 16).

In the later paschal controversies, which referred to the time and not to the propriety of keeping Easter, the Ephesian bishops appealed to the authority of St. John. Polycarp of Smyrna said he had kept the Passover with

John at the time for which he was arguing, and that other Apostles agreed with him; while the Roman Church appealed as confidently to the example of its oldest bishops and to the order of Peter and Paul.

**EASTER.** Until the fifth century Easter was the beginning of the Church year. There was a dispute at the end of the second century between those who always celebrated it on a Sunday and those who thought it ought always to fall on the 14th of Nisan at the same time with the Passover of the Jews, whether that were a week-day or not (*Quartodeciman Controversy*). The Council of Nicæa (325) ordained that the first Sunday after the Spring Full Moon is to be kept as the day of the Resurrection. The Council did not decide by what means the proper day should be determined. Alexandria gave the law to the Eastern churches and, in the sixth century the Alexandrine calculation was adopted at Rome. At first the week preceding Easter was observed as a fast. On Friday was commemorated the death of our Lord, and on Wednesday his betrayal. The fast gradually was lengthened and was marked by various degrees of severity. Finally, after the analogy of our Lord's Temptation, the forty years' pilgrimage of the Israelites, Moses' fast, and Elijah's, it was recognized as a forty days' fast. Sundays being festivals, the fast includes six weeks plus four days. This arrangement was completed in the fifth and sixth centuries. St. Jerome speaks of the forty days' fast as an Apostolic tradition, and Leo (ob. 461) declared it to have been instituted by the Apostles. The Greek fast begins nine weeks before Easter, on *Septuagesima Sunday*, keeping the Saturdays as well as the Sundays as festivals. In the Roman Church the priests begin their fast on *Sept. Sunday*.—The time of Easter fixes the date of *Ascension Day* and *Whitsunday*, the latter on the seventh Sunday, the former on the fortieth day, after.

Observance of these days in the Evang. Luth. Church: *Septuagesima* (seventieth), *Sexagesima* (sixtieth), and *Quingagesima* (fiftieth) Sundays are so-called as counted backwards from Easter. In the Luth. Church, days are observed for the sake of the Word of God given on them, not as if one day were in itself holier than another. Therefore, from the lessons and other *Propria* we may learn the significance of a day or season in the Church year. These three Sundays strike the keynote for the season of Lent. On *Sept.* the Gospel calls us to *work* in God's vineyard and the Epistle exhorts to *strenuous endeavor* that we be not cast-aways; on *Sex.* the parable of the sower and the assurance that God's strength is made perfect in our weakness are given. (See the Collect.) On *Quing.* *almsgiving and charity* are taught and enforced by our own dependence on the mercy of God. We would therefore gather that the object of keeping the fast of Lent (*Fastenzeit*) is (1) increased diligence in the service of the Church; (2) more frequent hearing of the Word of God; and (3) the bestowal on the needy of that which we may spare by self-denial. *Ash Wednesday* is the beginning of Lent. The Reformers objected to the law of fasting. They taught that one ought not to fast to the detri-

ment of his health, but should use and defend Christian liberty. But they did not overlook that by bodily exercise a man may be made fitter for all good and especially for prayer. (See FASTING.) By many Lutherans *Good Friday* is observed as a strict fast. The lessons on Ash Wednesday emphasize the proper idea of the fast. The Sundays in Lent receive their names from the first words of their Introits in the Latin service, *Invocavit, Reminisceve, Oculi, Laetare, Judica*. The lessons portray the *victorious humiliation* of Christ in contrast with the story of our Lord's Passion, which is read and re-read in the week-day services. On the first Sunday, Christ overcomes Satan, and the Ep. shows how we also may approve ourselves in temptation; on the second our Lord casts a demon out of the Canaanitish woman's daughter, and we are assured that God intends our sanctification; on the third he demonstrates his triumph over the devil. It was customary in ancient times, as it is in our churches, to use this season for the instruction of the catechumens. On these Sundays the catechumens are made ready to renounce the devil and all his works. On the fourth Sunday the *Prophetic office* of our Lord Jesus Christ is illustrated; on the fifth, his *Priestly*; and on the sixth, his *Royal*; and thus the catechumens are prepared to confess his name. Meanwhile, the history of our Lord's passion is read in the minor services in such a way that, having been read through once, it is begun again on *Judica* (hence called *Passion Sunday*, and the week following is called *Passion Week*). From Septuagesima Sunday until Easter *Hallelujah* is not sung in any of the services. The altar in Lent is covered with *violet*; in some places with *black*. And many of the old orders forbade marriages at this time. It is contrary to the genius of the gospel to lay down strict rules for the observance of this season. It is enough that the Church should make use of increased opportunity for instruction, that we should abstain from distractions, that we should exercise ourselves in self-denial both for our own sakes and the edification of others, and that all diligence should be given to prepare the catechumens for confirmation and all for the Easter Communion. To this end the constant subject of meditation is the voluntary humiliation of our Saviour. *Holy Week* begins on *Palm Sunday*. Every day has its introit and collect. *Wed.* commemorates the betrayal of our Lord, and *Thurs.* the institution of the Holy Supper, *Good Friday* receives special observance. It formerly was the custom to recite the Passion of our Lord in solemn and dramatic song. The Bidding Prayer (see article) is said on Good Friday. It was an old custom then to pray for the Jews especially. The altar is clothed with *black*.—*Easter* is the chief of festivals. The altar is clothed with *white*. *Hallelujah* is heard again. It is the chief day of Communion. (The Reformers tried to prevent a too numerous communion, professing that communicants should be present every Sunday.)—*The Fifty Days* after Easter (*Quinquagesima*) all were festivals. The Gospels are taken from the Gospel of St. John

and refer to the appearance of our Lord after his resurrection, the foundation and nature of his Church, and his promise of the Paraclete to continue his work in the world. The names of the Sundays from their introits are: *Quasimodogeniti, Misericordia, Jubilate, Cantate, Rogate, Exaudi*. The week from *Rogate* (Ask) Sunday to *Exaudi* (Hear, O Lord) was called the *Betwoeche* (the week of prayer), and on the days immediately preceding Ascension Day prayers were offered for God's blessing on the fruits of the earth. *Ascension Day* has its own service. *Whitsunday* (German *Pfingsten*, Greek *Pentecost*, Fiftieth Day) is the completion of the Easter Cycle. It celebrates the fulfilment of our Saviour's promise of the Paraclete and his establishment of the Church. As Easter is a memorial of the feast in which the firstfruits of the harvest were consecrated in the temple as well as the celebration of the resurrection of Christ, the firstfruits from the dead, and also of our redemption, of which the deliverance from Egypt was a type; so Whitsunday is both a memorial of the Hebrew feast of the completed harvest, celebrated in the actual beginning of the Church the fruit of redemption, and also answers to the giving of the Law on Sinai, which occurred on the fiftieth day after the Passover. It commemorates the adoption and organization of the new covenant people of God. The altar is clothed with *red*. Both Easter and Whitsunday received a two days' observance.

TRINITY. Trinity Sunday has been observed since the beginning of the fourteenth century. It is proper to sum up the festal half of the Church Year with the celebration of the completed revelation of the Father and of the Son and of the Holy Ghost. The Roman Catholic Church numbers the following Sundays till Advent, from Pentecost. The Lutheran Church, adhering to the custom of German churches before the Reformation, numbers the Sundays *after Trinity*. At first (600-850 A. D.), the *Propria* for these days were arranged for six Sundays after Pentecost, five after Peter and Paul's day, June 29, and five after St. Lawrence's, Aug. 10. This ancient arrangement helps us to understand the scheme of the *Sundays after Trinity*. Arranged around *Peter and Paul's day* are lessons which refer to the *Gathering* of the Church and the *Formation of the Christian Life*. The lessons grouped around St. Lawrence's day teach of the *Life* of the Church and the *Progress of Christian Character*. And those which follow *St. Michael and All Angels' day*, Sept. 29, refer to the *Church Triumphant* and the *Goal of Christian Faith*. No doubt other considerations modified the choice of these lessons. (For instance, the Gospel for the 4th in Lent may have corresponded with seedtime in Eastern lands, while that for the 7th after Trinity marks harvest time in Europe; and the 10th after Trinity keeps the traditional anniversary of the destruction of Jerusalem.) Our present system of Gospels and Epistles got its final shape in the Carolingian period. Our Lutheran books agree with the Missals in use in Germany before the Reformation. Since the Council of Trent the

Roman Church has in some measure disturbed the old system.

**THE CHRISTMAS CYCLE.** The Birth of Christ was at first celebrated on the 6th of January. The observance of Christmas can be traced as far as the first half of the fourth century. It was said to be based on records found at Rome. Some say that it was substituted for a heathen festival. For reasons for the belief that Jesus was born Dec. 25 see Eidersheim's *Life and Times of Jesus the Messiah*, l. 187. Christmas is a favorite festival in the Lutheran Church, some of its characteristic customs being traceable beyond the conversion of the Germans to Christianity. St. Stephen's and St. John's days (Dec. 26, 27) were kept in some Lutheran lands, but generally two or three days were given to the religious observance of the Christmas festival. There is also a service for Christmas Eve. The festival of the Birth of Christ was introduced since the sixth century by the season of *Advent*, to which finally four weeks were assigned. It is a penitential season. The Altar is clothed with *violet*. In the week-day lessons the promises of the advent of our Lord are recited. Lossius says, "The Church celebrates a threefold coming of Christ: 1. The lowly coming in the flesh, spoken of in Zech. 9: 9; Matt. 21: 4. 2. His spiritual and daily coming in the hearts of the pious, when he is constantly present with his Church, hears, helps and consoles her, of which Christ speaks John 14: 18, 23. 3. His glorious return to Judgment, spoken of Is. 3: 14; Matt. 24: 30."—The eighth day after Christmas, Jan. 1, is celebrated as *The Circumcision of Christ*. His subjection to the law and his glorious Name supply the watchword of the New Year.—*Epiphany*, no longer celebrated as the day of our Lord's Nativity, is in the West the *Three Kings' Day*, the manifestation of Christ to the Gentiles represented by the Wise Men from the East.—From Christmas to Epiphany the Altar is clothed with *white*.—The *Sundays after Epiphany* show the coming forth of our Saviour into the world. He exhibits the model of perfect childhood; he sanctifies marriage; he heals our sicknesses; he shows himself Master of the world in stilling the tempest; and he declares himself the final Judge of all the earth. On the sixth Sunday after the Epiphany his glory culminates in the *Transfiguration*. This Gospel in this place is peculiar to the Lutheran Church. In the Roman and Anglican Churches the Transfiguration is commemorated on Aug. 6. In those churches also the Gospels and other *Propria* of the last Sundays after Epiphany are used before Advent, when so many are necessary to complete the Church Year. It was Luther who supplied a proper ending to the Church Year.—The Altar on the Sundays after Trinity and the Sundays after Epiphany is clothed with *green*, the ordinary color of nature.

The *Feasts of Mary* were kept in the Lutheran Church as *Feasts of the Lord*, when they had a Scriptural basis, e. g. the *Presentation of Christ in the Temple*, Feb. 2, the *Annunciation*, March 25, and the *Visitation*, July 2. From the beginning the Church commemorated the saints and martyrs on the anniversaries of

their death, as their birth into a better world. Of these the Lutheran Church keeps only the Apostles' days, the birthday of St. John Baptist, St. Michael's and All Angels' day, St. Mary Magdalen's and All Saints' day. It is useful to keep the memory of those identified with the history of the Church. To these days have been added the Festival of the Reformation, Oct. 31, or Nov. 10, the Harvest Festival, Days of Humiliation and Prayer, and the Thanksgiving day appointed by public authority. E. T. H.

**Chyträus, David**, b. Feb. 26, 1531, in Ingeltingen, Wurtemberg, as son of the Luth. pastor, Matthew Kochhaf, was one of the fathers of the Luth. Church, a scholar and teacher of wide culture, a thorough organizer, peace-loving but decided, though a friend of Melancthon. He studied at Tübingen, was influenced by Erh. Schnepf and Heerbrand, became master of arts at Wittenberg (1544), lived with Melancthon, taught languages at Heidelberg, but on account of the Smalcald war returned to Wittenberg (1548), and was called to Rostock (1550). There he taught philology at first, but soon read exegetical lectures, was instrumental in shaping the orders of Mecklenburg. Was called in 1588 to Austria to organize the Luth. Church, took large part in shaping the Torgau Book, preparatory for the Form. of Concord, and defended its teachings on original sin against the Flacians. Besides his many exegetical and philological writings, his *Historia August. Confessionis* is most noted. D. June 25, 1600. (O. Krabbe, *Dav. Chyträus*, Rostock, 1870.)

**Circumcision.** See BAPTISM.

**Clarenbach, Adolph**, b. toward the close of the fifteenth century in Lüttinghausen, near Düsseldorf; taught Luther's doctrine in Münster (1523), and in 1525 as corrector at Wesel. Deposed, he went to Osnabrück, lectured on exegesis and dogmatics, received a call to Meldorp, but felt called previously to assist his friend Kloppeis, accused of heresy at Cologne. There he was arrested, Kloppeis escaped, while he with Peter Flisteden was burned at the stake Feb. 28, 1529.

**Claudius, Matthias**, the "Wandsbecker Bote" (Asmus), b. Aug. 15, 1740, living in Wandsbeck near Hamburg, a popular writer, who, though a layman, exercised a beneficial influence by his sincere testimony for a simple Bible faith. He associated with Herder, Jacobi, Hamann, Lavater, and d. Jan. 21, 1815, at the house of his son-in-law, the publisher, F. Perthes. His collected works, entitled *Asmus omnia sua secum portans*, were published from 1765 on. His style is original, his essays and poems effusions of a thoroughly practical Christian spirit in the language of the common people, not without humor. (For his life, see W. Herbst, *M. Claudius*, 3d ed., Gotha, 1863.) G. C. F. H.

Three of his poems passed into German and English collections of hymns: "Das Grab ist leer"—"The grave is empty now (tr. by Dr. H. Mills), "Der Mond ist aufgegangen"—"The silent moon is risen (*Ohio Hymnal*, 1880; eight other translations are mentioned by Julian), "Im Anfang war's auf Erden," popularly known

as "Wir pflügen und wir streuen" (3d stanza)—We plough the fields and scatter (tr. by Miss J. M. Campbell, 1862). A. S.

**Clausen, Claus L.** (1820–1892), came from Denmark (1843), and was ordained shortly afterwards. He was the first president of the "Norwegian Synod" in 1851, and of the "Norwegian-Danish Conference" in 1870, and served congregations in Wisconsin, Iowa, Minnesota and Philadelphia. His name is one of the most prominent in the earlier history of Norwegian Lutheranism in America. E. G. L.

**Clausen, Prof. Henrik N., b.** in Copenhagen (1793), was a graduate of the Univ. of that city; continued his studies in Germany, returned 1821 and was appointed Lector in Theology in the University. He was a man of marked ability and attainments, but unhappily a rationalist. He published a work on *Catholicism and Protestantism*, which led him into a fierce controversy with Bishop Grundtvig and others. Later in life C. confessed that he found comfort in the old faith of the Church. D. 1877. E. B.

**Clausnitzer, Tobias, b.** 1619, near Annaberg, d. 1684. As chaplain of a Swedish regiment on Jan. 1st, 1649, by Gen. Wrangel's command, he preached the thanksgiving sermon for the conclusion of the Peace of Westphalia. He wrote the following hymns: "Jesu, Dein betruertes Leiden,"—Lord Jesu, may thy grief and pain (tr. by A. T. Russell, 1851), "Liebster Jesu, wir sind hier,"—Blessed Jesus, at thy word (tr. by Miss Winkworth, 1858), "Wir glauben all an Einen Gott,"—We all believe in one true God (tr. by Miss Winkworth, 1863), "One true God we all confess" (tr. by E. Cronewett). A. S.

**Clergy.** The distinction between "clergy" and "laity" current in the Middle Ages, was that the clergy constituted a higher order, divinely instituted, to govern the Church, while laymen had only to unconditionally accept and obey whatever the clergy enjoined. This entire theory of the ministerial office the Reformation repudiated. The ministry is bound not to an order, but to the Word of God; and this Word is to be administered, wherever there be believers. (See Appendix to *Schmalkald. Articles*, sec. 67.) The obligation of hearers to obey the ministry is contingent entirely upon the conformity of its teachings to Holy Scripture. The distinction between ministers and their people is derived exclusively from the fact that the one are the regularly-called officers of Christian congregations, through whom the Word and sacraments are administered; while the rest, although spiritual priests, are not invested with official authority. The Roman theory of "an indelible character," imparted by ordination, asserts itself in a subtle form wherever ministerial authority or privileges are claimed, because of ordination, by one not entrusted at the time with a call to administer Word and sacraments. Where the Word and sacraments are not administered, there is no minister, even though the ordination be of unquestioned validity, and the person thus without such call to continue the exercise of these means, cannot be called a minister in the proper

sense. The same theory appears also wherever the congregations are regarded as forming one corporation to be governed by a self-perpetuating order, or by any organization in which the decisions of such order preponderate. Nevertheless, if such misconceptions be carefully guarded against, the greatest importance being attached to the office, or rather to the Word with which the office is occupied, its bearers receive, according to divine injunction, peculiar consideration (1 Tim. 5:17; Heb. 13:7). Nor is the Lutheran Church indifferent to the fact that those invested with this office should deny themselves pursuits and recreation, which are not of themselves wrong, or inconsistent with the character and duty of a private Christian; or that they should be exempted from civil service, such as on juries, and in obedience to a military call, that would interfere with the discharge of pastoral functions, or even that they should not despise any social demand that expects the dress to indicate the office.

The whole subject is admirably summed up by Gerhard (*Loci*, XII, 2:37): "The question is not as to whether there be a distinction between the pastor and his people, or as to whether, in a sound sense, the name clergy may not be peculiarly ascribed to ministers of the Church, but as to whether the Holy Scriptures of the N. T. apply this term to ministers, and whether ministers may be called clergy in the Pontifical sense. By the Pontifical sense, I mean, that they distinguish the clergy from the laity in such a way as to ascribe to them such a prerogative and excellence as includes the autocratic authority of commanding and the free power of governing the Church, so as to forbid some the reading of Scripture, the examination of doctrine, and the partaking of the eucharistic cup, while others it entirely exempts from the power of the civil magistrature." (See articles, MINISTRY, MINISTERIUM.) H. E. J.

**Clöter, a chiliastic Lutheran of Bavaria, who** interpreted Rev. 12:6, 14; Ez. 38:2; 39:1, to mean that the faithful should flee to southern Russia (Meshech-Moskau; Tubal-Tobolsk). A band going 1878, failed; Clöter went 1880, returned and designated Crimea. Deposed from office, his movement stopped.

**Cober, Gottlieb, b.** in Altenburg, June 10, 1682, published in 1711 *The Honest Court-Preacher*, dedicating it to Fredr. III, of Saxe-Altenburg. The plainness of this treatise caused Cober to be banished. He went to Leipzig and Dresden; d. April 12, 1717. In spirit a son of Joh. Lasseus, C. was earnestly pious, but also interestingly piquant in his various devotional writings.

**Colerus, John, Luth. pastor in Haag, in the** latter part of seventeenth century, who defended the truth of the resurrection of Christ against Spinoza's philosophy.

**Collect, a brief comprehensive prayer, "one** breath of the soul, sprinkled with the blood of Jesus, offered up to the Eternal Father, with praise and thanksgiving" (*W. Loche*). Its place in the main service is before the reading of the Epistle, and at the close of the Communion,

as a prayer of thanksgiving; in the *Matin* and *Vesper* services it follows after the *Kyrie* and the *Lord's Prayer*. It is always introduced by the *Salutatio* ("The Lord be with you; And with thy spirit"), and the *Oremus* ("Let us pray"), sometimes also by one or more *Versicles*. Different interpretations have been given for the name *Collect*, as used for those prayers. Most likely the name is derived from the fact that in the service of the ancient Church, the different petitions of the *Bidding Prayer* were, at the close, summed up, or recapitulated, in one short petition, the *Collect*. The origin of these classical prayers reaches back to a very early date. The finest of them are found in the fifth and sixth centuries, in the *Leonine*, *Gelasian* and *Gregorian sacramentaries*, but they must have been in existence and in use even before that time. The *Luth. Church* of the sixteenth century, with the exception of only a few *Agenda*, retained the appointment of the *Collect* in her service, using the pre-reformation material with such changes only, as the pure doctrine of the *Gospel* would require, some of the *Agenda* allowing even the use of the *Latin language* in the *Collect*. Our old *Agenda*, however, do not prescribe a special *Collect* for each *Sunday* of the *Church Year*, nor do they make provision for such usage, but mostly order a *Collect "De Tempore,"* that is, one for the season of the *Church Year*. Later on new *Collects* were composed, anticipating in their language the details of the *Scripture lessons* which were to be read afterwards. Under the influence of *Pietism* and *Rationalism* the fine churchly *Collects* disappeared from the service of the *Church*, making room for long prayers of modern form, or for extempore prayers. The *Church Books* of the *General Council* initiated a return to the old stores of *Sunday Collects*, and furnish excellent translations in *English* and *German* from the ancient originals. The liturgical directions for the use of the *Collect* are that it be said or sung (the latter the rule in our old *Agenda*) by the pastor, facing the altar, the congregation responding with *Amen*. A. S.

**Collections.** Gatherings of freewill offerings of material or money. In order to secure her existence, to preserve her proper activity, and to provide for the poor, the *Church* has need of material means of support. These have at all times been obtained in a twofold manner, either by way of assessment or by freewill offerings. The building of the tabernacle and later of the temples under *Solomon* and *Zerubbabel*, the maintenance of the priesthood, the temple service, sacrifices, etc., entailed an enormous expense of material and money. The mosaic law concerning sacrifices, vows, redemptive offerings (for first born, etc.), the tithes, temple tax etc., provided for these things, as the laws concerning the privileges of the poor, sought to supply the needy. Collections of freewill offerings for these purposes came in very early, however; they were gathered on the *Sabbath*, or laid down in a special chamber in the temple and later received in the trumpet-shaped chests referred to in *2 Chron.* 24 : 4-11; *Mark* 12 : 41-43. (Comp. also *Matt.* 6 : 2.)

In the apostolic period a form of communism

was found at *Jerusalem* among the *Christians* (*Acts* 2 : 44-45). This, however, did not spread nor did it cause the possession of property by individuals to cease entirely (*Acts* 5 : 4). It was rather a freewill offering by individuals into the common treasury from which the needs of the wanting were supplied, *Acts* 4 : 34, 35; though these offerings were on a large scale and the owner held his possessions at the disposal of the *Church* (*Acts* 4 : 36-37). This plan could not permanently supply the needs of the *Church* nor alleviate the wants of the poor. Many of the *Christians* at *Jerusalem* were of the poor class, because in part they were strangers (*Acts* 2), the hatred and persecution of the *Jews* robbed them of the opportunity of self-support, the times were hard and a famine broke out (*Acts* 11 : 28). To relieve them freewill offerings had been made by the *Gentile Churches*, which *Paul* brought to *Jerusalem* after his second missionary journey (*Acts* 11 : 29-30). The conference of the apostles (*Acts* 11) suggested a further collection among the richer *Gentile congregations*, which *Paul* conducted during his third missionary journey. *Rom.* 15 : 26; *1 Cor.* 16 : 1-3; *2 Cor.* 8 and 9.

In the later *Church* all needs were supplied by freewill offerings of materials. Following the *Jewish* custom the firstfruits were usually brought, but as early as the beginning of the third century gifts of money are already mentioned. From a simple beginning like this, with the gradual decay of the *Church*, there was developed the complicated system of assessments characteristic of the *Church* of the *Middle Ages*, vestiges of which remain in the *Roman* and even in the *Protestant Churches* of to-day. But the tendency is growing stronger to supply all needs of the *Church* by freewill offerings. The vast work of foreign and home missions is supported for the most part by collections. A plan has lately found much favor, known as the apportionment plan. (See *SYNOCDICAL APPORTIONMENT*). An estimate of the annual expense having been made, each congregation, according to its standing, is apportioned an amount which it is requested to raise. This plan rests upon *1 Cor.* 16, 2. In many congregations the usual forms of assessments are supplanted by the more scriptural collection, individual members usually pledging them to the giving of specified sums. The amount is voluntary. After *1 Cor.* 16, 2 the collections are made on *Sunday*. Usually there are provisions made for receiving alms when entering or leaving the house of God. Besides the regular weekly collections certain seasons are sometimes appointed for special offerings, the great festivals of the *Church year* being deemed most suitable. The gifts, according to *Paul*, *2 Cor.* 9, shall be offered in prompt response to the call, verse 2; they should be liberal, verse 6; cheerfully offered, verse 7; regular, *1 Cor.* 16 : 2; not for self-glorification, *Matt.* 6 : 2; but to the glory of God, *Matt.* 5, 16. Such giving has the promise of God's love, *2 Cor.* 9 : 7. (See also *OFFERINGS*.)

H. W. H.

**Colleges,** in the *Luth. Church*, seek to give a collegiate education free from antichristian influences, though thoroughly liberal. They desire to serve the *Church* and educate for it,

without injuring the breadth of the curriculum. Many belong to synods. They are classified alphabetically under the head of the General Bodies, General Synod, Genl. Council, Synodical Conference, United Synod South, United Norwegian Church, and then those of separate synods. As far as, upon repeated request, data have been furnished, these colleges are: (See STATISTICS for full list).

#### I. GENERAL SYNOD.

**CARTHAGE COLLEGE**, Carthage, Illinois, high grade; both sexes; founded 1870, Synods of Illinois and Iowa, General Synod. The Academic Department began September, 1870, Prof. L. F. M. Easterday, Principal.

*Presidents:* Rev. D. L. Tressler, Ph. D., from 1872-1880; Prof. Easterday, acting President 1880-1881; Rev. J. A. Kunkelman, D. D., 1881-1883; Rev. J. S. Detweiler, D. D., 1883-1884; Rev. E. F. Bartholomew, D. D., 1884-1888; Rev. Holmes Dysinger, D. D., 1888-1895; Rev. J. M. Ruthrauff, D. D., 1895. *Courses:* 1. Collegiate, Classical, Scientific, Literary; 2. Academic, Preparatory, Normal, Music, Business. *Professors:* Seven. *Instructors:* Five. *Graduates:* 169. *Literary Societies:* Galileo and Cicero. *Religious Organization:* Young Women's and Young Men's Christian Associations. The Bible is a required study.

Partly endowed and partly supported by the Board of Education. J. M. R.

**MIDLAND COLLEGE**, Located at Atchison, Kansas. Founded in 1887 by the board of Education of the General Synod, which Board holds the title to all real estate. All professors are also required to accept the doctrinal basis of the General Synod, and to obligate themselves to teach nothing contrary thereto. Campus, 20 acres. Three buildings, "Atchison Hall," used for recitation purposes and as a dormitory for boys, a dormitory for girls, and a gymnasium. The campus, valued at \$10,000, and "Atchison Hall," which cost about \$28,000, were donated by the citizens of Atchison. The libraries contain about 5,000 volumes classified according to the Dewey system. In the Collegiate Department three courses of study are offered, Classical, Latin-Scientific and Literary, leading respectively to the degrees of B. A., B. S. and B. L. In the Junior and Senior years a limited elective system prevails. The Academic Department prepares for the several college courses, and offers also an exclusively English course. All students, in both departments, are required to attend one recitation each week in biblical or religious subjects. The Faculty consists of six regular professors and eight instructors and assistants. Students in attendance (1897-8), 124. Total number of graduates (1898), 53. Endowment about \$26,000. J. A. C.

**PENNSYLVANIA COLLEGE**, of Gettysburg, was chartered April 7, 1832, and formally organized July 4 of the same year under a board of twenty-one trustees. These were of different denominations but predominantly Lutheran. By a modification of the charter in 1850 the Lutheran interest in Franklin College at Lancaster was transferred to Pennsylvania College, and the Lutheran trustees of that institution

were added to the existing board, raising the number to thirty-six.

The first class was graduated September 18, 1834, and thereafter the number of alumni was increased by the addition of a class every year except 1836. A medical department located in the city of Philadelphia was connected with the college from March 6, 1840, to September 18, 1861, and graduated between two and three hundred students in medicine. A scientific department was organized in 1884 and has been steadily growing in importance. In 1885 women were admitted to all the privileges of the institution. In 1877 graduate courses leading to the degree of Ph. D. were established. Elective studies are allowed in the junior and senior years.

The whole number of graduates, exclusive of doctors of medicine and those bearing honorary degrees, but inclusive of the class of 1898, was: Bachelors of Arts, 1053; Bachelors of Science, 45; Doctors of Philosophy (not among those already enumerated), 7. The number of students in attendance during the session of 1897-98: Seniors, 31; Juniors, 35; Sophomores, 49; Freshmen, 67; Preparatorians, 79.

The campus of forty-three acres has buildings valued at \$250,000. The libraries (24,000 volumes), scientific apparatus, scientific collections and furniture are worth at least \$75,000. The invested funds amount to \$210,000.

The college is well organized, and its traditions have kept it in the line of steady and exacting work. It has an enviable reputation at the great universities for the high character of its graduates. H. W. McK.

**SUSQUEHANNA UNIVERSITY**, situated in the town of Selinusgrove, on the bank of the Susquehanna, is a comparatively young but growing institution. Although having struggled along in the early years of its existence on a few slender endowments, it has modestly worked its way against adverse circumstances, until at present it is justly claiming the attention and recognition of the friends of higher Christian education.

The university, first denominated Missionary Institute, was endowed and established to meet a special and peculiar need in the Luth. Church. Thus when founded in 1858 by Rev. Benjamin Kurtz, D. D., of Baltimore, Md., it was virtually a theological seminary designed to train men, irrespective of age or domestic ties, for the Lutheran ministry. In connection with the theological course, a short classical training was offered for their better equipment.

At the death of the founder Dr. Kurtz, Rev. Henry Zeigler, D. D., was the head of the theological department. He was assisted in his work by Rev. Peter Born, who had been elected principal of the classical department (1859).

Owing to the misleading name by which the institution had been designated, the classical course was pursued by few outside of those preparing for the ministry. In consequence this important department made but slow progress until 1882. At this time Dr. J. R. Dimm was invited to assume the principalship. Having no responsibility in regard to the theological work, which was then earnestly prosecuted by Drs. Boru and Yutzky, he directed his efforts

exclusively to the extension and elevation of his department.

Up to the year 1894 the curriculum had prepared students for the junior class in the various college surroundings. In June that year, however, the board of directors extended the course to that of a full college. The name was changed to the more appropriate one it now bears; new professors were added, and at the cost of over \$20,000 a commodious new building was erected. This edifice, known as Gustavus Adolphus Hall, contains a chapel, recitation rooms, library, reading rooms, society halls, etc., and the old building, Selingsgrove Hall, remodelled and furnished with modern conveniences, serves as a dormitory.

A new chemical and physical laboratory has recently been added which greatly facilitates the study of the sciences.

The teaching force of the institution now numbers eight professors, with Dr. Dimm as president, three instructors and a teacher of music and art.

Four courses of instruction have been arranged and offered to the choice of the students: the Classical, leading to the degree of A. B.; the Latin Scientific, to the degree of B. S.; the Preparatory course, which prepares for college; and the Theological course, which covers a period of three years.

J. R. D.

WITTENBERG COLLEGE, Springfield O., is the child of several district synods of the General Synod, originating from action by the English Synod of Ohio (1842) and Miami Synod (1843). With the excellent Rev. Ezra Keller, D. D., as president (see article), it opened Nov. 3d, 1845. Upon his death in his 37th year, after a most encouraging beginning had been made, Rev. Samuel Sprecher, D. D., LL. D., succeeded him in 1849, and for a quarter of a century exerted a wide and intense influence by his energy and extraordinary personal gifts, which rendered him beloved of all his pupils. He continued ten years longer a professor, until in 1881. The succeeding presidents have been alumni, viz. Rev. J. B. Helwig, D. D., 1874-82, afterwards a Presbyterian, and, since 1882, the present President, Rev. S. A. Ort, D. D., LL. D., who had previously been a professor and under whose administration the institution has steadily advanced. Among the earlier professors, the names of Revs. Michael Diehl, D. D., Hezekiah R. Geiger, D. D., and Isaac Sprecher are especially prominent. According to the latest statistics at hand, there are 21 professors and instructors, 484 students, 12,000 volumes in libraries, and 200,000 dollars endowment. The departments are Theological, Collegiate, Academic, Music and Art. In all those departments except the Theological, the principle of co-education is recognized.

## II. GENERAL COUNCIL.

AUGUSTANA COLLEGE. Augustana College and Theological Seminary is the central and most important Swedish-American institution of higher learning in this country. It is owned and controlled by the Swedish Evangelical Lutheran Augustana Synod in North America. Its origin was due to the needs of this branch of the Church, being contemporaneous with the organ-

ization of the Synod in 1860. It was temporarily located at Chicago, thence removed in 1863 to Paxton, Ill., and finally in 1875 permanently located at Rock Island, Ill., where it occupies extensive and beautiful buildings in a picturesque woodland campus of twenty-six acres. The valuation of property in grounds, buildings and equipments is \$189,305. The institution is organized on the university plan, comprising at present seven departments, viz. Theological, Collegiate, Preparatory, Normal, Conservatory of Music, Business College and School of Phonography, and Art School. There is also a department of post-graduate studies leading to the higher scholastic degrees. The work in the several departments is in charge of four special faculties, the president of the institution being chairman of each faculty. The courses of study and the time required to complete them are the same as in other American institutions of similar kind and rank. The institution, with few exceptions, is carried on in the English language. Twenty-seven professors and instructors are employed, and the total enrolment of students for the year 1897-98 was 560. The annual current expenses amount to \$37,187. There is no established endowment fund, but the institution is supported by voluntary contributions from the various conferences composing the synod. The business affairs are in charge of a general manager. The governing body is a board of directors, composed of the president of the synod, the president of the institution, and sixteen other members, eight clerical and eight lay, elected by the synod for a term of four years. The institution was primarily designed to train an efficient and godly ministry for the Swedish-American Lutheran Church, and secondarily to furnish the youth of both sexes with a sound Christian education. Its doctrinal and confessional basis is the Holy Scriptures as the only infallible rule of faith and practice; also the Apostolic, the Nicene and the Athanasian Creeds, and the Unaltered Augsburg Confession as a correct summary of Christian doctrine as understood and explained in the other symbolical books of the Lutheran Church. Its educational policy is conservative yet progressive. It is a fountain of wholesome influences to Christianity in general and our Lutheran Church in particular. In 1891 the Rev. Prof. Olof Olsson, D. D., Ph. D., succeeded the venerable Doctor T. N. Hasselquist as president of the institution.

E. F. B.

BETHANY COLLEGE, Lindsborg, Kansas. Founded Oct. 15, 1881, by Rev. Prof. Carl Swensson, Ph. D., the present (1898) president. Owned and controlled by the Kansas Conference of the Lutheran Augustana Synod of North America. The property of the institution is valued at \$130,000. The following departments are fully established and quite adequately equipped. The College, Classical and Scientific; the Academy; the Normal School; the College of Music and Fine Arts, including the Musical Conservatory (the largest and most perfectly equipped in the Lutheran Church of this country), the Art School, and the School of Elocution; the Commercial College, and the Model School. The college courses comprise

the usual four years; the Academy four; the Normal four; the Musical from two to six; the Elocution, two; the Commercial, one; the Model School, six. The College diploma is recognized by leading universities in this country and in Europe, entitling the holder to pursue post-graduate courses without entrance examinations. The College campus is beautifully shaded and contains 20 acres. There are four buildings; the main college building, 140 rooms; the Ladies' Hall, 28 rooms; the Art Hall; the Auditorium and Gymnasium, 2,850 reserved seats. The total enrolment from 1881 to 1898 was 5,000. Number of graduates 1881-1898, 245. The attendance '97-'98 was 456. Professors and instructors, 26. Library, 4,500 volumes. The Museum is fairly good; the numismatic and Indian collections are very large and interesting. C. A. S.

GUSTAVUS ADOLPHUS COLLEGE was begun under the auspices of the Minnesota Conference of the Evangelical Lutheran Augustana Synod of North America, at Red Wing, Minn., in 1862, by Dr. E. Norelius, under the name "Minnesota Elementar Skola;" was moved in 1863 to E. Union, Carver Co., Minn., with Rev. A. Jacks as principal, under the name "St. Ansgars Academy;" in 1876 it was moved to St. Peter, Minn., and named "Gustavus Adolphus College."

It comprises five departments of study: an *academic*, established in 1862; a *collegiate*, established in 1885—first graduation in 1890; a *commercial*, established in 1887; a *conservatory of music*, established the same year; a *normal*, established in 1893.

Curriculum of studies for the *college*, *academic*, and *normal* departments: *Philosophy*: logic, psychology, history of philosophy; *Languages*: English, Swedish, German, Latin, Greek, and French; *History*, *Geography*, and *Political Science*; *Mathematics*: arithmetic, algebra, geometry, trigonometry and surveying, analytics, and calculus; *Physical Sciences*: physics, elementary and higher, chemistry, and astronomy; *Natural History*: physiology, zoology, botany, geology, biology; *Christianity*: Bible history, Bible geography and antiquities, "Religionslära," Church history, Christian evidences; *Pedagogics*: school management, methods, history of education; *Penmanship*, and *Vocal Music*.

Commercial department studies are: book-keeping, business practice, commercial arithmetic, rapid calculation, business law, civics, political economy, grammar, correspondence, penmanship, reading and orthography, shorthand, typewriting, Christian ethics.

Conservatory studies: pianoforte, pipe organ, and other instruments, theory of music, harmony, counterpoint, orchestration, history of music, voice culture, solo singing, also certain literary studies.

Degrees in course: A.B., M.A., B. Accts., M. Accts., B. Mus., M. Mus.

Library: over 7,000 bound volumes, besides several thousand printed works in pamphlet form; laboratories contain some 600 physical and chemical apparatuses and appliances, some 3,000 specimens in botanical, zoological, geological and other collections.

Presidents and principals: Dr. E. Norelius in 1862, Rev. A. Jackson (1863-72 and '74-76), Rev. J. J. Frodeen (1872-74), Rev. J. P. Nyquist (1876-81), Dr. M. Wahlstrom (1881- ).

Regular professors not now connected with the institution: Revs. J. A. Bauman, Ph. D., W. K. Frick, H. K. Shanor, C. J. Petri, E. J. Werner.

Faculty in 1897-8; permanent: M. Wahlstrom, J. P. Uhler, J. S. Carlson, O. A. Allen, J. Sander, R. Lagerstrom, J. A. Edquist, K. A. Kilander, I. M. Anderson; associate professors: J. A. Youngquist, A. C. Carlson, Inez Rundstrom; assistants: A. Kempe, Ella J. Peterson, A. O. Peterson.

The institution is owned and controlled by the Minnesota Conference of the Evangelical Lutheran Augustana Synod. Its present worth with buildings, grounds, library, and furnishings is about \$70,000. Its alumni are found scattered all over this and other states of our great country as pastors, professors, teachers, lawyers, physicians, farmers, business men, politicians, school superintendents, bankers, and financiers. M. W.

LUTHER ACADEMY, located in Wahoo, Saunders County, Nebraska, is an institution of higher education established in 1883, supported and controlled by the Nebraska Conference of the Augustana Synod. Its aim is to give a thorough and liberal Christian education to the Swedish Lutheran youth and to all who wish to avail themselves of the privileges offered. It offers the following courses of study: The *Classical* prepares students for college; the *Academic* gives a general education, the classical languages being omitted; the *Normal* prepares teachers for public or parochial schools; the *Commercial* fits students for the practical duties of life; the *Musical* develops musical talent and cultivates a taste for classical and other good music. The English language is the principal medium of instruction, only Swedish language and literature and a part of the religious instruction being taught in that tongue. The school has an enrolment of from 80 to 120 students, grouped in five classes. It employs six teachers, as follows: Prof. Samuel M. Hill, A. M., President; Rev. Joshua E. Erlander, teacher of Christianity; Miss Augusta C. Stenholm, teacher of English; Prof. Julius H. Flodman, A. B., professor of mathematics and the natural sciences; Prof. Joseph M. Oushlund, M. Acct., principal of the commercial department; Prof. Frank J. Johnson, director of music. The institution owns real estate valued at \$17,200, furniture and school fixtures at \$890, library, herbarium, museum, and school apparatus at \$1,475, musical instruments and a musical library at \$750. S. M. H.

MUHLENBERG COLLEGE, Allentown, Pa. This institution was organized in the year 1867, to meet a want long felt by many of the pastors and members of the Ministerium of Pennsylvania east of the Susquehanna River.

The nearest Lutheran college was located at Gettysburg, where the Ministerium for many years had two professorships. It was, however, too far from the centre of Lutheran population and wealth to develop the higher educational



interests of the Church in eastern Pennsylvania. In addition to this, the differences between the ruling elements in the institutions at Gettysburg and the Synod of Pennsylvania, in spirit, cultus, theological trend, and the degree of importance given to the study of the German language, were so great that the Synod was under the necessity of founding a college on her own territory, adapted to meet her own wants and those of the people whom she represented.

As early as the first of May, 1848, the Allentown Seminary was opened in "Livingstone Mansion," formerly the property of the Allen family, who at the same time owned the ground at Mt. Airy, now occupied by the Synod's Theological Seminary. This seminary was founded by the Rev. C. R. Kessler as a distinctively Christian school, and was the forerunner of Muhlenberg College. In 1864, it was chartered by the Legislature of Pennsylvania under the title of the "Allentown Collegiate Institute and Military Academy." Many of the pastors and laymen of the Lutheran Church had been friends and patrons of this school, and urged the Synod to secure it. Committees, charged with the duty of looking after the interests of the Church in this seminary, were appointed by the Synod, and reported annually from 1860 to 1867.

The pressing need of an institution on the territory of the Synod for the higher education of laymen, and especially for the preparation of young men for the Theological Seminary, which the Synod had opened in Philadelphia, October 3, 1864, encouraged the friends of this new movement to greater effort, so that their labors of seven years resulted in the organization of a joint-stock company for the purchase of the property and the management of the institution by a board of trustees, two-thirds of whom were to be elected by the stockholders and one-third by the Synod. The charter was amended to meet the new requirements. On February 2, 1867, a board of trustees was elected under this charter. This board took charge April 4 of the same year, and unanimously elected Rev. Prof. F. A. Muhlenberg to the presidency of the college.

At a meeting of the board, May 21, 1867, the institution was named "Muhlenberg College," in honor of Henry Melchior Muhlenberg, the "Patriarch" of the Lutheran Church in this country.

At the meeting of the Synod, June, 1867, it elected one-third of the trustees, approved the election of Dr. Muhlenberg as president, and earnestly commended the institution to the patronage of the Church. The college was opened September 4, 1867, with arrangements for a full number of hours of instruction for the four college classes, students having applied for admission to them *ad eundem* from other colleges. The first year shows the following registration: Seniors 4; Juniors 2; Sophomores 6; Freshmen 13; Academics 136. The Euterpean and Sophronian Literary Societies, and the Franklin Society, which maintains the reading room, were organized during this year.

Dr. Muhlenberg resigned the presidency Sep-

tember 11, 1876, but served to the end of the year. He was succeeded by the Rev. B. Sadtler, D. D., January 1, 1877, who served to the close of the year 1885, when the present incumbent, Rev. T. L. Seip, D. D., was elected his successor, and entered upon his duties January 1, 1886. The college through all these years has had an able and devoted faculty. Its board of trustees has always contained the names of some of the foremost men in the Church and State. Its educational work for the Lutheran Church and the community has been very fruitful. It has graduated from the classical course with *A. B.* 436 young men, one-half of whom are in the Christian ministry, besides educating over 2,000 non-graduates.

In addition to the classical course for *A. B.*, it has recently (1887) added a scientific course, including biology, leading to the degree of *B. S.* It has well-equipped chemical and biological laboratories, cabinets and libraries. Its buildings are beautifully situated on five acres of ground in the best part of the city. In addition to its property, it has an endowment (June, 1898) of \$154,145.95, and receives an annual appropriation from the Synod. Partly included in the above endowment, it has thirty-two scholarships of \$1,000 each, furnishing free tuition to an equal number of students. In addition to the societies before mentioned it has two German Literary Societies, and the "Muhlenberg College Missionary Society."

The college is now owned and controlled by the "Evangelical Lutheran Ministerium of Pennsylvania and adjacent States," the stock having been given to it, and the charter properly amended by the Church. All the trustees are elected by that body.

The government of the institution is vested in the trustees in conjunction with the faculty. For a detailed history of the college see *Muhlenberg College, 1867-1892*, by Rev. S. E. Ochsenford, D. D.

T. L. S.

THIEL COLLEGE, Greenville, Pa., owes its existence to A. Louis Thiel of Pittsburg, Pa., who, in 1865, placed in the hands of Rev. W. A. Pas-savant, D. D., a sum of money for benevolent purposes, to be applied at his direction. A summer hotel at Phillipsburg, now Monaca, Pa., was purchased, and in it, under direction successively of Professors E. F. Giese, H. E. Jacobs, and H. W. Roth, was conducted a high-grade boys' school known as Thiel Hall.

In 1870, under the name and title, Thiel College of the Evangelical Lutheran Church, the school received a charter and power to confer degrees. In February of the same year occurred Mr. Thiel's death. By the terms of his will the college received a handsome bequest and was made his residuary legatee, securing thus its present endowment.

In 1871, the college was moved to Greenville, Pa. Its buildings are Greenville Hall, erected 1872-1874; Boarding Hall, 1878-1880; Memorial Hall, 1883-1885; Daily Hall, 1890-1891.

The institution has had four Presidents: Rev. Henry Warren Roth (1870-1887); Rev. W. A. Beates (1888-1890); Rev. F. A. Muhlenberg, D. D., LL. D. (1891-1893); Rev. Theophilus B. Roth, D. D. (1893- ).

In all the college has received about 1,000 students. It maintains high entrance requirements. Its first class was graduated in 1874. More than half the male graduates are in the gospel ministry. It is a church school and is under control of trustees chosen by the Pittsburg Synod of the General Council of the Evangelical Lutheran Church in North America. T. B. R.

**UPSALA COLLEGE.** This institution is governed by a board of directors, constituting the ministers and laymen, belonging to and proposed by the New York Conference of the Augustana Synod and elected by the board. The aim of the school is to offer the advantages of a liberal education under Christian influence, and at present the school comprises four departments: an academic, a commercial, a musical, and a special English and Swedish department. The Academic Department is designated to fit the student for the profession of teaching in public or parochial schools and to prepare students for entering college. It consists of four classes, with a preparatory class, and comprises four or five years as the circumstances may demand. The Commercial Department aims to give a thorough knowledge of subjects that pertain to mercantile pursuits. The object of the Musical Department is to furnish instruction in the important branches of music and to train organists and teachers of music. The Special English and Swedish course is for such students as desire only a knowledge in the most elementary branches of instruction. Upsala College, founded 1893, received its name in commemoration of the Council of Upsala, Sweden, in 1593. The first school year was held in the Swedish Bethlehem Church, Brooklyn, N. Y. The four last years the school has occupied spacious rooms in 392 McDonough St., B'klyn. A beautiful tract of land has been donated to the school in New Orange, N. J. The institution has been incorporated as a college in the state of New Jersey, and the future home of the school will be New Orange, N. J.

In 1896-1897 the school had six teachers and 92 students. It has a library, a museum and laboratory. L. H. B.

**THE WAGNER MEMORIAL LUTHERAN COLLEGE** was established Oct., 1883, for the purpose of supplying the German Churches in the East with pastors. It was then a preparatory school for the theological seminary. Its founder was the Rev. A. Richter, and J. Geo. Wagner donated the building. The course of study, originally arranged upon the plan of a German gymnasium adapted to American conditions, had, in course of time, to be changed to answer the requirements of the "university law" in the state of New York. There are at present in the institution five teachers and 39 students. Instruction is imparted by means of both the German and English languages. Expenses for board, tuition, room rent, light and fuel are \$153 per annum and \$20 less for sons of ministers. There is a board of 12 trustees nominated by the N. Y. Minist. and elected by the corporation. Directors or presidents have been Revs. Jos. Rechtsteiner (1887-1888), Jacob Steinhäuser (1888-1894), John Nicum since 1894. J. N.

### III. SYNODICAL CONFERENCE.

**CONCORDIA COLLEGE.** See **CONCORDIA SEMINARY.**

**CONCORDIA COLLEGE.** In the spring of 1881, three districts of the Missouri Synod, viz. the districts of Wisconsin, Illinois, and Minnesota, established a "gymnasium" at Milwaukee and named it Concordia College. On the first of September of the same year, the college was opened. The Rev. C. Huth, who had recently been graduated from the theological seminary at St. Louis, was prevailed upon to take charge of the first class. After this, a class was added each year, until the college course comprised four years. From 1885-90 the graduates were obliged to pursue their studies for two more years, at Ft. Wayne, Ind., before they could qualify for St. Louis.

In 1887, the three districts that had founded and maintained the institution made a gift of it to Joint Synod, which, three years later, extended the college course to six years.

The growth of the institution was rapid from the start. In the first year of its existence, it was attended by 19 students, in the second year by 41, in the third by 113, and in the seventeenth year, by 219. The total enrolment from the first of September, 1881, till June 17, 1893, was 910.

Concordia College has three halls, a gymnasium, a hospital, and seven residences, which are occupied by the professors. The grounds embrace about eight acres of land in the western part of the city.

Including the instructors in music and gymnastics, the faculty consists of nine members. The first president, *pro tem.*, was the Rev. E. Hamann. The next president, permanently appointed, was the Rev. Ch. H. Loeber, who, however, resigned in 1893, and fell asleep in the Lord in 1897. The present head of the institution is the Rev. M. J. F. Albrecht. M. J. F. A.

**CONCORDIA COLLEGE,** Conover, N. C. Founded 1877 as a private enterprise by laymen and pastors of Lutheran Tennessee Synod. Begun as a High School embracing primary and academic departments. Chartered as a college 1881. Placed under fostering care of Tennessee Synod 1883. Theological instruction imparted by professor appointed by Tennessee Synod. Placed under fostering care of English Synod of Missouri 1893, in which year relation of school with Tennessee Synod was formally severed, and primary department discontinued. At present (1898) only academic department with classical, normal, and eclectic courses. Professors 4; students 31. Value of property \$3,000. Library 1,500 vols. W. H. T. D.

**ST. JOHN'S LUTHERAN COLLEGE,** Winfield, Kan. This commodious and substantial stone structure is the deeded property of the *English Ev. Luth. Synod of Missouri and other States*, and was erected by Mr. J. P. Baden, a member of the Lutheran Church in above city, who donated \$50,000 towards building, equipping, and supporting this institution. Classes were organized in Sept., 1893. Edifice was dedicated March 1, 1894. Rev. H. Sieck, now of Milwaukee, first President; Rev. A. W. Meyer,

present incumbent, succeeding him in the summer of 1895. Number of teachers, seven.

The courses offered are the Classical (looking to the ministry), Scientific, Business, Musical, and Elocutionary. Library and laboratory are provided for. Literary societies exist. First year's enrolment 12, present enrolment 139. Both sexes admitted. A. M.

WALTHER COLLEGE, St. Louis, Mo. In a meeting of Lutherans held at St. Louis, Dec. 14, 1887, an association was organized and afterwards incorporated for the purpose of founding and maintaining a higher school of learning. This school was named Walther College, after Dr. C. F. W. Walther. The first officers of the Walther College Association were: Henry F. Mueller, President; Chas. W. Behrens, Vice-President; Wm. C. Schultz, Secretary and Treasurer; Rev. O. Hanser, Superintendent; Prof. A. C. Burgdorf, President of the Faculty. On September 11, 1889, Walther College, then having two classes, 37 students, and two professors, A. C. Burgdorf and Edm. Seuel, was formally opened at 716 Barry St., the new college building not yet being completed. The latter is a brick structure, containing five classrooms, a laboratory, a gymnasium, etc., and accommodates nearly two hundred students. There is also a large boarding hall.

Walther College is situated in the heart of St. Louis. Its grounds occupy the greater portion of the double block, lying between Chouteau Ave. and Hickory St., on the north and south, and Eighth and Paul Sts., on the east and west.

The new college building was dedicated on February 9, 1890. In 1891 further improvements were made, a third teacher was engaged, a third class was opened, and the boarding hall was enlarged by the addition of a third story. In the following year (1892), the institution was completed by the opening of a fourth class, and the engaging of two more teachers, one of them exclusively to conduct the Commercial Department. By a generous donation of its President, Mr. Henry F. Mueller, the Association was enabled to add a third large building, Ladies' Hall, which was opened on September 2, 1896.

Ladies' Hall is a home for the female students of Walther College who come from a distance. The Hall is a large, square brick building, on Paul St., just opposite the college.

Since 1892 the college has had four parallel courses of study, viz.: the Classical, the Scientific, the English, and the Commercial; and the number of students on an average has been about 120. A. C. B.

#### IV. UNITED SYNOD SOUTH.

LENOIR COLLEGE. This institution is located in the town of Hickory, Catawba County, in the western part of North Carolina. It was founded in 1891 by a number of Lutheran pastors in connection with the Tennessee Synod, and derived its name from Col. W. W. Lenoir, the donor of the grounds. Its first session opened Sept. 1, 1891. In 1895 it was received under the care of the Tennessee Synod. It is conducted as a church school, upon Christian

principles; positive religious instruction is given; it is open to both sexes, and gives instruction in the following departments: Preparatory, Collegiate, Theological, Music, and Art. The average yearly enrolment has been 138, 31 graduates. Rev. R. A. Yoder has been its only president.

*Theological Department of Lenoir College.* This department was opened with the College Sept. 1, 1891. The design is to furnish to the young men of the Tennessee Synod, who could not attend a regular Theological Seminary, a somewhat practical course in Theology, in connection with their college course. Instruction is given in Greek New Testament with Bengel's *Gnomon*; Kurtz's *Church History*; Schmid's and Hutter's *Dogmatics*; Fry's *Homiletics*; and Pastoral Theology (Dictated). Rev. Prof. A. L. Crouse was the first instructor; but when the school was taken under the care of Synod, Rev. Prof. R. A. Yoder became the teacher, and still holds the position. The average yearly enrolment has been nine. R. A. Y.

NORTH CAROLINA COLLEGE, located at Mount Pleasant, N. C., was chartered in 1859. It is a Lutheran institution, members of the Board of Trustees being elected from time to time by the Evangelical Lutheran Synod of North Carolina. Three courses of study are provided: Classical, Philosophic and Scientific, and the curriculum is kept abreast of the requirements of the age. There are two literary societies, also a reading room supplied with the best papers and magazines, a laboratory well equipped for the study of Chemistry and Physics, and a library containing about 3,000 volumes. Endowment \$15,000. Number of students 1898, 75. The present President, Rev. M. G. G. Scherer, A. M., was elected in 1896. M. G. G. S.

NEWBERRY COLLEGE, Newberry, S. C., grew out of the Classical and Theological Institute of the South Carolina Synod, established at Lexington, S. C., 1832. The college was chartered by the general assembly of the state in 1856; the boys' department was opened in Oct., 1858, and the college proper in February, 1859. The first session 150 students were enrolled, and the prospects were very flattering until the War of Secession. Most of the students old enough for service entered the army; and, though the boys' school was carried on irregularly, the college was virtually closed. The war resulted in almost a total loss of the property of the college, including endowment. For two months in the summer of 1865, after the close of hostilities, the beautiful building was occupied by a Federal garrison, and so damaged that it soon became unfit for occupancy and fell in ruins. As compensation for this damage, Congress appropriated \$15,000 in March, 1898. In October, 1868, the Synod removed the college to Walhalla, S. C., that place having offered grounds and a building. It remained here until the fall of 1877, when it was again established at Newberry, the citizens of that town having offered \$17,500 for its permanent location. The presidency has been held by the Rev. Theophilus Stork, D. D., part of 1859-60; the Rev. J. A. Brown, D. D., part of 1860, and until Jan., 1861;

then Rev. J. P. Smeltzer, D. D., 1861-77; the Rev. Geo. W. Holland, D. D., Ph. D., 1878-95; and the present incumbent, Geo. B. Cromer, A. M., since Jan., 1896. The college offers courses for the degrees of A. B., B. S., and Ph. B., and post-graduate courses for the degree of M. A. It owns a campus of 12 acres, two large brick buildings, three professors' houses, a boarding hall, and a library of 7,000 volumes besides the libraries of the literary societies; its total property being estimated at \$65,000. It has graduated nearly 200 students, many of whom are in the ministry. The session of '98 had an enrolment of 161. The college is what it professes to be, a church school standing steadfastly for Christian education. G. B. C.

ROANOKE COLLEGE had its beginning in two log buildings erected near Mount Tabor in Augusta County, Va., in 1842. This school, "Virginia Collegiate Institute," was adopted by the Virginia Synod in 1843, removed to Salem in 1847, and chartered as Roanoke College in 1853. Rev. David F. Bittle, D. D., who aided in establishing the institute, became the first president of the college and gave to it twenty-three years of untiring labor (1853-76); Rev. T. W. Dosh, D. D., served one year (1877-78), and was succeeded by the present incumbent, Julius D. Dreher, Ph. D. The College is situated in the beautiful Roanoke Valley 1,100 feet above the sea-level. It owns 20 acres of land in Salem; four brick buildings; a library of 21,000 volumes, arranged in the Bittle Memorial Hall; and large cabinets of mineralogical and geological specimens. The endowment is small. The course of study covers four years. It is somewhat flexible, with elective studies in the junior and senior classes, and their choice among ancient and modern languages. Moral, intellectual, political and social science and Christian evidences receive due attention. Full courses are provided in English, French and German. In chemistry and physics the work is done mainly in the laboratory. Modern methods are adopted and a high standard maintained. The Faculty is composed of twelve professors and instructors, five of whom have had in the aggregate sixteen years of post-graduate study in American and European universities. Two other professors are authors of college text-books. The college has graduated 446 men and given a partial course to some 2,500 other students. One-fourth of the graduates are Lutheran clergymen, mainly in the South, though 39 are connected with northern and western synods. The 45th session (1897-98) was the most prosperous year at Roanoke, the enrolment being 191 for 13 states, the Indian Territory, Japan and Korea. The college has drawn students from other foreign countries, and has graduated one Mexican, one Korean, and three Choctaw Indians. J. D. D.

#### V. UNITED NORWEGIAN CHURCH.

AUGUSTANA COLLEGE, Canton, S. Dak., was formerly the college of the Norwegian Augustana Synod, but when that body was united with the conference and the Anti-Missourian Brotherhood in 1890 the college came under the man-

agement of the United Norwegian Lutheran Church of America.

In 1894 the college course was suspended and the school was run as an academy, confining its work to preparatory and normal courses.

During the eight years the school has been under the management of the United Church, it has had 1,060 students; it has trained 135 teachers for the public schools, and 70 for the Lutheran parochial schools.

Graduates from its English Normal course receive five-years' state certificates.

Anthony G. Tuve has been president of the faculty since 1890. A. G. T.

CONCORDIA COLLEGE, located at Moorhead, Minn., was established in 1891 for the Christian education of young men and women. It is under the control of the Northwestern Lutheran College Association. Its curriculum offers five courses of study: the Commercial, the Shorthand and Typewriting, the Parochial, the Normal, and the Classical. Students are accepted without examination, and are permitted to choose their studies. Twelve teachers are engaged, and the enrolment reaches 250 each year. Eighty have graduated from one of the several courses during the seven years the school has been in existence, 125 have gone out to teach common school, 50 have gone out to teach parochial school, and 4 have gone abroad as missionaries. H. F. A.

PLEASANT VIEW LUTHER COLLEGE is located at Ottawa, Illinois. Its title is vested in the *Illinois Lutheran College Association*, an organization incorporated under the laws of the state of Illinois, its charter being dated July 22, 1895. The Association is composed of pastors and laymen from congregations connected with the United Norwegian Lutheran Church and the Hauge's Synod. The value of the property is about thirty thousand dollars. The institution as yet has no endowment; and, being still in its infancy, has so far organized no collegiate classes. It is co-educational and maintains English Preparatory, Normal, Academic, Commercial and Musical courses. L. A. V.

SAINT OLAF COLLEGE, established in 1874 as an academy in Northfield, Minn., under the name of St. Olaf's School, with Rev. Th. N. Mohr, the present president, as principal. The father of the institution is Rev. B. J. Muns of Goodhue Co., Minn.

A new building was erected in 1878, funds coming mainly from Norwegian Lutheran farmers in Goodhue, Rice and Dakota Counties. In 1886 a college department was added and the name changed to St. Olaf College. The school adheres strictly to the Lutheran Confession. It is open to both sexes. It has a corps of 12 teachers. The attendance during year '97-'98 was 113. Total enrolment since established, 1368, 993 boys and 375 girls. Total number of graduates from college department, 39; from academic department, 173. T. N. M.

#### JOINT SYNOD OF OHIO.

CAPITAL UNIVERSITY, at Columbus, Ohio, founded 1850, has always been under the control of the Evangelical Lutheran Joint Synod

of Ohio. Its object is, in general, to furnish a truly liberal education of young men, based on the fear of God and the instruction in his pure Word, and specially to prepare for the thorough study of theology. Hence it was from the beginning, and still is, connected with the Evangelical Lutheran Seminary founded and owned by the same Synod, though it has its own independent organization. Since its foundation it has occupied several locations in the city of Columbus; at present it is situated on a beautiful elevated piece of ground containing 13 acres, immediately to the east of the city. The main building, of four stories and a basement, plain but substantial, is principally used as a dormitory, accommodating about 200 students; besides it contains the apartments used by the resident professor and his family, a large and appropriately furnished hall for the literary societies (English and German), an inviting reception room, halls for musical and gymnastic exercises, etc. East of it is a modern building containing the recitation rooms, a large chapel, a library of about 6,000 volumes, and a well-supplied laboratory; south of it, a commodious boarding hall where substantial meals can be had at moderate cost; north of it, just across the street, a neat church where the students regularly worship with a congregation served by the resident professor. One professor's dwelling is on the same grounds, another one just opposite. The institution consists of a preparatory department furnishing a solid English education and at the same time preparing for the regular college course, and of the college proper where thorough instruction is given in the usual branches, and special attention is paid to the German language, it even being the vehicle of instruction in several branches. The faculty at present consists of eight professors, Rev. M. Loy, D.D., being the Dean, Rev. F. W. Stellohn, D.D., the President, and Rev. G. H. Scholde, Ph. D., the Secretary. The annual expenses for board, tuition, roomrent, and incidentals amount to not more than \$120 to \$140.

F. W. S.

**LIMA COLLEGE**, Lima, O. Founded in 1893 by the Lima Lutheran Educational Association, composed chiefly of pastors and laymen of the Joint Synod of Ohio. The necessity of a Lutheran Normal School for both sexes and a school for the general education of Lutheran girls led to this step. The school is therefore co-educational. It comprises six departments: preparatory, collegiate, normal, commercial, music, and elocution. The enrolment for the fifth year (1897-1898) was 291. The faculty numbers nine. Rev. Carl Ackermann was the first President and is now Dean of the Faculty. Rev. S. P. Long entered upon the duties of the Presidency, April, 1898.

S. P. L.

## FINNISH SUOMI SYNOD.

**SUOMI COLLEGE** is the only higher educational institution among the Finns in America (the immigrants from Finland or "Suomi"), of which there are in this land about 150,000. Established at Hancock, Mich., 1896, by the Lutheran Suomi Synod, the school has now ended its second school year with two classes

of the Preparatory Department. To these annually one class will be added until the college and theol. seminary will be complete. The school had, under the last school year, four professors and 32 scholars, viz. 18 boys and 14 girls. An \$8,000 building will be erected during 1898 for the schools at Hancock. Christ, the Lord of the Church, is also the Lord of our school.

J. K. N.

## HAUGE'S NORWEGIAN SYNOD.

**JEWELL LUTHERAN COLLEGE**, Jewell, Ia., was erected in 1893-1894, chiefly by Scandinavian Lutherans assisted by patriotic citizens from Jewell and vicinity.

The chief motive in the founding of the school was to erect and build a thoroughly Christian but non-sectarian academy and college, especially for the benefit of Lutheran young people, but open to any one who might wish to attend.

Its cost was about \$22,000. It provided for the following courses of study: (1) Didactic; (2) College Preparatory; (3) Business; (4) Musical; (5) Shorthand and Typewriting.

The school opened in the fall of '94 with Rev. L. A. Vigness as its first president. Pres. Vigness resigning at the end of the year, C. R. Hill, M. A., was installed in the fall of '95 as its second president. Pres. Hill died before the end of the year, and Meyer Brandvig, B. Sc., M. Ph., has been the president since 1896.

The annual enrolment of students has varied from 90 to 130. During the fall of '97 the school was sold and transferred to the Lutheran Hauge's Synod, which now exclusively controls and operates the institution.

M. B.

## NORWEGIAN SYNOD.

**NORWEGIAN LUTHER COLLEGE** was started near La Crosse, Wis., September, 1861, with two teachers and twelve students. The following year it was removed to Decorah, Iowa, where 30 acres of ground had been purchased for its location. October 14, 1865, a magnificent building was dedicated, and in 1874 this was extended by a new wing. May 19, 1889, the building was destroyed by fire, but on the 14th of October, 1890, a new building was dedicated, having the same foundation and partly the same walls as the old one. The college is erected mainly for the purpose of preparing for the theological seminary, and had originally six classes. In 1881 a seventh class was added, and the school divided into a preparatory department of three and a college proper of four classes. Three hundred and twenty-four of its students have graduated as B. A., and 280 have entered the ministry. It has nine regular professors. Rev. Laur. Larsen has been its president throughout its entire existence.

L. L.

## TEXAS SYNOD.

**TEXAS COLLEGE**. The Evangelical Lutheran College—this being the official name of this institution—was founded by the first German Evangelical-Lutheran Synod of Texas in 1891, at Brenham, Texas, and was opened in September of that year. It affords an opportunity to acquire a thorough education. The institution is based on a religious (Lutheran) foundation,

and the whole instruction and application of discipline grows from the principle that godliness is useful unto all things. The courses of the college are six; a Classical, a Normal, a Literary, a Commercial, a Preparatory and an Elementary. Enrolment from 50 to 60. Professors E. J. Romberg, Principal; J. Haefner, Secretary; W. J. Martin, Librarian. J. Hf.

**Collegialism.** See CHURCH POLITY.

**Collin, Nicholas, D. D.**, Swedish American pastor. Arrived, 1778. Pastor (1778-86) at Racoon and Pennsneck, N. J., and 1786-1831, of *Gloria Dei Church*, Wicacoa, Philadelphia. His later assistants and successors were Episcopalians. D. 1831.

**Colloquium.** A conference of theologians for the discussion of points of difference, with a view to remove the difficulties, and to unite those who formerly disagreed. Many famous conferences of this kind occurred in the history of the Lutheran Church, such as the Marburg Colloquium of 1529, between the Wittenberg theologians and the Swiss Reformers, the former led by Luther himself, the latter by Zwingli. Duke Wilhelm of Saxony arranged the colloquy of Altenburg (October, 1568), between the Philippists (P. Eber and C. Cruciger, Jr.) and the strict Lutherans (Wigand, Coelestin and Kirchner), to restore peace in the sadly divided Lutheran Church, but without success. Later on, colloquia were held at Leipzig (1631), Thorn (1645), Cassel (1661), to bring the Lutherans and the Reformed together. In our Lutheran Church of America now and then colloquia were held for the purpose of uniting different parties or synods, and putting an end to the controversies by which they were separated. Thus, in 1866, a colloquium was held between the Synod of Buffalo and the Missouri Synod. Of special importance was the colloquium held in Milwaukee Nov. 13th to 18th, 1867, between the Synods of Iowa and of Missouri. The binding authority of the Symbolical Books, the so-called "Open Questions" (Theological Problems), the Lord's Day and the Last Things were discussed. The "Official Protokoll" of this colloquium was published at St. Louis, 1868, but severely criticised by the Iowa Synod as incorrect and unreliable. Between the Iowa Synod and the Joint Synod of Ohio a colloquium was held, July 19, 1893, in Michigan City, Indiana. The following points were discussed: The Doctrine of the Church, the Ministry, the Authority of the Symbolical Books, Sunday, Open Questions, Chiliasm, Antichrist, Predestination and Conversion. If we search for direct practical results it must be admitted that these colloquia, as a rule, have not been successful. In answer to a communication from the General Synod, "inviting interchange of correspondence and fraternal greetings," the General Council, at its seventh convention, in Erie, 1873, recommended the holding of a colloquium to which all Lutheran Bodies that unreservedly accept the Augsburg Confession should be invited. A committee was appointed to make the necessary arrangements; but the colloquium was never held.

The term *Colloquium* is also used, especially in our American Lutheran Church, whenever an

ordained minister who applies for admission to a synod or ministerium appears before the examining committee of that body, to satisfy them concerning his personal character, his theological training and his confessional standing.

*Colloquia Philobiblica* was the name given to exegetical conferences between professors and students, instituted by the Pietists A. H. Francke, P. Anton, J. C. Schade, at the University of Leipzig in 1686. Spener highly approved of these "Colloquia," as a means to stimulate the study of the Word of God. A. S.

**Colorado, Lutherans in.** Statistics for 1890.

	Congregations.	Communicants.
General Synod . . . . .	7	220
General Council . . . . .	7	519
Synodical Conference . . . . .	6	394
Norwegian Church . . . . .	1	75
	—	—
	21	1208

In Denver, there were six congregations and 540 communicants.

**Colors, ecclesiastical.** See CHURCH YEAR, PARAMENTIC.

**Commemoration of the Departed.** See DEAD, PRAYERS FOR.

**Commendation of the Dying.** A form of prayer to be used at the bedside of the dying, in the nature of the case, cannot be strictly adhered to. But a form is useful, as a guide to a pastor and to other Christians. Loehe, while owing that to our Church Orders offer less material for this office, refers particularly to Joh. Schrader's *Neu verbessertes und vollständiges, ganz ausführliches Kirchenformular* (1660); also to *Braunschweig-Lüneburg* (1709), and *Lübeck* (1585). He gives the following brief form from Veit Dietrich (1544): "Let all kneel. Admonish all to prayer. Say the Lord's Prayer; then: Lord God, heavenly Father, through thy Son Jesus Christ thou hast promised that if two or three of us agree as touching anything they shall ask, it shall be done for them by my Father in heaven. Upon this promise we pray for this N., thy servant, for he has indeed been baptized in the Name of Jesus, and before our eyes has publicly confessed Thee: we pray thee graciously accept him, forgive his sins, mercifully keep him in all temptation, and bring him to everlasting salvation, through Jesus Christ, thy dear Son, our Lord." E. T. H.

**Commentaries, Lutheran,** had their rise in Luther's early lectures on the Psalms. His works from these early annotations, through the comments on the minor prophets, the powerful exegetic-dogmatic exposition of Galatians, remarks on the gospels, to the ripe and full work on Genesis, contain much, which in form lacks scientific precision, is sometimes too allegorical and dogmatic, but surpasses in spiritual insight and living power. (For list of L.'s exeget. works see Köstlin's full catalogue of L.'s works, II. p. 723.) More scientific is the treatment of Melancthon, who follows, however, the dogmatic and polemic-apologetic aim, but is cautious, popular in a nobler sense, though not free from allegorizing and lacking the depth

of Luther. He commented on Genesis, Psalms, Proverbs, Daniel, etc. His best work is seen on Romans, publ. by Luther without his knowledge (1522), in Colossians with the many *excursi*, and in the annotations on John. Bugenhagen wrote comments on Deuteronomy and the books of Sam., on the Pauline letters and Acts in German, which gained him fame. Justus Jonas also lectured on biblical books. In short, all the early leaders of the Reformation have done much exegetical work, which deserves careful collection and study, and is marked by spiritual grasp and truthfulness, if not by brevity and pure exposition without application. The best known scientific work of the next century is the *Biblia Illustrata* of Calov, a re-elaboration and criticism of the annotations of Grotius, which shows immense learning, great skill, and the truthful balance, that comes from observing the analogy of faith; but it is dogmatically colored. It was surpassed by the *Gnomon* of Bengel, with its excellent grammatical judgment and devotion to biblical truth, presented in pregnant comments, as thorough and deep as they are brief. In our century, among the many works by Lutherans, especial notice is to be given less to Klostermann's critical work than to Philippi's clear commentary on Romans, Harless' exact work on Ephesians, Luthardt's living grasp of John, Delitzsch's peerless exposition of Hebrews, von Hofmann's minute, but sometimes fanciful work, on the N. T. epistles, beside the Keil-Delitzsch commentary on the O. T., sober and thorough, but now antiquated, though not replaced by a conservative Luth. commentary. The Strack-Zöckler comm. on the O. and N. T. are conservative, but not sufficiently full.

Of a more popular character are the Weimar Bible (1640), and the Altenburg Bibelwerk (rev. St. Louis, 1866), with their doctrinal reliability, the pious *Wittenberger Summarien*, far superior to the Calver *Auslegungen*, the invaluable *Synopsis of Starke*, scientific and practical, containing extracts from Luther, Brenz, Osiander, etc., the *Bibelwerk* of von Gerlach, leading to a fuller knowledge of the individual passage and the Bible as a whole, the plain and pregnant *Collegium Biblicum* of Vilmar, the useful synthetic work of Dächsel, with its extracts from sermonic literature, the meditative *Bibelstunden* of Besser, unsurpassed in popularizing the best exposition, the more critical work of Grau, giving the educated laity some of the positive results of modern exegesis, but sometimes injuring the analogy of faith. In America the first independent work of more permanent value after the translation of Tholuck's John by Dr. Krauth, were comments in the American Lange by Dr. C. F. Schaeffer, and in the American Meyer by Dr. Jacobs, Weidner's Com. on Mark, Stelthorn's on the gospels, and the Luth. Commentary, generally practical but in part conservatively scientific and critical. J. H.

**Common Service, The.** The title of *The Common Service for the Use of Evangelical Lutheran Congregations*, prepared by a Joint Committee of the General Synod, General Council and United Synod of the South, first published 1888, and often since, is adopted in

the book of the English District of the Missouri Synod; translated into German, and also into Japanese. (See LITURGY; AGENDA; CONSENTS OF; AGENDA.) In a letter of Nov. 5, 1783, Hy. Melchior Mühlhberg expressed the opinion "that it would be a most delightful and advantageous thing if all the Evangelical Lutheran Congregations in North America were united with one another, if they all used the same order of service," etc. The English Liturgy of the Synod of Pennsylvania (1860), the Church Book (1868), and the Kirchenbuch (1877), and the Book of Worship of the Southern General Synod (1864) were steps towards the realization of this pious wish. In 1870 the venerable Dr. Bachman of Charleston urged upon the General Synod in the South consultation with other synods in order to secure a greater uniformity in our Books of Worship than at present exists. In 1874 that body appointed a com. to revise its ritual, which, in 1876, was instructed to confer with the General Synod and the General Council on this subject. The project was urged at each subsequent convention, and meanwhile the Book of Worship was revised to accord with the Lutheran Service of the Reformers. In 1879 the General Council resolved to co-operate in the preparation of an Order of Service . . . "provided that the rule which shall decide all questions arising in its preparation shall be, the common consent of the pure Lutheran liturgies of the sixteenth century, and when there is not an entire agreement among them, the consent of the largest number of greatest weight." In 1881 an article was published on the feasibility of the project, explaining the proposed rule, and demonstrating that there is a normal Lutheran service. This article first contained the name, A Common Service for all English-speaking Lutherans. The General Synod acceded to the proposition and to the rule in 1881. In 1882 the General Synod South adopted the changes in its service proposed by the committee, and stood committed to the Service afterwards arranged. In 1883 the General Synod took further action, and in April, 1884, representatives of the three bodies met at Charleston, S. C. The way was prepared by the adoption of the rule proposed by the Council, and by agreement upon the following principles: 1. The result of the committee's labors must be referred to the bodies they represent. 2. No service dare be made binding on the congregation. 3. We are to provide the full Lutheran Service with all its provisions, for all who wish to use it, and leave the congregations free in the use of it. Thereupon the Committees unanimously agreed upon the whole outline of the Communion and the Evening Service. Except as to the relative position of the Lord's Prayer and the Words of Institution in the former, there was no difference of opinion. May 12-14, 1885, all the representatives of the bodies met in Joint Committee at Phila., the report of the work done at Charleston was amended and adopted, fixing the outline of the Normal Lutheran Service and indicating the additions to it which the three committees wished. To the preliminary principles was added: "If at any time or place the use of the full service is not desired, it is in entire con-

formity with good Lutheran usage that a simpler service may be provided and used, in which only the principal parts of the service in their order are contained." The vote on every proposition was by committees; and nothing was adopted in which all three committees did not concur. The *consensus* of the standard liturgies was recognized as arbiter. The action of the Joint Committee was adopted by the General Synod and General Council in 1885, and by the General Synod South and its successor, the United Synod, in 1886. The sub-committee (Rev. B. M. Schmucker, D. D., chairman, Rev. G. U. Wenner and Rev. Edward T. Horn, Sec'y.) met June, 1886, at Roanoke, Va., Aug. 31, Sept. 4, and Nov. 2-5, 1886, at Pottstown, Pa., to revise the MS., and for careful study of the proper Introits and Collects. The whole MS. containing all the provisions of the service was completed, and submitted to the com. of each body separately, with the following result: Dec. 7-10, 1886, the General Synod's Com. adopted the MS. with certain amendments (all but two or three of which were subsequently accepted by the others), March, 1887, the General Council's Com. adopted it. And by Feb. 17, 1887, the approval of United Synod's Com. was received. The Joint Committee met in Phila., March 22, 23, 1887. The points still at issue were fully discussed; the difference as to the place of the Lord's Prayer in the Communion could not be reconciled; but the final result was so satisfactory that it was referred to the separate committees, who were directed to report to the sub-committees, and it was directed thereupon "to arrange the books, unless such differences shall have developed as require another consultation of the Joint Committee." The Com. of the General Synod met in N. Y., April 19, 1887, and adopted the MS., and at its meeting in Omaha, Neb., the Gen. Synod adopted it and ordered it to be published. The same year both of the other bodies took the same action. Accordingly two editions came out, that of the United Synod (Duffie, Columbia, S. C., Holy Week, 1888), and that of the Genl. Synod (Luth. Publ. House, Phila., Whitsuntide, 1888). As the latter differed in a few non-essential respects from the former, the Joint Committee (Rev. Dr. Valentine, chairman, Dr. Schmucker having departed this life) met in Phila., Nov. 30, 1888, and reviewed and re-adopted the Service and the record. The book of the United Synod was recognized as an accurate presentation of the standard MS.; while it was conceded that the place of the Lord's Prayer had not been fixed by unanimous consent, and that each body was at liberty to use its own method of indicating the sense of the rubrics. The Secretary was directed to prepare a copy of the Standard Manuscript for each committee. The copy for the United Synod is deposited in the library of Newberry College, S. C.; the General Council's, in the liturgical library at Mt. Airy, Phila.; the General Synod also had a copy. It is to be regretted that the new edition of the Church Book used some liberty in its edition of the Common Service. Into the debates which followed the publication of the Common Service, we cannot enter. Thousands of copies of it are

in use, and its success is assured. The three bodies are now in consultation to secure a standard translation of Luther's Small Catechism and Common Orders for Ministerial Acts, as well as a common collection of Hymns. We may quote from Dr. Schmucker's preface (*Southern [Standard] edition*): "The Common Service here presented is intended to reproduce in English the *consensus* of these pure Lutheran Liturgies. It is therefore no new Service, such as the personal tastes of those who have prepared it would have selected and arranged; but it is the old Lutheran Service, prepared by the men whom God raised up to reform the Service, as well as the life and doctrine of the Church, and whom he plenteously endowed with the gifts of the Holy Ghost. . . . This Common Service is in its newest parts as old as the time of the Reformation; in its order, and in the great body of its contents, it represents the pure Service of the Christian Church of the West from the earliest times; it embraces all the essentials of worship from the establishment of the Christian Church on earth; and it has given expression to the devotions of countless millions of believers, throughout many generations. It can lay claim, as no other Order of Service now in use can, to be the Common Service of the Christian Church of all ages. It can reasonably be tendered to all Protestants, who use a fixed order, as the Service of the future, as it is of the past." See Jacobs, *Lutheran Movement in England*; Horn, *Lutheran Sources of the Common Service*. E. T. H.

**Communicatio Idiomatum.** See CHRISTOLOGY.

**Communio Naturarum.** See CHRISTOLOGY.

**Communion.** See LORD'S SUPPER.

**Communion Books.** The devotional literature of the Lutheran Church is particularly rich in books written for communicants, to aid them in their preparation for the service of Confession and Absolution, and for a proper reception of the Lord's Supper. These Communion Books are a combination of catechetical, homiletical, hymnological and ascetical elements. Luther's *Betbuechlein* (Little Prayer Book) of 1522, "A plain Christian form and mirror, to help us to a knowledge of our sins and to right prayer, according to the Ten Commandments, the Lord's Prayer, and the Creed," to which was added, in 1527, his sermon on Confession and the Sacrament of the Altar, may properly be called the first Communion Book of the Lutheran Church. Among the most prominent writers of Communion Books of later times we mention Caspar Melissander (1581), Andreas Oslander (1590), J. Gottfried Olearius (1682), Christian Scriber (1658), Ahasverus Fritsch (about 1700), L. W. Marperger (1710), A. H. Francke (1720), Johann Lassen (1739), J. Ph. Presenius (1746), J. Christian Storr (1753), J. Gottfried Scheibel (1827), W. Loehle (1836), S. K. Kapff (1840), Franz Delitzsch (1844). A. S.

**Concord, Book of.** The collection of Creeds and Symbolical Books, comprising the three Œcumenical Creeds, viz. the Apostles', the Nicene and the Athanasian, and the six particular Confessions of the Lutheran Church, viz.



the Augsburg, the Apology, the Schmalkald Articles, and the Formula of Concord, published in 1580, and replacing a large number of collections of Lutheran Confessions in various states of Germany, known as *Corpora Doctrinæ*. The term is occasionally applied to the Formula of Concord alone. The chief editions are: GERMAN: Dresden (1580); Pipping's, Leipzig (1703); Baumgarten's, Halle (1747); Schoepf's, Dresden (1826-S); Koethe's, Leipzig (1830); Detzer's, Nuremberg (1830); Bodemann's, Hanover; Lu Ludwig's, New York (1854); St. Louis Jubilee edition (1880). LATIN: Dresden (1580); Rechenberg's (1678); Pfaff's, Tuebingen (1730); Weber's, Wittenberg (1809); Tittman's, Leipzig (1817); Hase's, Leipzig (1827); Meyer's, Goettingen (1830); Francke's, Leipzig. GERMAN-LAT.: Reineccius', Leipzig (1708); Walch's, Jena (1750); Mueller's, Stuttgart (1849), and frequently since. SWEDISH: Nordkoeping (1730); Chicago (1870). ENGLISH: Henkel's, New Market, Va. (1851); Revised (1854); Jacobs', Philadelphia (1882). H. E. J.

**Concord, Formula of.** The amplest and most explicit of the Lutheran Confessions. It originated in the attempt to settle a number of controversies that distracted the Lutheran churches of Germany for a number of years, from 1540. Some of these, as the Antinomian and Osian-drian, involved the fundamental principles of the Reformation. Others, as the Adiaphoristic, Majoristic and Synergistic, were occasioned by the Leipzig Interim of 1548, and the concessions made in this document to the demands of the Roman Catholics. Still others proceeded from the desire, on the part of some theologians, to reduce the points of controversy with the Reformed, and from the use of the Variata edition instead of the original Augsburg Confession, in order to enable the Reformed to unite in a subscription. Particularly bitter was the controversy between the Philippists, or adherents of Melancthon, and the so-called Gnesio-Lutherans, as Amsdorf and Flacius, who charged their opponents with a surrender of the Lutheran faith. Political complications, such as the jealousy between the two branches of the electoral House of Saxony, were mingled in the contest. As one or the other side predominated, conflicting collections of Symbolical Books, known as *Corpora Doctrinæ*, were introduced into various states. Everything in the Lutheran churches was running into separatism and particularism. In the attempt to bring an end to this confusion, Jacob Andreae, Chancellor of the University of Tuebingen, was most active. The Formula of Concord is due most of all to his persistent efforts, frequent and extensive journeys, remarkable patience under attacks from both sides, between which he undertook to mediate, his sound learning and devout spirit. After some years, he gained the earnest co-operation of Martin Chemnitz, Superintendent of Brunswick, at once the most learned and most moderate of Lutheran theologians, whose strictness was tempered by his personal admiration for his master, Melancthon. The Formula was the matured result of the revision and re-elaboration of a series of theological documents. In 1573, Andreae published *Six*

*Sermons concerning Divisions among the Theologians of the Augsburg Confession* (reprinted in Heppes's *Geschichte der Luth. Concordien-formel*, as Appendix to Vol. I.). These were re-elaborated the next year, at the suggestion of Chemnitz and Chytraeus of Mecklenberg, into an *Exposition of Existing Controversies*, and after considerable revision, were subscribed in 1575, by the churches of Lower Saxony and Wuerttemberg as the *Swabian-Saxon Formula of Concord*. Early in 1576, this document was referred to its author, together with another, known as the *Maulbronn Formula*, prepared by Luke Osiander and Balthasar Bidebambach, and specifying various doctrinal errors, in order that the two might be combined into a new document. The result was the *Torgau Book*, which is mainly the *Swabian-Saxon Formula*, and an article found in neither, on the Descent to Hell. The *Torgau Book* was then sent by the Elector of Saxony to the various countries for the criticism of theologians, and when the criticisms were sent in, Chemnitz, Andreae and Selnecker of Leipzig, met, in March, 1577, at the cloister of Bergen, near Magdeburg, and made a revision. This was followed by a second revision the next month, and a final revision in May, in which Musculus, Cornerns and Chytraeus were added to the commission. All changes from the *Torgau Book* were purely verbal. The ultimate revision, first known as the *Bergen Book*, afterwards was called the *Formula of Concord*.

Thus completed, the book was circulated for subscriptions, and received the signatures of 8,000 pastors and teachers, three Electors, 21 Princes, 22 Counts and 35 cities. Many states, however, withheld their approval, some for theological, others, for political, and still others, for personal motives. Some countries, as the Palatinate, Brandenburg and Brunswick, afterwards withdrew their subscriptions, while others that withheld them at the beginning afterwards added theirs. In countries where the controversies that called forth the Formula were never agitated, its adoption was unnecessary.

The book has two main divisions, viz. the *Epitome* and the *Solid Declaration*, both comprising the same material, the former simply giving definitions and results, while the latter enters into arguments. Each consists of an Introduction, concerning the Rule of Faith, in which is found the only explicit confessional statement of the Lutheran Church concerning the Holy Scriptures, and 11 chapters treating of I. Original Sin; II. The Free Will; III. The Righteousness of Faith before God; IV. Good Works; V. The Law and the Gospel; VI. The Third Use of the Law; VII. The Lord's Supper; VIII. The Person of Christ; IX. The Descent of Christ to Hell; X. Church Ceremonies; XI. God's Eternal Predestination and Election; and an Appendix: Of Other Heretics and Sectarians.

It is the office of the Formula in some particulars only to restate, with reference to current discussions, the doctrines taught by Luther and his associates, and in others to give them an ampler development. It clearly defines its own relation to the Augustana, of which it says:

"This Confession we will retain to our latest breath, when we shall pass from this to the heavenly country, in order to stand before the tribunal of our Lord Jesus Christ." Of the Variata, it declares that "we have never received it with the meaning that, in any part, it differ from the former Confession." The Catechisms of Luther it calls "the Bible of the laity." Symbols and Confessions are declared to be valid only as testimonials "how the Holy Scriptures were understood and explained in controverted articles by the teachers who then lived. It guards the doctrine of Original Sin from extreme statements made by Flacius in the heat of controversy and wrong inferences from the statements of Luther, and shows how doctrinal misunderstandings may readily occur from an ambiguous terminology. Adding nothing on the Free Will to Arts. II., XVIII., of the Augsburg Confession, it only unfolds and amplifies what is there taught. On the Righteousness of Faith, in view of the Osiandrian controversy, it guards Art. IV. of the Augsburg Confession, from an interpretation against which Melancthon had undertaken to fortify it in his much fuller and admirable statement of Justification in the Variata edition. On Good Works, it again settles a confusing controversy by showing the ambiguity of the terms employed by the contending parties. On The Law and the Gospel, and the Third Use of the Law, it brings to confessional expression matters that Luther often put just as sharply and distinctly. These two articles, the American Calvinist, Dr. Shedd, reprints in full in the supplementary volume to his *Dogmatic Theology* as "an excellent statement" (III. 458, sq.). The chapter on Predestination and Election is most moderate and guarded, based chiefly on what Luther says in his Introduction to the Epistle to the Romans, stating eight incontrovertible propositions concerning the Plan of Salvation, which are revealed in the gospel, and must, therefore, have been included in God's gracious will. The same moderation is shown in the articles on the Descent and Church Ceremonies. The former warns against "useless and curious questions." "How this occurred we must not curiously inquire, but reserve the knowledge of this for another world, where not only this mystery, but many others believed simply by us in this life, and which exceed the reach of our blind reason, shall be revealed." On Church Ceremonies, the position of Art XV. of the Augsburg Confession is re-enunciated, and the declaration made that "one Church ought not to condemn another, because the one or the other have more or less ceremonies." The one article of the Formula which has occasioned the most controversy, and as to which its opponents are most pronounced, is that on the Lord's Supper, which involves that also on the Person of Christ. Two points are particularly attacked, viz. the use of the Latin word "ore," "with the mouth," thus emphasizing the objective presence of the Body and Blood of Christ, and its reception by all communicants, worthy and unworthy, and thus excluding entirely the thought of Calvinistic theologians of a sacramental reception only by faith ;

and the other, the severity of the language against opponents. As to the latter, the writers of the Formula cannot be justly judged, unless the words of their opponents be read. The Formula reflects here the heat of the controversy. To guard against all misconceptions on this account, the Preface declares : "It has been by no means our purpose to condemn such as err from simplicity of mind, and do not blaspheme the truth of the heavenly doctrine."

Following the historical line of Arudt and Spener, both of whom were cordial subscribers to all the Symbolical Books, Muhlenberg and his associates, in laying the foundations of the Church in this country, embodied subscription to the Formula in the first constitution of the first synod, and in the constitutions of many of the congregations. It is at present accepted by the majority of Lutheran synods and pastors in America. Of General Bodies, the General Synod alone does not officially indorse it.

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**Concordia Colleges and Seminary.** See COLLEGES AND SEMINARIES.

**Concupiscence.** See ORIGINAL SIN.

**Conferences (of Synods).** The term Conference seems at first to have been somewhat vaguely and indiscriminately applied to meetings of the Synod itself, when assembled for the purpose of consultation with congregations and their officers, or, to the coming together of a few ministers and laymen with a similar object in view. It is frequently used in both senses by Muhlenberg himself. In course of time, however, it was more generally restricted to the latter and more limited sense.

Apparently the first meeting of the pastors of a certain limited territory called a conference was that held at New Holland in the fall of 1771. The plan had been proposed to the Synod by Dr. Helmuth and adopted by it. The pastors in the immediate vicinity came together for the purpose of mutual edification and consultation. The celebration of the Lord's Supper was generally connected with these gatherings. There was no permanent organization. The term of the officers elected expired with the adjournment of the meeting. The Synod itself gener-

ally fixed the time and the place of meeting, and always reserved to itself the right to do so. They might perhaps properly be called localized standing committees, which needed to complete their organization whenever called together.

At first they were named after the town or the congregation most prominent in the district in which they were to meet: Yorktown, Lancaster, Macungy, Philadelphia, and New York. Afterwards, when New York had been formed into a separate synod, Baltimore, and Western Virginia were added,—seven instead of five.

Subsequently, when their sphere and functions had been considerably modified they were designated by numbers: the first, the second, the third, the fourth, the fifth and the sixth. Under the most recent arrangement of its territory, the Ministerium of Penna. has returned to the original mode of designation. It now has the Philad. Engl.; Philad. German, the Norris-town, the Allentown, Reading, Lancaster, Pottsville, Wilkes-Barre, Danville and Rajahmundry. They are now permanent organizations, the officers being elected for the entire year.

It would be difficult to say whether this change has been entirely due to regular development, or whether it is, in part at least, the result of outside pressure. For some of the synods which had come into existence between the time of the bringing together of the first conference and the time when these changes were made, had their own conferences, which were as permanently officered as was the synod itself. In some instances at least, some of these conferences assumed the rights and functions of synods. Whether their own synods in-dorsed these assumptions need not be discussed here.

Through the growth and the development of the synod some of the conferences have become very strong, the Allentown and the Reading numbering nearly 24,000 communicants each and the Norristown over 16,000. The Wilkes-Barre, Lancaster, Danville and Philada. German range from 10,000 to 12,000. The Pottsville and Philada. English are considerably smaller and number only from 7,000 to 8,000, only one-third of the Allentown or Reading.

Within late years their rights and immunities have been considerably enlarged. They can now receive congregations into connection with synods. In various other ways they are made more important factors in the synod's work.

These statements apply specifically to the conferences of the Ministerium of Pennsylvania. Those of the New York Ministerium, however, differ very little from them in general detail. These, however, are not allowed to admit congregations. They are the New York, the Albany, the Rochester and the English. This latter was organized specially to care for the interests of the English congregations. The number of communicants belonging to a single conference here is naturally not as large as are the larger ones of the Ministerium of Penna.

The conferences of the Augustana Synod, viz. the New York, the Illinois, the Minnesota, the Iowa, the Kansas, the Nebraska, the Columbia and the California, although still designated as conferences, are virtually *sub-synods*, not only

because of their very large membership, which in some instances almost reaches 50,000, but also because of the duties and functions assigned them. They attend to the mission work in their own bounds, they receive congregations, they maintain their own institutions of learning, etc. The synod proper has absolute control and care of only the one institution, Augustana College and Theological Seminary at Chicksland, Illinois. The representatives of the conferences, elected by the conferences, on the basis of one pastor and one layman for every 1,500 communicant members, constitute the synod, which meets once a year. J. W. E.

**Confession of Sins and Absolution.** The Reformation found it necessary to thoroughly revise the current teaching on these topics. Confession of sins was taught to be either before God, or before one's neighbor or before a pastor. Confession before God should be both a habit, underlying the entire Christian life, as the acknowledgment of sin must underlie all true prayer; as well as the constant bringing to God the confession of all particular acts of sin which man discovers he has committed. Of this, 1 John 1: 8 speaks. This confession before God may occur either privately, as in Luke 18: 14, or publicly where an entire congregation unites with one voice, as in Lev. 16: 21; Joel 2: 17. Confession to one's neighbor is either where one acknowledges a sin he has committed to the one he has wronged, and begs his forgiveness (Matt. 5: 23, 24; James 5: 16), or where one publicly acknowledges to a congregation some great sin that he has committed. The latter is especially called for where the sin is connected with public offence. Confession to a pastor is a church usage, whereby consciences burdened with sin find relief and comfort in confiding to him their sense of guilt, as a preparation for the application of the promises of the gospel. Such confession, our Church has always taught, must be carefully distinguished from the confession to a priest demanded in the Mediæval and Roman Church. (a) It was not compulsory or required as a condition of the assurance of forgiveness. (b) No enumeration of details or complete confession to the pastor of particular sins was required. (c) "No one should privately confess to a priest, as a priest, but only as an ordinary brother and Christian" (Luther, *Von der Beichte*, 1521, Erlangen ed. 27: 378). Private confession, thus understood as not commanded in God's Word, but as the free and spontaneous privilege of the Christian, can be employed with great profit. If at times in some of our theologians, the term "auricular" is used, this refers simply to the confidential character of the confession, as opposed to one that is public; but, as the ordinary usage of the term has come to designate the feature of the constrained enumeration of sins among the Roman Catholics, its application is no longer allowable without a sacrifice of truth. The Confessional statements are found in *Augsburg Confession*, Arts. XI. and XXV.; *Apology*, close of Chap. IV.; *Schmalkald Articles*, Part III., Chap. VIII.; *Small Catechism*.

It may also be observed that "Private Confession" has also a wider sense than "secret."

While often used of the confidential acknowledgment of particular offences, it sometimes means the individual general confession of sin, as where an individual apart from all others clothes his confession in the general form employed by the Church. The great thought is that of the individualizing the sense of guilt, preparatory to receiving the Absolution.

The confession of sin pervades all true worship, from beginning to end. It blends with the sublimest hymns, as the *Gloria in Excelsis*. But it is found particularly in two places. The first is where it introduces the full Sunday Morning Service, as expressing the inevitable sense of sinfulness awakened by the approach into God's presence. In the majority of the "Orders of Service" of the Reformation period, its omission is explained by the fact that such confession was made in a preceding Service. The form of confession preferred was individual: "I, a poor sinful man, confess." A great contrast with Pre-Reformation confessional prayers is in the fact that, instead of attempting to enumerate particular offences, it lays the greatest stress upon natural depravity and the sinful habit of which every sinful deed is only at once the symptom and the exponent.

The public confession before the Lord's Supper came into use in many Lutheran churches when the practice of private confession was omitted. The distinctive feature of the private confession may be in a measure retained where the confession is made individual, and where, as in some cases, the Absolution is imparted individually, although publicly, while the pastor's hand rests upon the penitent. The confessional prayer, in the public confessional service, is generally made with the pastor leading; but the custom has often been for a layman, sometimes a woman, to lead, in order to prevent confusion as to the office of the pastor in the Declaration of Grace or Absolution.

In various parts of the Lutheran Church of the nineteenth century, the restoration of private confession has been favored. As this can rest only upon the principles laid down in the Confessions, it can never be very generally adopted; but the right to it as a privilege must be maintained.

Absolution is defined by the *Apology* as "the promise of the forgiveness of sins," "the voice of the gospel forgiving sins and consoling consciences," "the word of God, which the power of the keys, by divine authority, pronounces concerning individuals." In other words, it is the application to the individual of the divine promise in Christ concerning the forgiveness of his sins. It is the exercise of the loosing key of Matt. 16:19; John 20:23. Its distinguishing characteristic is its individualization of the promise, differing in this from the general preaching of the Word to the congregation as a whole. It differs from a sacrament, in that in the sacrament the promise, while individualized, is sealed by an external element and a special heavenly gift. It was not strange that in the formative period of Lutheran Theology, absolution was reckoned by Luther in his *Babylonian Captivity*, and by Melancthon in the *Apology*, as a sacrament; for the absolution is,

as Luther's Catechism declares, the chief thing in the sacrament.

The place of the absolution in Lutheran is very different from that which it holds in Roman Catholic and Reformed Theology. In neither can there be a true absolution. With the Roman Catholics, there can never be in this life a complete forgiveness of sins, since only those are forgiven which are known, lamented, confessed, and for which full satisfaction has been rendered. The priest forgives the sins thus provided for; but the rest remain as a burden, many of them never recognized in this life, but to be satisfied for in Purgatory. No person can, therefore, be absolved, or receive the assurance that all God's thoughts of him are of love. There is no real absolution until Purgatory is passed. The Reformed system limits the atonement, and by declaring that Christ died only for the elect, and declaring that only God knows who are included in his purposes of love, prevents, in so far as it is consistent with its principles, the assurance from ever reaching a soul that Christ has actually died for its sins and provided for its salvation. Lutheranism, with its doctrine of the universality of the atonement and the provision for complete justification made on God's part, can freely impart it upon the conditions stated in the gospel.

The absolution thus given is not a prayer or wish, but the solemn affirmation of the divine promise. The doctrine of the efficacy of the absolution is determined by that of the efficacy of the Word. As the Word is not merely declarative, but conveys that which it declares, so with the absolution. As the Word, however, is offered only to faith, and without faith does not save, so with the Gospel promise individualized in the absolution. "God requires faith, that we believe the absolution, as a voice sounding from Heaven" (*Augsburg Confession*, XXV.).

The power of the keys being given to the church, i. e. the assembly of believers, the pastor, in administering the absolution, acts as the representative of the people through whom his office has come, in discharging a duty authorized and commanded them of God. In case of necessity, any Christian may absolve his brother (*Smalcald Articles*, Appendix, Part II.); as the efficacy depends not upon the office, but upon the Word itself.

In a wider sense of the term, a "General Absolution" is sometimes spoken of. A controversy arose upon this subject in 1533, when Osiander and Brenz in the Brandenburg-Nürnberg Order discontinued the practice hitherto prevalent at Nürnberg, where the pastor, after the sermon, read a general confession of sins followed by an absolution to the entire congregation. Brenz and Osiander urged that such an absolution to a mixed assembly "in which are unbelievers, fanatics, impenitent persons, adulterers, licentious usurers, drunkards, murderers, none of whom want the absolution, and much less has an earnest purpose to reform his life," was without scriptural warrant or precedent in the Ancient Church. Such could be given either conditionally, i. e. "If you have faith, I absolve you," or unconditionally, i. e. "I absolve

you, whether you have repentance and faith, or no." The former is no real absolution; the latter is a falsehood and blasphemy. The general feeling at Nürnberg opposed the two theologians mentioned. The city council interfered. All the pastors but Osiander yielded. Nevertheless the chief burden of stating the grounds of the controversy fell on Brenz. "Absolution," he says, "is an application of the general preaching to a particular person, who, because of the burden resting on his conscience, is not sufficiently assured by the general preaching, . . . who always thinks: 'The preaching refers not to me but to others, viz. to saints, . . . Hence to the preaching, which is a general absolution, private absolution has been added, that the burdened soul may know that the forgiveness of sins belongs to it. But if after the sermon, the absolution be declared not to a particular person, but to the great mass, and pearls be thrown before swine, a burdened soul finds no relief therein.'" Upon an appeal to the Wittenberg theologians, Luther and his colleagues advised a compromise, allowing the use of both the private and the so-called "general absolution" (De Wette's *Luther's Briefe*, IV. 450 sqq.). The correspondence shows that Osiander's excessive controversial spirit had led to extravagant positions, and that Luther felt not only that the cause of the gospel was being disgraced by the bitterness that was prevailing, but especially that Osiander's course involved the necessity of private absolution, which Luther could not admit. "We cannot and will not burden conscience so heavily as though, without private absolution, there were no forgiveness of sins. For from the beginning of the world to the times of Christ, they did not have private absolution, but had to console themselves with the general promise and build their faith thereon. Although, because of his fall, David had private absolution, nevertheless with respect to other sins, before and afterwards, he had to hold to the general absolution, and preaching, as also Isaiah and others." The question, however, is one of the use of terms. It is not as to whether the forgiveness of sins is conferred through the general preaching of the Word, but as to whether that can be called in the proper sense an "absolution." The Common Service uses "Declaration of Grace," instead of "Absolution," in the *Church Book of General Council*, prior to the *Morning Service*. The change was made upon the principle just noted. See especially Kliefoth, Th., *Die Beichte und Absolution; Liturgische Abhandlungen*, II., Schwerin, 1856.

H. E. J.

**Confessionalism, Lutheran.** Confessionalism is a strict adherence to the confessions of some particular church or sect; it is the conforming in teaching and preaching with scrupulous fidelity to the letter and spirit of the confessional writings of some particular division of the Christian Church. Lutheran C. is the strict adherence to the Lutheran confessions in letter and spirit. It is evident that, from this definition, two kinds of C. result, or are at least possible, to wit: 1. A conservative, healthy, and evangelical C., which, whilst carefully guarding the letter and terms of the confessions,

lays no less stress upon their spirit and their historic interpretation; and 2. an extreme, unhealthy, and unevangelical C., which, whilst it may claim to interpret the confessions in the spirit of their authors and in their historical connection, lays, however, greater stress upon the terms used, and gives to the documents an interpretation that is neither warranted by the context nor intended by their authors. Extreme confessionalists are apt to go beyond the confessions and draw illegitimate inferences from them.

1. Conf. presupposes the existence of a confession. The confessions of Protestant Churches have been called a "paper-pope," a tyrannical yoke placed upon the necks of theological professors, pastors and churches. But apart from the historical necessity of confessions it is forgotten that, without confessions as a norm, the young men in institutions of learning and the members in the churches would have no protection against dangerous errors and wild fancies. "It is one of the greatest sins and calamities of the Church of our day, that there is widespread and utter carelessness in regard to doctrine, or a fixed aversion to it; in some a contempt for it, in many an ignorance or an ignoring of it. Men sometimes array the gospel against itself by urging that they want the gospel; they don't want doctrine; as if there could be any real gospel which is not doctrine" (Krauth).

2. The Luth. Church owes its existence to the conviction that its confessions depart in no particular from the faith taught in the Word of God. We are Lutherans because we are convinced "that the doctrine of our Confession is drawn from the Scripture" (*A. C.* 35, 8); that in "the summary of doctrine which is in our churches, there is nothing which conflicts with the Scriptures" (ib. 49: 1); that "touching the Articles of Faith, nothing is taught in our churches in conflict with Holy Scripture" (ib. 69: 5). Comp. Krauth, *Theses on the Galesburg Declaration*, 44 and 55. 3. A sound Lutheran C., convinced that the confessions of the Lutheran Church contain nothing which conflicts with Holy Scripture, and that they are fully grounded in the Word of God, interprets these confessions in accordance with the great central doctrine of justification by faith, the Augsburg Confession in the light of the remaining confessions, and the terms and sentences in their literal meaning and in the sense which the authors desired to convey. Compare *Doctrinal Basis of General Council*, Articles VIII. and IX.: "We accept and acknowledge the doctrines of the Unalt. A. C. in its original sense as throughout in conformity with the pure truth of which God's word is the only rule. . . . In thus formally accepting and acknowledging the Un. A. C. we declare our conviction that the other confessions of the Ev. Luth. Ch., inasmuch as they set forth none other than its system of doctrine, and articles of faith, are of necessity pure and scriptural . . . and all of them are, with the Un. A. C., in perfect harmony of one and the same scriptural faith." A sound Luth. C. strives also to conform its church service to the model services of the pure periods in the Lutheran Church; it does not admit to the pulpits of the Lutheran Church ministers, bound to

systems which in whole or in part conflict with the Word of God (see PULPIT FELLOWSHIP); it cannot invite to the altar persons belonging to communions which reject the Lutheran doctrine of the Lord's Supper (see ALTAR FELLOWSHIP); but it does hold that, wherever the Word of God is preached and the sacraments are administered in accordance therewith, salvation is possible in spite of the errors found in such communions; it does not teach that salvation is found only in the Lutheran Church; and heartily extends the hand of fellowship to all who fully and unreservedly will accept the Augsburg Confession. 4. A sound Lutheran C. must repudiate any movement which disparages the confessions, repudiates the Augsburg Confession, and supplants it by a new confession (Franckean Synod and Definite Synodical Platform), rejects certain articles and statements as unscriptural, the introduction and use of all literature in churches and schools which does not accord with the teaching and practice and spirit of the Lutheran Church, and all movements of whatever name which openly and secretly undermine the Church, the only divinely appointed institution of salvation, alienate its members, and thwart its influence. 5. At different periods in the history of the Lutheran Church we also find an extreme, unhealthy, and unevangelical C. Strange as the position of these ultra-confessionalists is at times, it would be unfair to charge them with a desire of teaching views which are at variance with Scripture and the confessions. They have no such desire. They are sincere in their conviction that the doctrines taught in the confessions of the Lutheran Church are thoroughly scriptural. It is in the heat of the battle against error, or what they suppose to be error, that they permit themselves to take extreme positions, and state and defend propositions which are not always in strict accordance with gospel teaching. Most of them, however, when shown their error and the danger attending it, retreated from the extreme position. When, after Luther's death, George Major claimed that good works were necessary to salvation, Nic. von Amsdorf, seeing the *sola fide* endangered, maintained that good works are injurious to salvation. When, in the synergistic discussion, Victor Strigel taught that man, to some extent, co-operated with the Holy Spirit in his conversion, Matth. Flacius went so far in the discussion with Strigel at Weimar, in 1560, as to declare that original sin is not something "accidental," but an element in the constitution of man, something "essential" in man, and a part of man, without which man could not be complete. Fl., shortly before his death, seeing his error, retracted it. A good deal of the agitation and bitterness against the Pietism of Ph. J. Spener and Aug. Herm. Francke on the part of the faculty of the University of Leipzig, led by J. Benedict Carpzov II., and the faculty of the University of Wittenberg, under the leadership of Joh. Deuschmann, who, in 1695, published a *brochure* in which he charged Spener with 264 heresies, must be laid at the door of extreme confessionalism. Since the publication, in 1817, of the 95 theses by Cl. Harms of Kiel and the giving out of the parole

"back to Luther," an appreciation of the Lutheran confessions which, during the period of the regime of rationalism, had been almost forgotten, began to re-assert itself in many quarters. And the attempt on the part of the king of Prussia to introduce with force of arms his "union agenda" in Lutheran Churches caused many Lutherans to prize their confessions still more. The formation of a distinct organization, the Ev. Luth. Church of Prussia, was the result. From this subsequently separated the "Immanuel Synode" of Germany. Other smaller bodies have been formed in recent years, cutting loose from Lutheran State Churches in Germany, and all of them defending their right, yea urging the necessity, for their existence by an appeal to the confessions. It is easy to see that it was not always a sound C. which led to this extreme step; neither were the relations of these parties to each other, and to the state churches, always characterized by that moderation and charity which is the mark of a conservative C. The founders of the Luth. Ch. in this country were faithful adherents to the confessions of their Church. In 1638 the Lutheran Swedes settled at Wilmington, Del. The instructions to their governor were, "that divine service he zealously performed according to the Unaltered Augsburg Conf." At the time when the Church at Amsterdam sent pastors to the Dutch Lutherans along the Hudson the consistory at Amsterdam required every Lutheran pastor in Holland to preach annually a sermon on the Augsb. Conf. When, in 1748, the first Lutheran Synod was organized by Muhlenberg and his co-laborers, all men from Halle, it required of every minister received "that he fully accept the Word of God and our Symbolical Books." But an age of deterioration followed, caused by the great indifference with reference to religious matters prevalent towards the close of the last and at the beginning of this century. About the middle of the present century a vigorous reaction took place. A sound C. began to assert itself both in the East and in the West, in the North and in the South. But before a score of years had passed one extreme party unchurched the other. Contentions arose concerning the doctrines on the ministry, the Church, chiliasm, and more recently on predestination or election. J. N.

**Confirmation.** Confirmation in the Evangelical Church, however different its conception, is historically the outgrowth of the rite known by the same name in the Roman Catholic Church. Considered a continuation and development of the symbolical laying on of hands and anointing with chrism practised by the ancient Church in connection with baptism, confirmation came to be regarded as a sacrament. As such it was administered by the bishop and was supposed to confirm and increase the grace received in baptism and to confer a *character indelebilis*. Like the Novatians and the Donatists of old, all the reforming tendencies opposed the Romish Confirmation. The Waldenses held that C. should be administered by the imposition of hands only, and that every layman was privileged to administer it.

The Reformers are unanimous in rejecting the sacramental character of C. Thus Luther in his *Babylonian Captivity of the Church* (1520), though he is willing to retain it as an ecclesiastical rite. Owing to its exclusive administration by the bishops and the stress laid upon its ceremonial, the Reformers strongly opposed its existing form. In the A. C. it is implicitly, in the Apology expressly, relegated to the position of an ecclesiastical rite. In the Ratisbon Colloquium (1541), and in the Wittenberg Reformation (1545), it is recognized as permissible and expedient, stress being laid on the instruction preceding it. In the Augsburg and the Leipzig Interims of 1548, C. was enjoined and accordingly retained in the Saxon Agenda of 1549.

Accordingly, in all evangelical countries, instruction of the youth in the Catechism, being regarded as the essential of C., was zealously practised, whilst with regard to the act of C. itself, the performance or non-performance of which was considered a matter of evangelical freedom, some, especially the gnesio-Lutheran churches, did not, whilst others did, adopt it, though in a purified form. Luther's Order of Service and Formula Misse (1523), makes no mention of it. But here, as well as in the various articles of visitation and agenda of the period, stress is laid on an examination in the Catechism before a communicant is admitted to the Lord's table. The Saxon General Articles of 1557 provide for an annual examination in the Catechism for those who are of such age that they may be admitted to communion, and the Agenda of 1580, after a similar provision, adds that this is the true Christian confirmation. A transition to a formal act of confirmation is found in the Church orders that provide for a public examination of the youth and appoint certain days for their first communion. The act of C. itself was earliest in use in the Evang. Church in Pomerania, introduced by Bugenhagen. In the second half of the sixteenth century the act of C. was not observed in central Germany, but is found, though not universally, in the northern and also in the western and southwestern provinces. C. again very generally fell into disuse. The chief causes were the unsettled state of affairs brought about by the Thirty Years War, and the disinclination to the adiaphora occasioned by the adiaphoristic controversy. Yet it was not everywhere discontinued, and was during this period recommended by Heshusius, Eg. Hunnius, L. Hutter, Gerhard, Calixt, and others, and was introduced in Frankfurt in 1650 by Heinsius. It was Spener's activity and influence, however, that brought about the re-introduction of the rite and its general adoption in the Luth. Church. His conception and application of C., however, differed somewhat from that of the previous period. He looks upon C. as the renewal of the baptismal covenant, the public personal repetition of the confession and the vows made by the sponsors. He and the pietistic school after him emphasize the act over against the preceding instruction, and lay stress on the emotional and awakening feature. This pietistic conception was indeed itself a reaction, but it paved the way for the rationalistic conception,

where the emphasis is again on the act of C., which is exalted at the expense of baptism, and becomes an act of the individual, who tries, by the stirring up of his emotions, to be awakened to the fulfilment of his baptismal duty. C. has since become an established fact in the Luth. Church everywhere, and with the reawakening of Christian life and confessionalism has been purified of much of the pietistic and rationalizing conceptions clinging to it from the former period. Usually an extended special instruction—in the English-speaking Churches in America often only a course of lectures—precedes C. The act itself consists of the confession, the benediction, with laying on of hands, and the prayer of the congregation. The Confession, however, is generally separated into the elements of public examination, which often is held on another day previous to C., and the confession of faith and the vow of faithfulness in C. itself. The time is usually Palm Sunday, Quasimodogeniti, or Whitsunday.—Ltr.: Bachmann, *Die Confirmation der Catechumenen in der evang. Kirche*, 3 vols. Berlin (1852); W. Caspari, *Die Evang. Konfirmation, vornämlich in der luth. Kirche*. G. C. F. H.

**Confiteor.** See LITURGY.

**Congregation** is originally a Latin word (*congregatio*), denoting a gathering, an assembling together; a union, a society, an association. In the English translation of the Bible it stands in the Old Testament especially for *edah*, an appointed meeting, and *kahal*, an assembly called together, both expressions as a rule referring to the people of God; in the New Testament it occurs only once (Acts 13: 43) for "Synagogue," a bringing together, a meeting, a place for meeting. The word that in the LXX. translation of the Old Testament is mostly used for *kahal* is *ekklesia*, according to its etymology and classical use "properly a gathering of citizens called out of their homes into some public place, an assembly" (*Grimm-Thayer*); and this is the word that in the New Testament as a rule denotes what we call a congregation, "a number of persons met for religious worship, or the organized body of persons worshipping at one place" (*Standard Dictionary*). The English translation of this New Testament term is "church" (comp. e. g. 1 Cor. 11: 18; 14: 19, 35; Acts 13: 1), a word that, like the German form *Kirche*, is a modification of the Greek *kurios* (something that belongs to the *kurios*, Lord) and means "the house of the Lord," i. e. of Christ, both in its proper and in its figurative sense (comp. 1 Tim. 3: 15; 2 Tim. 2: 19, 39). The New Testament *ekklesia* and the English "church" have this in common, that both denote the Church universal, that is, the whole number of those that through the means of grace, the Word of God and the sacraments, have become believers in Christ, scattered as they are all over the world, as well as a local church, or congregation, consisting of a greater or smaller number of such believers (e. g. Matt. 16: 18; Eph. 5: 23 sqq.; 1 Tim. 3: 15; Acts 11: 22; 13: 1; 14: 23; 1 Cor. 1: 2; 16: 19). We do not find that a distinction is made in the New Testament between the privileges and the authority of the Church universal and its local

branches. If there should be any doubt whether, e. g., in Matt. 18: 17, the local church or congregation is meant, or at least included, this doubt must vanish when we see that the apostle rebukes "the Church of God *which is at Corinth*" (1 Cor. 1: 2) for not having done what, in Matt. 18: 17, is stated to be the prerogative and duty of the "Church," namely, to take the last step in the discipline of impenitent sinners and, if need be, put them out of the Church (1 Cor. 5: 4). This proves that the local church, or congregation, is, as already the same name applied to both indicates, the local representative of the Church universal, possessing, in its own sphere, all the benefits and powers granted by Christ to the Church universal; and that this includes the office of the keys, the exercise of church discipline is proved by the passages just cited. But from this follows also that a local church, or congregation, ought never to forget that it is a constituent part of the Church universal, a member of the same body of Christ (cf. Rom. 12: 5; Eph. 5: 25 sqq.), and not an entirely isolated body, without any connection with other bodies of the same character. Because there is only "one body, and one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all," therefore not only every individual Christian but also every local church, or congregation, should be "giving diligence to keep the unity of the spirit in the bond of peace" (Eph. 4: 3 sqq.). This in the first place and necessarily refers to the pure doctrine in which every congregation ought to be united with the Church universal; but then also external, and hence in no way essential, matters, e. g. form of government and Liturgy, should not be adopted, retained, and abolished without due regard to the probable influence upon the unity of the spirit. Not only episcopal and papal centralization and usurpation of power, but also selfish and licentious ignoring of existing ties and obligations is in conflict with the biblical conception of a Christian congregation.

If a congregation is what, on biblical grounds, we have stated it to be, a local representation of the Church universal, possessing in its own sphere all the privileges of this Church, including the means of grace and the office of the keys, it certainly cannot be denied that it also has the inherent right and authority to call its own minister who is publicly to administer those means and to exercise the functions of that office. That this logical deduction is correct is proved also by the usage of the primitive Church, not even the apostles appointing ministers of the Church without the decisive co-operation of the Church or the respective congregations (cf. Acts 1: 15 sqq.; 6: 1-6; 14: 23; 2 Cor. 8: 19. Cp. also LAITY). Hence our Confession says: "*Wherever the Church is, there is the authority [command] to administer the gospel. Therefore it is necessary for the Church to retain the authority to call, elect, and ordain ministers. And this authority is a gift exclusively given to the Church, which no human power can wrest from the Church. . . . Where there is therefore a true Church, the right to elect and ordain ministers necessarily exists*"

(*Smalcald Articles*, Appendix, P. II. s. 67; Jacobs' Transl. p. 349 sq.). "The Council of Nice determined also that bishops should be elected by their own churches, in the presence of a neighboring bishop or of several. The same was observed also in the West and in the Latin churches, as Cyprian and Augustine testify. For Cyprian says in his fourth letter to Cornelius: . . . 'The bishop should be chosen in the presence of the people, who have known most fully the life of each one, which we also see was done among us in the ordination of our colleague, Sabinus, so that *by the suffrage of the entire brotherhood*, and by the judgment of the bishops who had assembled in their presence, the episcopate was conferred and hands imposed upon him.'" (Ibid., P. I. s. 13 sq., p. 340 sq.). And Luther says in his Refutation of the XII. Articles of the Peasants: "A whole congregation shall have the right to choose and depose a minister. This article is right, if it were only executed in a Christian manner" (Walch's ed. XI. p. 84). F. W. S.

**Connecticut, Lutherans in.** According to the census of 1890, there were in the state 37 congregations and 5,762 communicants. Of these the General Council had 24 congs. and 3,767 comms., divided between the Swedish Augustana and New York Synods. The Synodical Conference had eight congs. and 1,405 comms., and the General Synod two congs. both in Hartford Co., with 100 comms.

**Conrad, Frederick William, b.** in Pinegrove, Schuylkill County, Pa., Jan. 3, 1816. Studied theology in the Seminary at Gettysburg from 1837 to 1840. In 1841, was called as pastor of the Lutheran churches at Waynesboro, Franklin County, Pa.; in 1844, as pastor of St. John's Church, Hagerstown, Md; and in 1850, was elected Professor of Modern Languages and Homiletics in Wittenberg College, Springfield, O. In 1855, became pastor of the First Lutheran Church in Dayton, O. In 1862, he removed to Lancaster, Pa., was pastor of Trinity Lutheran Church. In 1864, was called to the church in Chambersburg, Pa. Extensive revivals of religion occurred in all the churches which he served as pastor. In 1863, he became part owner and editor of the *Lutheran Observer* at Baltimore, and on its removal to Philadelphia, in 1866, became its chief editor, in which position he continued to the time of his death on April 10, 1898. Dr. C. was prominent in all the work of the General Synod. He aided largely and successfully in the founding and the endowment of her colleges and theological seminaries, and in all missionary endeavor. He was a frequent contributor to the *Evangelical Review* and *Lutheran Quarterly*. His edition of Luther's Catechism has had a large circulation, and the *Lutheran Annual and Guide*, of which he is joint author, is a work of permanent interest and value. V. L. C.

**Consecration of a Church.** The custom is generally retained in our churches, although none of the older Orders contain forms for the act. In the Romish sense of sanctifying that which before was unholy, the Lutherans rejected the doctrine of the consecration of inanimate things (*Smalcald Articles* 15). The evangeli-



cal basis for the service is found in 1 Timothy 4: 4-5, and in this sense Luther himself consecrated a church in 1546. His sermon on that occasion is a classic exposition of the evangelical doctrine on this question. The ceremonies of consecration as they are now found in most Lutheran Agenda have symbolical significance, and with the procession and musical accompaniment may be made popular and edifying. (See Hasse, *Zeichensprache*, p. 152.) G. U. W.

**Consecration of the Eucharist** is a setting apart of the bread and wine for sacred use by reciting the words of the institution. It is based upon 1 Corinthians 10: 16, "The cup of blessing which we bless," etc., and is retained as an essential part of the celebration. The plural form, "which we bless," marks it as an act of worship on the part of the whole congregation, and its validity is therefore not dependent upon the worthiness of the minister. Cf. Schmid, *Dogmatik*, § 53, 8; *Formula Concordiæ*, s. v.; *Leiterschwitz, Prakt. Theol.*, s. v.; Kliefoth, *Liturg. Abh.*, vol. v., s. v. G. U. W.

**Consensus Patrum.** By this is meant the consentient teaching of the church Fathers of the first five Christian centuries, though perfect consent of teaching does not exist in the writings of the Fathers. The Fathers are to be regarded as witnesses, not as authoritative judges, of revealed truth, and their writings are to be subordinated to the Scriptures, the sole decisive rule of faith. "The *Consensus Patrum* is not an apodictic and fundamental source of theology, nor, strictly speaking, a secondary source of the Christian faith, but is to be esteemed as a ground of credibility" (*Hollaz*). (See also PATRISTICS.) J. W. R.

**Constitutions, Congregational.** The various provisions for congregational organization made in the first period of the Lutheran Church in Germany may be learned from the *Kirchenordnungen*. See especially the collection of A. L. Richter (2 vols., Weimar, 1846). The beginning was made by Luther in his draft of the *Leisnig Kastenordnung*, of 1523. These various constitutions, however, are under the episcopal scheme of church government (see CHURCH POLITY), and are not adapted to congregational independency. The Lutheran Church in Holland developed a congregational constitution under certain limitations fixed by William of Orange that has had much influence upon Lutheran congregational constitutions in America (see B. M. Schmucker, *The Organization of the Congregation in the Early Lutheran Churches in America; Lutheran Church Review*, VI. 188 sqq.). The earliest written constitution in this country, of which we know, is that of the Salzburger in Georgia, which dates from 1733. It is translated and printed in Strobel's *History of the Salzburger*, pp. 94-99, but with it are incorporated a number of amendments made by Muhlenberg in 1774, so that the original document cannot be certainly traced. In *History of the Ev. Lutheran Church in the United States* (New York, 1893), the dependence of this constitution on that of the Lutheran congregations at Amsterdam (1597) and the Savoy in London (1694) is shown. The

confessional basis is declared to be the Augsburg Confession and the other Symbolical Books; the office of lay elders is established, in whose hands rests the government of the congregation, according to rules therein specified. In 1746, Muhlenberg and Brunnholtz drew up a tentative constitution for the congregation in Philadelphia. The six rules with a preamble, proposed by Muhlenberg in 1747, for the church at Monocacy near Frederick, Md., are substantially a constitution (*Luth. Ch. Review* for April, 1898). The constitution of the Trappe Church (1750) is much fuller (*Luth. Ch. Review*, VI. 213 sqq.). In 1762, however, the congregational constitution assumed a more mature and elaborate form, as prepared by Muhlenberg, after his residence in New York in contact with the Dutch congregational organization. After a preamble, it enumerates: 1. Duties of Pastors; 2. The external government of the Congregation, including duties of Elders and Deacons; 3. Duties of Members. This has formed the basis of the congregational constitutions of most of the churches which Muhlenberg and his associates served, and of those which proceeded from them. The pastors were bound to teach according to the Unaltered Augsburg Confession, to exclude from the Lord's Supper and from sponsorship improper persons, were charged with the visitation of the sick and the superintendency of the schools, were constituted presidents of meetings of the Church Council and the congregation, were required to attend the meetings of Synod, etc. The Church Council consisted of the trustees, six elders and six deacons.

The General Synod has provided a constitution for its congregations in its "Formula of Government and Discipline," originating in a similar "Formula" prepared for the Synods of West Pennsylvania, Maryland and Virginia.

The General Council for a number of sessions carefully considered and, in 1880, finally adopted a constitution for congregations, prepared by Dr. C. P. Krauth, which is recommended as a model, while it is not imposed on its congregations. The distinctive feature of this constitution is the abolition of the lay eldership. The older congregations, as a rule, have retained their former constitutions, and the General Council has been mainly followed in those of new organizations. The Swedish Augustana Synod recommends another constitution to its congregations. In the Synodical Conference, the *Synodical-Handbuch* of the Missouri Synod contains the principles and rules for congregational as well as synodical organization. Synods as a rule require congregations applying for membership to submit their constitutions for approval, but, as they do not ask that amendments be also submitted, the intention of this guarantee may be readily defeated. H. E. J.

**Constitutions, Synodical.** The synodical constitution is also a matter of gradual growth. The Fathers of the Lutheran Church in America had no model of similar attempts in Europe before them. The constitution had to develop for years before it was embodied in a formal document. It was at first an organization purely of pastors, i. e. a Ministerium, who formed the

united pastors of united congregations. Lay delegates appeared only to report concerning their pastors and the affairs of the congregations. Congregations, in accepting the pastors and entering the union, pledged themselves to submission to the judgment of the Ministerium, as long as they would be connected with it. (See *Documentary History of the Ministerium of Pennsylvania*, 1. 22 sq.)

The beginning of a written constitution was made at Lancaster, Penn., in 1772 (Ib. p. 137), and completed at New Hanover in 1778 (Ib. p. 154). The Synod is called a "Fraternal Association of the Lutheran Ministers of North America." The president is charged with "the oversight, both during the meetings of the Synod and at other times." The members were pledged to use the Liturgy and carry out the resolutions of the Ministerium, and were liable to discipline for teachings "errors opposed to the plain teachings of the Holy Scriptures and our Symbolical Books." So two classes of ministers are provided for, viz. licensed candidates and ordained ministers. The entire document is thoroughly elaborated and well arranged. (Translated and printed in full in *Documentary History*, pp. 165-176.)

A petition from Zion's and St. Michael's Churches, Philadelphia, in 1791, in which Gen. Peter Muhlenberg and his brother, Hon. F. A. Muhlenberg, speaker of the U. S. House of Representatives, were the most prominent and active members, led the next year to a complete revision of the constitution. The body became a synod, instead of a ministerium, and the lay delegates were admitted with equal votes and rights with the pastors. This "constitution" is found in volume above mentioned, pp. 248-259. It provides for a senior, to advise and reprove, and a president, for three ranks of pastors, ordained ministers, licensed candidates and catechists; for ministerial sessions, for deciding ordinations, censures, etc., and for conferences on biblical, practical and pastoral subjects. This constitution, reprinted in 1813, revised in 1811, and amended often later, remained for three-quarters of a century substantially that of the Ministerium of Pennsylvania. It was adopted with very few changes by the Ministerium of New York, and has formed the basis of the general organization of synods rooted directly or indirectly in the Mother Synod, including the Synods of the General and United Synods, as well as those of the General Council. A thorough revision was made in 1887. The General Synod provides a synodical constitution for its districts in its "Formula of Government and Discipline." The constitution of the large and influential Synod of Missouri is found in its *Synodal-Handbuch*. The Synod is regarded only as an advisory body in matters pertaining to the government of individual congregations. Synodical resolutions are not in force until ratified by the congregation. Plans for the visitation of congregations are thoroughly elaborated. The Synod is divided into districts, that meet annually, while the Synod itself meets only once every three years. Only pastors in actual care of congregations belonging to the Synod are entitled to membership. The Gen-

eral Council, after some efforts in that direction, has found it inexpedient to provide a uniform constitution for its synods; since the varied historical development of these bodies advises a modification of the organization to their circumstances. A volume containing a collection of synodical constitutions in force at least in the most prominent synods, would be an important contribution towards greater harmony, and a better understanding.

**Consubstantiation**, a term persistently applied against the protests of all reputable Lutheran theologians to the Lutheran doctrine of the Lord's Supper. The term is offensive because it conveys the thought that the Body and Blood of Christ are present and received in the same way as the bread and wine. "Consubstantial" is a Latin ecclesiastical term, the translation of the Greek *homouousios*, around which the Christological controversies of the Ancient Church centred, and means "of the same substance." That the bread and the Body of Christ are the same substance, or that the Body is present, like the bread, in a natural manner, the Lutheran Church has always denied. See table under article *Consubstantiation*, in Johnson's *Cyclopaedia*, by Dr. Krauth, showing how the Lutheran doctrine has been misunderstood.

**Conitrition**. According to the teaching of the Lutheran Church, repentance consists of two parts, Conitrition and Faith (*Aug. Conf.* XII.). Conitrition is hatred of sin and grief for it; "the true terror of conscience which feels that God is angry with sin, and which grieves that it has sinned" (*Apology*, p. 181). "The two chief works of God in men are to terrify, and to justify and quicken those who are terrified. Into these two works, all Scripture has been distributed. The one part is the Law, which shows, reproves and condemns sins. . . . After his sin, Adam was reproved and terrified; this was conitrition. . . . So David is reproved by Nathan, and terrified says: 'I have sinned against the Lord;' this is conitrition" (*Apology*, p. 185 sq.). "The proper and peculiar instrument, therefore, whereby conitrition is wrought, is the preaching of the Law; to which belong also public and private calamities, which are real proclamations concerning the atrocity of sins, and God's wrath against them, as well as meditation upon the passion and death of Christ, which has the place of a most clear mirror, from which we can recognize the earnestness of divine wrath against sins" (Gerhard, *Loci*, VI. 235). "Although true conitrition is required in all true and salutary repentance, yet there are degrees of conitrition, since the terrors of conscience are not equal in all, but in some there are more, in others less. The promise of the forgiveness of sins depends not on the dignity and quantity of our conitrition, but only on the merit of Christ, who was most perfectly conitrite for our sins (Is. 53:10); and a conitrite heart should not look, therefore, to the quantity or dignity of its conitrition, and seek therein the remedy for its sins, but should behold only Christ hanging upon the cross. The recognition of sin can never reach such perfection, as to embrace all

our sins (Ps. 19 : 13) " (Ib. 254). It is required "not as merit of reconciliation, or as the means of apprehending grace, but as part of the order which God observes in converting men, and of the obedience he requires of them" (Ib. 259). It has to do both with actual and original sin. It includes the hatred of the state of alienation from God in which we were born and of those remnants of this condition still inhering in our nature. That which we loathe in the stream, we loathe also in the fountain. Luther, in his *Babylonian Captivity*, shows the relation of faith to contrition. "A contrite heart can proceed only from earnest faith in the divine promises and threats. . . . The truth of the threatening is the cause of contrition, and the truth of the promises is the cause of consolation, when they are believed." Contrition, therefore, instead of being only the portal to faith, grows with it. The forsaking of sin and the purpose to lead a new life are not properly elements of contrition, but its inevitable accompaniments and results, when sincere.

The protest of Luther and his associates was directed against the teaching of the Mediæval theologians, who laid stress upon contrition as an expiatory act voluntarily assumed for the purpose of gaining merit to set over against sins. They speak of it as "an act of virtue causing the forgiveness of sins" (Thomas, *Summa*, III., Supplement, Quest. V. : Art. I.). "It has infinite virtue from the cause by which it is energized" (Art. II.). They speak of "sufficient" and "insufficient contrition," and say that "no one can be sure that his contrition is sufficient," and, therefore, not sure of the forgiveness of sin and sonship with God. Contrition, they taught, proceeded from love to God; but attrition, or servile fear, came from fear of punishment, and that by virtue of the absolution one who had been only attrite was made contrite. This servile fear arising from man's natural powers, and without faith, Luther, following Rom. 7 : 13; 8 : 9, pronounced as making man only a hypocrite; although he did not deny that by divine grace it is often made the instrument to prepare for the gospel and filial fear. (See *Schmalkald Articles*, Part III, Art. III.; Luther's *Babylonian Captivity*; Koestlin, *Luther's Theology*, I.)

H. E. J.

**Controversies.** The Luth. Church has of necessity been involved in controversies. Her emphasis of pure doctrine necessitates its maintenance and closer definition, not by self-developed systems, but in defence against all errors injuring her possession of truth. She has had to exclude the extremes of Romanism and Rationalism. Roman and Reformed tendencies had to be avoided. Even in questions of church life of apparently undogmatic aspect, as the language question, doctrinal position has justly and unjustly been the moving power. It really controls all, and has sometimes led to a refinement of definition and made separate what the historic confessional foundations and the freedom of evang. truth allow. As all controversies were regarded in their intimate bearing on the faith, it is but natural that human violence was sometimes strongly evoked as well

among orthodox as heterodox. But this must not cloud the issue itself.

The great controversies, treated fully under their respective names, are: the antinomian controversy (1537-1540), about the authority of the law; the Osiandrian (1549-1567), about the nature of justification and its relation to sanctification; the adiaphoristic (1548-1555), about the admission of Catholic forms in the constitution and worship of the Church; the Majoristic (1551-1562), about the necessity of good works; the synergistic (1555-1567), about the co-operation of the human will in conversion; the crypto-calvinistic (1552-1574), about the Lord's Supper, resuming the earlier position of the Philippists. —Minor were the discussions on the descent to hell (see *Æpinus*), and the doubt maintained by Geo. Karg (see *Parsimonius*), about the imputation of Christ's active obedience. With the coming of Pietism (1696), the discussions covered regeneration, conversion, justification, means of grace, the Church, adiaphora, though Pietism was at first but the emphasis of true life. (See **PIETISM**.) With the awakening of new spiritual life in this century as it crystallized into definite Lutheranism, the question of confessionalism became prominent. But the confessional Lutherans again divided on the subject of the Church and ministry (which see), some, with the Breslauers and Loche, giving them a high and independent value; others, with Höfling and the Immanuel Synod, emphasizing the power of the spiritual priesthood.

In America the earliest prominent controversy was the language question (1800-1820), particularly severe in Philadelphia; 1825-1850, the South Tennessee Synod emphasized confessionalism vs. the General Synod and Ministerium of Penna.; 1850-1864, the confessional question became burning in the North. It centred about the "Definite Platform" (1855), the admission of the Melancthon Synod into the Gen. Synod (1859), and ended in the breach at York (1864). (See **GEN. COUNCIL**; **GEN. SYNOD**.) During this time there was also severe discussion on "New Measures," which was the name for a Methodist revivalism, favored and advocated by many. (For present view in Gen. Synod see **RÉVIVAL**.) The liturgical controversy within the Gen. Synod since 1885 has also a doctrinal aspect, as appeared in the Gottwald trial (1893). The Missouri Synod took a stand against Loche and the Buffalo Synod on the Church and ministry, tending rather to Höfling's position (1850-1860). (See Walther, *Lehre von Kirche u. Amt*.) Between 1860 and 1870 Missouri contended with the Iowa Synod on the subject whether there were still any "open questions." (See **OPEN QUESTIONS**.)

In an article of "Lehre u. Wehre" of 1872 Dr. Walther opened the great predestinarian controversy (1872-1890), in which Missouri contended for the absoluteness of the special election to faith, while its opponents (Iowa, Ohio, N. Y. Ministerium) emphasized election *in tuitu fidei*, in view of the faith embracing Christ as foreknown by God. (See **PREDESTINATION**.) In this contention anti-Missourian "Gutachten" were given by the theologians in Rostock and Phila. Another side

of this question is the discussion on conversion, carried on largely between Missouri and Ohio. Missouri excludes every human activity making grace all, while its opponents hold that the preventive power of grace enables man to cease in his wilful opposition. (See CONVERSION.) The predestinarian discussion has been also carried on among the Norwegians. (See NORWEGIAN SYNOD.) In 1869 a debate took place in the Missouri Synod, upholding Luther's view against taking interest. It was directed against opposition to this doctrine which had arisen in P. Brohm's congregation in N. Y. Prof. G. Fritschel declared it to be legalistic. (See USURY.)

The three great centres of controversy were the doctrines of grace, justification and the Lord's Supper. The theoretical and practical ecclesiastical position and application of confessionalism, with the doctrine of the Church and ministry form another group. The doctrine of grace and its absoluteness is involved in the synergistic, anti-nomian and predestinarian controversies; justification in the Osiandrian and Majoristic controversy; and the Lord's Supper in the contentions with the Philippists, crypto-Calvinists, and lax American Lutherans. Confessionalism, its necessity and fullness, was involved theoretically in the discussions with Pietism and so-called Amer. Lutheranism. Practically confessionalism is touched in the adiaphoristic controversy, and the questions on "new measures," pulpit and altar fellowship, and in the liturgical controversy.

LIT. OF OLDER CONTROV.: Walch, *Histor. u. theol. Einl. in die Religionsreit. der ev. luth. Kirche*, Jena, 1730. J. H.

**Conversion**, or *regeneration*, in the strict sense of the term, is the work of divine grace (1 Pet. 1:3; 2 Tim. 1:9; Eph. 2:7; Tit. 3:5) and power (Eph. 1:19; Col. 2:12; John 1:13; 6:26; 2 Cor. 5:17), by which man, born of the flesh (John 3:6), and void of all power to think (2 Cor. 3:5; 1 Cor. 2:14; Eph. 4:18; 5:8), to will (Gen. 6:5; 8:2; Rom. 8:7), or to do (Phil. 1:6; 2:13; John 15:45; Rom. 7:14), any good thing, and dead in sin (Col. 2:13; Eph. 2:5), is, through the means of grace (James 1:18; 1 Pet. 1:23; John 3:5; Tit. 3:5; 1 Cor. 4:15; Gal. 4:19), translated (Col. 1:12, 13; 1 Pet. 2:25; Jer. 31:18) from a state of sin and wrath and spiritual death (Rom. 3:9, 23; 6:17; Job 15:14; Ps. 14:13; Eph. 2:3; 1 Pet. 2:10, 25; Acts 26:18) into a state of spiritual life of faith and grace (Eph. 2:5; Col. 2:13; John 3:5; Tit. 3:5; Acts 20:21; 26:18), rendered able to will and to do what is spiritually good (Phil. 2:13) and, especially, made actually to accept the benefits of the redemption which is in Christ Jesus (1 Pet. 1:3; Gal. 3:26; 4:5; 1 Pet. 2:10; Acts 26:18). As the Scriptures know of but two states of man in this life, that of spiritual death, of unbelief and wrath, and that of spiritual life, of faith and grace (Matt. 7:13; 13:38; 1 John 3:10; John 5:29; 8:47; 1 Pet. 2:10; Rom. 8:5; Eph. 3:8; 2 Cor. 6:15; 1 John 2:9, 11; Ps. 37:16; 1 John 5:12; 3:14; Col. 2:13; Eph. 2:5), and of no intermediate state, from which a soul would go neither to hell nor to heaven,

the translation from the one state into the other is, as to its *ratio formalis*, an instantaneous act, the bestowal of the very first *scintillæ* of faith and spiritual life being essentially conversion. As in his natural state man, being spiritually dead, is void of all spiritual powers and energies, an enemy of God, he can in no wise and measure and in no sense concur in his conversion (Rom. 8:7; Gal. 5:17; Phil. 1:29), and his translation into the state of spiritual life and activity is solely and entirely the work of God (John 6:29; Col. 2:13; Heb. 2:12; 1 Pet. 1:21; John 14:6; Eph. 1:19; Col. 2:13; Eph. 2:1, 5). The grace which prompts God in converting sinners and actually works their conversion is not a particular grace, but the same universal grace which prompted God to work the redemption of all men in and through Christ (Luke 2:30-32; Eph. 2:5-10). The means whereby God converts or regenerates sinners are the means of grace, the gospel in its various forms (Rom. 10:17; James 1:18; 1 Pet. 1:22), whereby God works in all cases earnestly and efficaciously (Mark 16:15; Rom. 1:16; 10:16, 21; Matt. 23:37; Luke 19:41, 42; Acts 7:51; Rom. 2:4; Is. 55:10, 11), but in no case irresistibly (Rom. 10:21; Matt. 23:39; Acts 7:51; 13:45, 46; Rom. 2:4, 5; John 3:19-21; 1:5, 11; 2 Cor. 4:3, 4). Conversion may be viewed either as *translative*, inasmuch as it is the effect of divine grace acting upon the heart of man, or as *intransitive*, inasmuch as it is a change going on in the heart of man. It is *active*, inasmuch as God works conversion, and *passive*, inasmuch as man experiences conversion without concurrence on his part. That some are not converted is due only to their own hardness of heart, their obstinate resistance to the means of grace; and that others are converted is owing to the grace of God alone (Hos. 13:9, and texts last quoted above). Conversion or regeneration in the *wider sense* includes conversion in the narrower sense, and is the process whereby man, being translated from his carnal state of sin and wrath into a spiritual state of faith and grace, enters upon and, under the continued influence of divine grace, continues and grows in a state of faith and spiritual life (Jer. 31:19; Acts 26:20; Deut. 30:2; Rom. 12:2; 6:19; Eph. 4:13; Ps. 51:12). The process whereby the sinner is convicted of his sinful state and helpless condition under the divine wrath and led to a logical or historical understanding of the truths of the gospel is not a part of conversion but a series of preparatory acts, of which, with the outward use of the means of grace, natural man is in a measure capable.

Thus far the nature of conversion or regeneration is revealed to us in Scripture. The question why, the grace of God being universal and the means of grace being always and everywhere efficacious, and all men being by nature equally dead in sin, the effect of the gospel is not the same in all men, can be correctly answered only as in Hos. 13:9: "Israel, thou hast destroyed thyself, but in me is thine help," and every effort to solve the remaining mystery must lead either to Calvinism or synergism.

This is also the doctrine of the Lutheran Church as exhibited in the Book of Concord.

That in this life all men are in one of two states, between which no intermediate state intervenes, is said in such passages as these :

"For as long as man is *not regenerate* . . . he is still under the law, and his works are properly called by St. Paul works of the law, for they are extorted by the law, as those of slaves; and they are saints after the order of Cain. But when man is *born anew* by the Spirit of God, and liberated from the law . . . he lives according to the immutable will of God. . . . For such men are no more under the law, but under grace, as St. Paul says" (*Form of Conc. Sol. Decl.*, Mueller's Edition, p. 643).

"Therefore the man who is *not regenerate* wholly resists God and is altogether a servant of sin (John 8 : 34; Rom. 6 : 16). But the *regenerate* delights in the law of God after the inward man" (*l. c. p. 608*).

Of the natural state of man the Confession says :

"For inasmuch as man, *before his conversion*, is dead in sins (Eph. 2 : 5), there can be in him no power to work anything good in divine things, and therefore he has also *no modus agendi* or way of working in divine things" (*l. c. p. 603*).

"So, too, the Scriptures expressly call natural man, in spiritual and divine things, darkness (Eph. 5 : 8; Acts 26 : 18; John 1 : 5). . . . The Scriptures also teach that man in sins is not only weak and sick, but also entirely dead (Eph. 2 : 1, 5; Col. 2 : 13). As now a man who is physically dead cannot, of his own powers, prepare or adapt himself to obtain again temporal life, so the man who is spiritually dead in sins cannot, of his own strength, adapt or apply himself to the acquisition of spiritual and heavenly righteousness and life unless he be delivered and quickened by the Son of God from the death of sin" (*l. c. p. 590*).

The state after conversion is thus described : "For since according to the doctrine of St. Paul (Gal. 3 : 27), all who have been baptized have put on Christ, and thus are truly *regenerate*, they have now a *liberated will*, i. e. as Christ says, they have been made free again (John 8 : 38); for this reason they *afterward* not only hear the word, but also, although in great weakness, *are able* to assent to it and accept it" (*l. c. p. 604*).

"But when man is converted (*jam est conversus*) and is thus enlightened, and his will is renewed (*renovata est*), man (so far as he is regenerate or is a new man) wills what is good and 'delights in the law of God after the inward man' (Rom. 7 : 22), and *henceforth* does good to such an extent and as long as he is impelled by God's Spirit" (*l. c. p. 603*).

The act or process of conversion or the translation of the sinner from one state into the other is thus set forth :

"The conversion of our corrupt will, which is *nothing else than a resuscitation of it from spiritual death*, is only and alone a work of God, just as also the resuscitation of the body should be ascribed to God alone. . . . But how in conversion, through the drawing of the Holy Ghost, God *changes* stubborn and *unwilling* into *willing* men, and that *after* such conver-

sion, in the daily exercise of repentance, the regenerate will of man is not idle, but also cooperates in all the deeds of the Holy Ghost, which he works through us, has already been sufficiently explained above" (*l. c. p. 609*).

"For conversion is such a *change*, through the operation of the Holy Ghost in the understanding, will, and heart of man, that by this operation of the Holy Ghost, man can receive the offered grace" (*l. c. p. 608*).

"God the Lord draws the man whom he wishes to convert, and draws him, too, in such a way, that his understanding, instead of darkened, becomes enlightened, and his will, instead of perverse, becomes obedient. And the Scriptures call this 'creating a new heart'" (Ps. 51 : 10).

That conversion is exclusively, wholly, and entirely the work of God, without any manner or measure of concurrence on the part of him who is being converted, is asserted in words such as these :

"If the Holy Ghost has wrought and accomplished this, and man's will has been changed and renewed alone by his divine power and working, then the new will of man is an instrument and organ of God the Holy Ghost" (*l. c. Epitome, p. 526*).

"All opinions and erroneous doctrines concerning the powers of our natural will are thereby overthrown, because God in his counsel, before the ages of the world, decided and ordained that *he himself*, by the power of his Holy Ghost, would produce and work in us, through the Word, *everything that pertains to our conversion*" (*l. c. p. 713*).

"Conversion to God is a work of God the Holy Ghost alone, who is the true master-workman that alone works this in us, for which he uses the preaching and hearing of his holy Word as his ordinary means and instrument. But the understanding and will of the unregenerate man are nothing else than the *subjectum convertendum*, i. e. that which is to be converted, as the understanding and will of the spiritually dead man, in whom the Holy Ghost works conversion and renewal, for which work the will of the man who is to be converted does nothing, but allows God alone to work in him until he is regenerate" (*l. c. Sol. Decl. p. 610*).

"Yet he can do nothing whatever for his conversion (as has also been said above), and is in this respect much worse than a stone and block; for he resists the work and will of God, until God awakens him from the death of sin, enlightens and renews him" (*l. c. p. 602*).

"For the holy Scriptures, besides, refer conversion, faith in Christ, regeneration, renewal, and all that belongs to their efficacious beginning and completion, not to the human powers of the natural free will either entirely, or half, or the least or most inconsiderable part; but ascribe them *in solidum*, i. e. entirely alone to the divine working and the Holy Ghost" (*l. c. p. 594*).

That the converting grace of God is exerted in the means of grace earnestly and efficaciously everywhere, but at no time and nowhere irresistibly, our Church says, e. g. in the following statements :

"We should be certain, from and according to the promise, that the preaching and hearing of the Word of God is an office and work of the Holy Ghost, whereby he is *certainly efficacious* and works in our hearts (2 Cor. 2: 14 ff.). . . . But where such a man despises the instrument of the Holy Ghost, and will not hear, no injustice befalls him, if the Holy Ghost do not enlighten him" (l. c. p. 602).

"And although God *does not force* man to become godly (for those who always resist the Holy Ghost and persistently oppose the known truth, as Stephen says of the hardened Jews, Acts 7: 51, will not be converted), yet God the Lord draws the man whom he wishes to convert" (l. c. p. 603).

"The reason that not all who hear it believe, and some are, therefore, condemned the more deeply, is not that God has not desired their salvation, but it is their own fault, as they have heard the Word in such a manner as not to learn, but only to despise, traduce, and disgrace it, and have *resisted the Holy Ghost*, who through the Word *wishes to work in them*" (l. c. p. 720). A. L. G. (Missouri).

**Conversion**, as a term, is from the Latin *conversio*, which, being a noun derived from the verb *convertere*, to turn, denotes a turning round or back, a change of view or attitude. In Christian theology it is a translation of the Greek *epistrophe*. This noun, of frequent occurrence in classical writers, but in the New Testament found only in Acts 15: 3, is again derived from the verb *epistrophe*, which means to turn toward, or round, about, and this both in a transitive and an intransitive sense. In the Old Testament Hebrew the corresponding verb is *shuv*, which in the Kal form as a rule is intransitive whilst the Hiphil form is transitive. Conversion accordingly in theology means "the act of turning or of being turned from a sinful state or course to the love and service of God: the spiritual change by which the soul is turned from sin to God" (*Standard Dictionary*). In the great majority of cases *epistrophe*, in the New Test. has the intransitive signification, man being the active subject of conversion (Matt. 13: 15; Luke 22: 32; Acts 3: 19; 9: 35; 11: 21; 14: 15; 15: 19; 26: 20; 2 Cor. 3: 16; 1 Thess. 1: 9). Transitive it is used of man who converts others (Luke 1: 16, 17; James 5: 19, 20); possibly, though not probably (cf. verse 20), Acts 26: 18. In the second aorist of the passive voice we find it referring to conversion John 12: 40 and 1 Pet. 2: 25. Since this last-mentioned form, in all the passages where it occurs in its proper sense, has an intransitive, and not a passive, meaning (Matt. 10: 13; Mark 5: 30; 8: 33; John 21: 20), and this intransitive sense is evidently also that of John 12: 40 (cf. the parallel passages Matt. 13: 15; Mark 4: 12), it is most natural to take it, with the majority of commentators, in 1 Pet. 2: 25 also in this intransitive sense, though otherwise the passive meaning, God then being considered the author, would be entirely in place here. Thus in the New Testament we have no passage where God is undoubtedly the subject of the verb *epistrophein*. In the Old Testament we find nearly the same: as a rule conversion is expressed by

the intransitive *shuv*, man being the subject (e. g. 1 Kings 8: 33, 2 Chron. 30: 9; Psalm 22: 28; Isa. 19: 22; Joel 2: 12; Amos 4: 6); in Jer. 31: 18 this intransitive form is found together with the transitive "heshiv" of which God is the subject (cf. Mal. 2: 6, where the priests are the subject). This certainly shows that conversion in the sense of the holy Scriptures is an act of man, something that man after the fall is required to do if he wants to be saved (Acts 3: 19; 14: 15; 26: 20), and at the same time something that, when the gospel is preached to him, he can do (Acts 9: 35; 11: 21; 15: 19; 1 Thess. 1: 9). This is also evident when we consider the word with which *epistrophein* sometimes is coupled, and which in other cases may be said to take its place, namely, *metanoë* (cf. Acts 3: 19; 26: 20; Matt. 3: 2; 4: 17; 11: 20; Acts 2: 38; 17: 30; Rev. 2: 5, 16; 3: 3, 19), with its noun *metanoia* (Matt. 3: 8, 11; Luke 15: 7; 24: 47, etc.). These two words denote a change of mind, and man is always the subject of the verb: man changes his mind or repents. But then, again, according to the Scriptures, it is God that gives *metanoian*, makes it possible for man to change his mind, works repentance in him (Acts 5: 31; 11: 18; 2 Tim. 2: 25). Only when he turns us we can turn (Jer. 31: 18). He it is who works in us both to will and to work for his good pleasure (Phil. 2: 12 sq.). Hence, though conversion is an act of man, it still has its source not in him, it is not something that he can do or bring about by his own powers; it must be given to him, must be wrought in him by God. The necessity of conversion for every natural man as well as its nature already prove this. Conversion mainly consists in giving a different direction to the will and changing the mind of natural man. His will and mind are corrupt not only to some extent, but entirely. The imagination of his heart is evil from his youth (Gen 8: 21); he is dead through his trespasses (Eph. 2: 5; Col. 2: 13), is an enemy of God (Rom. 5: 10), and by nature cannot be otherwise (Rom. 8: 7). A creature in such a condition surely cannot change itself, cannot by its own natural powers give a direction to its will and a condition to its mind that is diametrically opposed to that which it has by nature. To assume this would be preposterous and absurd. Conversion in its biblical sense is, and must be, a creative act, and hence an act of God. And still, according to the clear and unmistakable teaching of the holy Scriptures, conversion is also man's own act. Here we come to a depth that we cannot fathom; we cannot fully understand the inter-relation between the power and grace of God, as the only source of everything good, and the will of man which cannot be coerced, if man is to be and remain a person, a being endowed with free will, if conversion is to be, not a physical, but an ethical process. The problem that presents itself here is, on the one hand, not to emphasize the power and activity of God to such an extent that it becomes irresistible and man's free will and personality is annihilated, and, on the other hand, not to ascribe to man anything that could be called the efficient or meritorious cause of his conversion.

That here we step on dangerous ground and must well guard our feet lest we stumble and fall is shown by the history of the Church. At first the two divine truths that conversion or repentance is an act of man which is required of him if he is to be saved, and which he can carry out when the gospel is preached to him, and that it is God who works both the will and the act, were simply placed side by side, without men trying to reconcile them, or subordinating the one to the other. Afterwards the teachers of the Greek or Oriental Church, in opposition to Stoic philosophy, with its doctrine of an irresistible fate, and Gnosticism, with its theory of evil created in man, laid the greater stress on what man must do, whilst those of the Occidental Church emphasized more the activity of God. The former one-sided view finally gave birth to Pelagianism, the latter to the doctrine of an irresistible grace and an absolute predestination. *John of Damascus*, the representative dogmatician of the Greek Church, clearly shows the direction of the Pelagianizing current when he says: "The choice" (viz. of the good) "is in our own hands; the perfecting of the good, however, is something belonging to the co-operation of God which is active in those who choose the good with an honest resolution. Moral goodness has been implanted into our nature by God. He is the source and cause of all good, and without his co-operation and help all willing and doing of the good is impossible for us." With *Pelagius* the grace of God was only a comparative, not an absolute necessity for man's conversion and salvation, since in his view man in his natural state and by his natural powers can be sinless. The chief representative of the other current was *Augustine*. He was, of course, right in opposing the soul-destroying teachings of Pelagius, but unfortunately was carried to the other extreme, that of an irresistible grace for the comparatively few that, by an absolute predestination, have been elected to faith, perseverance, and salvation, whilst the great majority of the human race has simply been left to eternal destruction, Christ having neither lived and died for them, nor instituted the means of grace for them. Against this comfortless theory, which took the very marrow out of the gospel, changing it from the glad tidings of a salvation acquired and possible for every poor sinner to a proclamation of a particular grace granted to a favored few only, the religious convictions of many sincere opponents of the Pelagian heresy reacted. But neither with these men do we find the unadulterated truth of the gospel, since they again went towards the other extreme, ascribing too much to man; they are known as the Semipelagians. Their position, however, was essentially the prevailing one of the Middle Ages, as it now is that of the Roman Catholic Church, the view of *Thomas Aquinas*, who endeavored to harmonize the doctrine of Augustine with that of the Semipelagians, gradually yielding to that of *Duns Scotus*, who held that man, by a proper use of his free will, must make himself fit for receiving the grace of God which is essential unto conversion and salvation. Against this under-estimation both of the natural depravity of man and of the

grace of God some of the so-called heretics protested, among them *Wiclif* and *Hus*, the two most eminent forerunners of the Reformation; but these again went to the other extreme of an absolute predestination and the irresistibility of the converting and saving grace of God. All the leaders in the reformatory movement of the sixteenth century very naturally, in their necessary opposition to the prevailing Semipelagianism, at first leaned towards the position of Augustine. The leaders of the Reformed wing of the Protestant Church, *Zwingli*, *Calvin*, *Beza*, and others, remained in that position, partly even going beyond Augustine. *Luther* had always emphasized the universality of Christ's merits and of the means of grace, and assigned the central and dominating position in religion and theology to justification by faith, and thus could not but gradually relegate to the background the speculative predestinarian views that at first he had held alongside of those precious gospel truths that never can be reconciled with these views. *Melanchthon*, on the contrary, gradually changed his first predestinarian position to a subtle species of Pelagianism, called synergism, i. e. the theory that man in his conversion co-operates (*synergiei*) with precedent divine grace, making the will of man a cause of conversion, together with the Holy Spirit and the Word of God and maintaining that natural man has the faculty of applying himself to the grace of God. His whole school, the so-called Philippists, followed him also in this, the most prominent being *V. Strigel*, who compared the free will of natural man to a magnet that, when covered with the juice of garlic, ceases to attract iron, but the moment this outward hindrance is removed again exerts its own proper power, the manifestation of which had only been arrested outwardly. The leader of the strict Lutheran opposition to this synergism, which after *Luther's* death became the prevailing view at Wittenberg, was *Flacius*, who again with some of his friends approached the Augustinian extreme. The controversy between the two parties, each of which claimed to represent the genuine Lutheran position, was decided by the Formula of Concord in its first and second articles. Its most essential statements are the following (*Book of Concord*, Jacob's translation, pp. 553 sqq.):

1. Although man's reason or natural understanding has still indeed a dim spark of the knowledge that there is a God, as also (Rom. 1: 19 sqq.) of the doctrine of the Law: yet it is so ignorant, blind, and perverted that, when even most able and learned men read or hear the gospel of the Son of God and the promise of eternal salvation, they cannot, from their own powers, perceive, apprehend, understand, or believe and regard it true, but the more diligence and earnestness they employ in order to comprehend, with their reason, the spiritual things, the less they understand or believe, and, before they become enlightened or taught of the Holy Ghost, they regard all this only as foolishness or fiction.

2. Although God, according to his just, strict sentence, eternally casts away the fallen evil spirits, he has nevertheless, out of pure mercy,

willed that poor fallen human nature might again become capable and participant of conversion, the grace of God, and eternal life; not from its own natural [active or] effective skill, aptness, or capacity (for the nature of man is perverse enmity against God), but from pure grace, through the gracious efficacious working of the Holy Ghost. And this Dr. Luther calls capacity (not active, but passive) which he thus explains: When the Fathers defend the free will, they say of it that it is capable of freedom in so far that, through God's grace, it can be turned to good, and become truly free, for which it was created.

3. The Holy Scriptures refer conversion, faith in Christ, regeneration, renewal, and all that belongs to their efficacious beginning and completion, not to the human power of the natural free will, either entirely, or half, or the least or most inconsiderable part; but ascribe them *in solidum*, i. e. entirely, alone to the divine working and the Holy Ghost.

4. As to "how man is converted to God, how and through what means the Holy Ghost is efficacious in us, and how we should act ourselves towards these means and use them" the following points are emphasized: It is not God's will that any one should perish, but that all men should be converted to him and be saved eternally. Through his holy Word, when it is heard as preached or is read, and the holy sacraments when they are used according to the Word, God desires to call men to eternal salvation, to draw them to himself, and to convert, regenerate, and sanctify them. This Word man can externally hear and read, even though he be not yet converted to God and regenerate; for in these external things man, ever since the fall, has, to a certain extent, a free will, so that he can go to church and hear or not hear the sermon. If the Word of God is preached purely and clearly, and men listen attentively and earnestly, and meditate upon it, God is certainly present with his grace, and grants what man can otherwise from his own powers neither accept nor give. Although God does not force man to become godly (for those who always resist the Holy Ghost and persistently oppose the known truth will not be converted), yet God draws the man whom he wishes to convert, and draws him, too, in such a way that his understanding, in place of darkened, becomes enlightened, and his will, in place of perverse, becomes obedient. God has a *modus agendi*, or way of working in man, as in a rational creature, quite different from his way of working in another creature that is irrational, or in a stone or block. Nevertheless to man, before his conversion, a *modus agendi*, or any way of working something good in spiritual things, cannot be ascribed.

As to the position of the older Lutheran dogmatists, the following extracts from their works may be noted: "Intransitive conversion is the goal and effect of transitive conversion, and is the penitence by which the sinner is said to convert himself by means of the strength imparted by converting grace, and passively received. For which reason the sinner, repenting, converts himself *not by his native but by*

*imparted powers*" (Hollaz, in *Schmid's Doctrinal Theology*, transl. by Hay and Jacobs). "Conversion is taken either in a *wide sense*, so that it includes also the preparatory acts, and thus man is passive in reference to each act or degree; or in a *narrow sense*, for the transfer from a state of wrath to one of grace, which is instantaneous by means of the gift of saving faith, and undoubtedly God alone works here, man being subjected to this divine action as a passive object" (*Quenstedt*, ib.). "Conversion or renovation is not a change that is accomplished and perfected always in a single moment in all its parts, but it has its beginnings and its advances, through which, in great weakness, it is perfected. It is not, therefore, to be understood, that I am to wait, with a secure and indolent will, until renovation or conversion has been accomplished, according to the stages already described, by the influence of the Holy Spirit, or without any movement on my part. Nor can it be shown with a mathematical accuracy where the liberated will begins to act" (*Chemnitz*, ib.). "Man, aroused at first by preventent grace, is so affected by the preaching of the Word, that he cannot escape the presence of God, and perceives an inward impulse; nevertheless it does not hence follow, nor is it true, if the first movement of preventent grace is unavoidable, that therefore its issue, viz. conversion itself, is unavoidable, and that we are irresistibly converted. For, though man cannot prevent this first movement from taking place, he still has the liberty of resisting, in this first movement itself, and so he has also in the second and third . . . and he can, through a stubborn will, impede preventent grace, shake it off, and by resisting it prevent his own conversion" (*Quenstedt*, ib.). "Through the Word and by the efficacy placed into the Word so much grace is conferred upon the hearers that it is possible for them not to resist wilfully (*morose*) the divine operating motion, or that they may cease from wilful resistance. And this power every intelligent hearer must receive (*has vires non posse non recipere quemvis intelligentem auditorem*); else there would be an infinite progress (*progressus in infinitum*), and the first grace would never be received because of natural repugnance. When man does not resist wilfully, the internal efficacy of the divine Word is such that presently (*subinde*) it calls forth greater and stronger motions in man, until successively he is converted and renewed. And still the admission of gradually higher degrees of grace and the exercise of the power implanted by grace is not irresistible. The subjective and next cause of the spiritual acts, as faith, hope, love, is man, believing freely (*libere*), and he retains the inherent (*intrinsic*) faculty also then and there not to believe, when he believes, hopes, loves, and after he has thus been moved by God" (Huelsenmann, *de auxiliis gratiæ*, p. 316 sq.).

Most dogmatists of our times are affected, more or less, with synergism. The most conservative, the late F. A. Philippi, in his *Glaubenslehre*, IV. 1, 67 sqq., takes altogether the position of Chemnitz (cf. *Schmid*, p. 493), maintaining also that when in one of the first



stages of the process of conversion the human will has already been moved and impelled by the Holy Spirit, it is "not purely passive, but moved and assisted by the Holy Spirit, does not resist, but assents, and becomes a co-worker (*synergos*) with God." We deem the latter expression at least infelicitous. [Compare, besides the works mentioned above, and Lutheran dogmatics in general, especially Frank, *Theologie der Concordienformel*, I, 50-240; Preger, *Flacius und seine Zeit*, II, 181-227, 310-412; Harkess, *Ethik*, §§ 22-24; Frank, *Sittenlehre*, I, 199 sqq.] F. W. S. (Ohio).

**Co-operation.** The movement for fraternal co-operation between the various Lutheran bodies in America had its origin in an overture, at the convention of the General Synod in 1893, at Canton, Ohio, which was unanimously passed by that body. It stated that, as the Lutheran Church of America is divided into a number of different branches, which are not in practical accord, and as all these subscribe to the Augsburg Confession, adhere to the same general system of government, practise in a measure the same form of worship, and recognize and glory in the same origin and history, it is most manifestly the duty of those who are of the same denominational name and faith, to cultivate fraternal relations. It was resolved that the General Synod will regard with favor any movement looking to a closer co-operation of all Lutheran bodies in this country, in the practical work of our denomination, recognizing that such co-operation is not to be interpreted as a surrender or compromise of the doctrinal position of any party entering therein; that this General Synod suggest that committees be appointed by the General Lutheran bodies of this country, for the purpose of an interchange of views upon the possibilities of said closer practical co-operation.

A committee of five, without power, however, to bind the Gen. Synod by any action, was appointed. It consisted of the Rev. Drs. M. W. Hanma, the original mover, Wm. M. Baum, F. Ph. Henninghansen, James Pitcher and J. N. Lenker.

The General Council, being the first body to meet thereafter, took favorable action on this overture and appointed a similar committee composed of the Rev. Drs. H. E. Jacobs, S. A. Repass, and the Revs. Geo. C. F. Haas, L. G. Abrahamson and J. C. Kunzman.

On Jan. 18th, 1894, these two committees met in joint session in Philadelphia, Pa., and organized by the election of the Rev. M. W. Hanma, D. D., chairman, and the Rev. Geo. C. F. Haas, secretary. They passed the following line of action to be recommended for adoption by the bodies represented: Resolved, That recognizing the terms of our appointment, we are not competent to enter upon discussions of alleged differences between the bases of the General Synod and the General Council.

On Home Missions it was resolved, to recommend the policy that wherever one body of the Lutheran Church, hereunto consenting, is in occupation of a field, and is shown to be, in a reasonable degree, able to care for our Lutheran material therein, the other or others shall respect

such occupancy, and abstain from any attempt to plant an additional congregation to operate in the same language, and that in case of any disagreement, the Home Mission boards or committees of the bodies concerned shall amicably adjust such differences.

On Foreign Missions it was resolved that, recognizing the intimate relations already existing between the missionaries of the different bodies of the Lutheran Church, where laboring in adjoining foreign fields, we encourage them to promote the upbuilding of the one undivided Lutheran Church in their Christianizing efforts.

In the church papers the bitter controversial spirit was deprecated, and all who write for and control our Lutheran papers and periodicals were affectionately counselled to abstain from publishing anything that will tend to foster the spirit of partisan division, but rather to seek to exalt those things which, consistently with the testimony for the purity of our Lutheran faith, will promote the peace and the unity of the Luth. Church.

This basis of fraternal co-operation, which was no surrender of doctrinal position, was subsequently adopted by the General Synod, the General Council and the United Synod of the South at their first conventions respectively. On the 22d of April, 1896, the joint committee, now increased by the addition of the Rev. Drs. E. T. Horn and L. M. G. Miller, the representatives of the United Synod South, convened in Washington, D. C. The following additional action was recommended to the respective bodies: "That where any general body has congregations, whatever be the language, the establishment of a congregation of another general body within the territory be not undertaken, unless the Board of Missions of the body, occupying the territory, and the officers of the synod on the field be first consulted; but no established congregation is to be hindered from changing the language of its worship or from establishing a mission in another language within its own parish." A committee of arbitration, representing the bodies that enter into the compact, was to be constituted, which should consist of not more than three members from each of the general bodies; and that in this committee of arbitration each general body should have one vote, and that its decision on any matter referred to it should be published as soon as adopted.

These additional recommendations were also adopted as part of this basis of co-operation by subsequent conventions of the synods concerned, together with cordial expressions of the desirability of the preparation and adoption of a Common Hymn Book and Common Orders of Ministerial Acts. M. W. H.

**Cordatus, Conrad**, b. 1475, in Hungary, a co-worker of the Reformers, studied at Wittenberg (1524), returned to Hungary (1525), arrested there for his faith, he became pastor after various adventures at Zwickau (1529), being recommended by Luther, who thought very highly of him. Banished by the council of Zwickau (1531), and being a short time in Wittenberg and Eisleben, he was made Supt. at Stendal, and helped the Reformation in Brandenburg. He accented Cru-

ciger of making works essential to salvation, because Cruciger said our penitence and endeavor are "causæ sine quibus non" (causes without which there cannot be) justification, originally an expression of Melan. An acrimonious dispute arose. C. d. 1546.

**Cordes, John Henry Charles**, b. in Petzendorf, near Lüneburg, March 21, 1813, entered the seminary of the Ev. Luth. Missionary Society at Dresden (1837), studied Oriental languages with Fr. Rueckert at Erlangen (1839), was ordained for mission work (March, 1840), and sent to India to occupy Tamil Land. The Danish chaplain at old Tranquebar, Hans Knudsen, pastor of Tamil Luth. Church, asked C. to stay with him. The Danish government made him second chaplain, and first chaplain when Knudsen left (1843). When Tranquebar was sold to England (1846), Cordes saved the Lutherans at Tranquebar, Porciar and Mayaweram from drifting. He founded the theological seminary at Porciar, now at Tranquebar, and (1854-72) was Senior of the Leipzig Missions in India. He was connected with the seminary at Leipzig 1872-87, and d. at Dresden, March 9, 1892. W. W.

**Kornerus (Korner), Christoph**, b. 1518, in Buchen, Franken; Prof. of Theol. in Frankfurt-on-the-Oder; d. March 18, 1594, as Genl. Supt. of Brandenburg. He took part in the discussions and the final form of the Form. Concorde; and was decided but mild, in judging Major and Strigel in his "psalterium Davidis" (1568).

**Cornstones**. The same principle governs as in the consecration of churches. The reading of Scriptures and prayer, with certain symbolic ceremonies, is edifying. They should be conducted by the representatives of the Christian Church only. When non-Christian societies partake in the exercises, the religious significance of the act is obscured. G. U. W.

**Corpus Doctrinæ**. Before the Form. of Conc. was issued, the various state churches had their "corpus doctr." (body of doctrine), i. e. a collection of the confessional writings in force. The best known corpora were the "Philipicum" (1560), Saxony; "Pomeranicum" (1565), Pomerania; Brunswick (1563); "Prutenicum" (1567), Prussia; "Thuringicum" (1570), Thuringia; "Brandenburgicum" (1572), Brandenburg; "Wilhelmicum" (1576), Lüneburg; "Julium" (1576), Brunswick-Wolfenbüttel. (For details see *Realencyc.* (3d ed.), 4, p. 293 ff.)

**Corpus Evangelicorum** was the corporation of evangelicals within the German estates. Presided over by electoral Saxony, after the Regensburg diet (1653), it ceased with the Empire in 1806.

**Corpus Reformatorum**. See MELANCHTHON.

**Corvinus, Anton**, an active promoter of the Reformation; b. at Warburg, in Westphalia, Feb. 27, 1501; educated as a monk at the monasteries of Riddagshausen and Loccum; expelled from the latter in 1523 for embracing the doctrines of Luther; studied at Wittenberg (1523-26); spent the following two years at Marburg; pastor at Goslar (1528-31); at Witzhausen (1531-41); and until 1549 labored for the

introduction of the Reformation in the Duchies of Göttingen and Calenberg, having been appointed superintendent of the same. His opposition to the Interim led to his imprisonment at Calenberg, Nov. 1, 1549, by Duke Erich II., who had returned to the Romish Church. Broken down in health by his confinement he died at Hanover, April 5, 1553, shortly after his release. Corvinus was an able preacher, but especially distinguished by his great faithfulness and his talent for organization. He prepared the Constitutions for Nordheim (1539) and Calenberg-Göttingen (1542), and assisted in the preparation of those for Braunschweig-Wolfenbüttel (1543) and Hildesheim (1544). J. F. O.

**Cossmann, Carl Ernst**, b. in Sachsenberg, Thuringia, March 1st, 1806; d. in Lünenberg, Nova Scotia, Sept. 22, 1897; educated in Frankenhäusen Görlich and the University of Halle. Ordained Sept., 1834, in Merseberg. Arrived in Lünenberg Sept. 17, 1835, and took charge of the congregation there, which he served faithfully until his death, a period of 62 years. Under his pastoral oversight he saw the one congregation grow to twenty. He was a learned Hebraist, but never published anything beyond newspaper articles. Active in every good work for the welfare of his people and the community, he well deserved the distinction conferred upon him when he was termed the Oberlin of Nova Scotia. D. L. R.

**Cotta, Ursula**, daughter of Henry Schalbe or Schalken, Burgomaster of Ilfeld, and wife of the wealthy merchant, Conrad Cotta of Eisenach, renowned for her charity to Luther, having, during his student days, given him a home within her house. D. Nov. 15, 1511.

**Cotta, John E.**, b. in Tübingen, 1701, d. as chancellor of the Univ. of Tübingen, 1777, a decided Lutheran, who travelled widely, and is best known for his excellent edition of Gerhard's *Loc. Theologici* with notes.

**Council, Church**. The church council, sometimes called the vestry, consists of the pastor, lay-elders, deacons, and trustees of the congregation. In some places the pastor is not a member, but he should be its president, *ex officio*. In a few instances, the trustees constitute a body separate from the council. In the constitution for congregations recommended by the General Council, all members of the church council except the pastor, are called deacons, who may be chosen for life or for a limited term, and some of whom may be appointed trustees of the property.

The church council is the governing body in the congregation, with legislative, executive and judicial powers, under such limitations as the constitution or charter of the congregation may impose. The business of the council is to keep the property of the congregation in good order, raise revenues, pay salaries and all expenses, receive and dismiss members, superintend the benevolent operations, provide for public services and meetings, and attend to all the temporal affairs of the congregation.

The usual term of office is three years, one third being chosen by the qualified voters at each annual meeting of the congregation. J. Fr.

### Courts, The Lutheran Church in the.

The presence of more than fifty cases in our different State Reports, wherein the Lutheran Church is a party in interest, testifies to the fact that the history of the Church in this country has not been one of uninterrupted peace and harmony. A large number of these cases concern principally the continuance of the pastoral relationship, or the right to the use and occupation of the church property as between contending parties in the congregation. Dissensions between Lutheran and Reformed elements, Lutheran and Evangelical Synod and Council, Missouri and Anti-Missouri, Hartwick and Franckean, etc., have caused these contentions. These difficulties and rights have occasioned and are considered in the following cases: Unangst vs. Short, 5 Wharton (Pa.) 506; Shortz vs. Unangst, 3 W. & S. (Pa.) 45; App. vs. Lutheran Cong., 6 Pa. 201; Trustees Luth. Ch. of Pine Hill vs. St. Michael's Ch., 48 Pa. 20; Sarver's et al. Appeal, 81 Pa. 183; Elrenfeldt's Appeal, 101 Pa. 186; Fernster vs. Seibert, 114 Pa. 196; Trexler et al. vs. Mennig et al., 33 L. I. (Pa.) 321; Henry et al. vs. Deitrich et al., 84 Pa. 286; Kniskern vs. Lutheran Churches, 1 Sand. Chan. (N. Y.) 439; Lawyer vs. Crippery, 7 Paige Ch. (N. Y.) 281; St. Jacob's Ch. vs. Bly, 73 N. Y. 323; Fadness et al. vs. Braumborg et al., 73 Wis. 257; The W. Koshkonong Cong. vs. Otterson, 80 Wis. 62; Holm et al. vs. Holm et al., 81 Wis. 374; Lutheran Ch. vs. Gristgau, 34 Wis. 328; Trustees, etc., vs. Heuschell et al., 48 Wis. 494; Heckman et al. vs. Mees et al., 16 Ohio 583; Bartholomew vs. Lutheran Ch., 35 Ohio State 567; Lowson et al. vs. Kolbenson, 61 Ill. 405; Meyer vs. Trustees, etc., 37 Minn. 241; E. N. Lake Nor. Ev. Luth. Ch. vs. Halvanson, 42 Minn. 503; Schradi et al. vs. Dornfeld et al., 52 Minn. 465; Rottman vs. Bartling, 22 Neb. 375; Baker vs. Ducker, 79 Cal. 365; Lutheran Ch. vs. Maschop, 2 Stock. (N. J.) 57. Of the above cases, probably the most important, as it is the most largely reported (130 pages), is Kniskern vs. Lutheran Churches, where a church belonging to the Hartwick Synod, by the action of the pastor and trustees and council, joined the Franckean Synod, in fact was one of the churches that organized that Synod. Members of the congregation opposing the change brought suit in equity for possession of the property, etc., and were sustained by the court. The opinion of the court is voluminous, and the extensive quotation from doctrinal and other books to prove that the teachings of the Franckean Synod were at variance with the Hartwick Synod and the faith of the Church, show a care and research which is remarkable as well as commendable. While this case was subsequently overruled in some points, the principles therein laid down are authority and frequently cited.

The following are the general principles decided in the cases above cited: Adherence to the doctrines and form of worship for which the property is held determined the right to hold the property.

Where a charter, constitution or agreement provided for connection with a particular synod, no change will be allowed. Where, however, no synodical connection is required, but the prop-

erty is held generally for Lutheran purposes, no adherence to a particular synod will be permitted; but change of synodical relationship will be allowed, unless there is a variance between the doctrinal position of the church as set forth in its charter or constitution and the faith of the synod with which connection is contemplated. But the court will not discriminate between contending elements in their respective interpretations of the symbols contained in the constitution.

The general principle is that the title to the church property and succession to corporate rights will be granted to those members who adhere to the faith and practices obtaining at the time when the trust was created. Those who hold the property and control the affairs of the congregation, whether trustees or otherwise, are the custodians of a trust, which must be administered strictly in accord with the terms of its creation.

The legality of elections has been the principal question involved in the following: The Commonwealth vs. Woelper, 3 S. & R. (Pa.) 29; Weckerly et al. vs. Geyer, 11 S. & R. (Pa.) 34. Both of these cases (the earliest found in our reports) arose from disputes between the German and English elements in St. Michael's and Zion's Churches in Philadelphia.

Rights as to partition where several congregations have held property in common were decided in the following: Brown vs. Lutheran Church, 23 Pa. 495; Latshaw's Appeal, 122 Pa. 142.

Questions as to charter and the legality of incorporation, and the rights and powers of trustees, were decided in the following: Brunnenmeyer vs. Buhre, 32 Ill. 183; Newmeyer's Appeal, 72 Pa. 121; Magie vs. German Dutch Church, 13 N. J. Eq. 77; Dearborn L. Ch. vs. Rechlin et al., 49 Mich. 515; Evenson et al., Trustees, vs. Ellington et al., Trustees, 72 Wis. 242; Neale vs. Vestry St. Paul's Ch., 8 Gill (Md.) 116; In re Hebron L. Ch. of Leechburg, 9 Phila. 609; In re German Luth. Congregation 9 C. C. Rep. (Pa.) 12. In this latter case Judge Endlich refused to grant a charter to a combined Lutheran and Reformed congregation, claiming that where there is no unity of faith there cannot be that harmony of operation contemplated in a corporation.

In Gass et al. Appeal, 73 Pa. 39, the decision turned upon the meaning of the word *Gottesdienst* (divine service), and the Lutheran element of a Lutheran and Reformed congregation was enjoined from using the church building for Sunday-school purposes.

In Nelson vs. Benson, 69 Ill. 27, the decision turned upon the meaning of the word "schism."

Cammeyer vs. United Ger. Luth. Cong., 2 Sand. Chan. (N. Y.) 186. This case is interesting (very fully reported) not so much in the legal points decided, as on account of the information it contains of the early history of Lutheranism in New York. The court quotes extensively from the Halle Reports, and the opinion is exhaustive and shows great research. The efforts made for the establishment of English preaching in New York, and some contention arising therefrom, was the cause of the litigation.

In the following cases legacies or devises left to the church were sustained: Witman vs. Lex, 17 S. & R. (Pa.) 88; Schmid et al. vs. Hess et al., 60 Missouri 591.

In Niebuhr vs. Piersdorff et al., 24 Wis. 316, the rights of a pewholder are decided.

The rights and liabilities of a church or college corporation in the matter of contracts are decided in the following: McLaughlin vs. Concordia College, 20 Missouri App. 42; Wehr vs. St. Matthew's L. Ch., 47 Maryland 177; Trustees etc., vs. Heise et al., 44 Maryland 453; Director, etc., of Swedish L. Ch. vs. Shivers, 1 C. E. Gr. Ch. (N. J.) 453.

The right of the dismissal of a pastor, and the authority of synod over a church, are considered in Weber vs. Zimmerman, 22 Maryland 156.

The personal representatives of deceased pastor have no rights in a parsonage as against the trustees of a church corporation. E. N. Lake Nor. E. L. Ch. vs. Froslie, 37 Minn. 447. E. A. M.

**Coverdale, Miles**, translator of the Bible, Bishop of Exeter, b. 1488, studied at Cambridge, where he belonged to a circle that met privately to study the Bible and Luther's works, an intimate friend of the Lutheran martyr Barnes, associated as translator with Tyndale, published his own translation of entire Bible, supplementing that of Tyndale, in 1535. Coverdale professes to translate only "from the Dutch and Latin," and relies on Luther. Translated Luther's Exposition of the Twenty-third Psalm in 1537; and in his *Goastle Psalms and Spiritual Songs*, 41 Lutheran hymns, 22 being from Luther. A number of important Lutheran liturgical and confessional documents were also translated. D. in 1568. The translation of the Psalter used in the English Prayer-Book is traceable chiefly to Coverdale. H. E. J.

**Craemer, Friedrich August**, b. May 26, 1812, in Franconia, studied theology and philosophy at Erlangen (1830 to 1832), was imprisoned (1833 to 1839) for complicity in the Frankfort insurrection of 1833, studied philology at Erlangen (1839 to 1841), spent some time in England as educator of the children of Lord and Lady Lovelace, and at Oxford, came to America in 1845, as the pastor of a congregation of emigrants organized by Loehe, and planted the first of the Franconian colonies in the Saginaw Valley, Frankenmuth. After five years of work among the colonists and as a missionary among the Indians, Craemer was called to a professorship in the Seminary then at Ft. Wayne, in which position he remained to the end of his life, at Ft. Wayne (1850-61), at St. Louis (1861-75), and at Springfield, Ill. (1875 to May 3, 1891). He thus saw many generations of students pass from his lecture-rooms to the work in the ministry for which he had, with his co-laborers, prepared them by word and largely by the example of an untiring and zealous laborer in the cause of Christ and the Church. A. L. G.

**Cranach, Luke** (Sunder), b. 1472, in Cranach, East Franconia, the great painter of the Reformation, noted for his portraits of the Saxon electors, Luther, his biblical pictures, as e. g.

on the passion, Christ and the twelve apostles, the adulteress and Christ, Jesus and the Samaritan woman, etc., was burgomaster of Wittenberg (1537-1544), went into captivity with his patron, Joh. Fredr. the Magnanimous, to Innsbruck (1550). In 1552 he painted his last work, the altar-picture in Weimar; d. Oct. 16, 1553.

**Cranmer, Thomas**, Archbishop of Canterbury, b. 1489, studied at Cambridge, where he came under the influence of Erasmus, and afterwards became lecturer. Was employed by Henry VIII. to secure his divorce from Catherine of Aragon, and sent to France, Italy, and Germany on this mission. In 1532, spent considerable time at Nuremberg, where he became intimate with Osiander, and married Osiander's niece. He carried with him to England many suggestions for the reformation of the English Church, which, after his elevation to the position of Archbishop in 1533, proceeded at first according to Lutheran models, with much interference from Henry VIII. After Edward's accession, Cranmer began to apply these principles with more freedom, but in 1548 was won to Calvinism. He became a martyr in 1556. Cranmer's activity furnished England with a Bible, translated by others; with Articles of Faith and Homilies compiled from Lutheran sources; and with the Book of Common Prayer, where the results of the work of the Lutheran Reformers were freely but legitimately appropriated. See Jacobs, *Lutheran Movement in England*. H. E. J.

**Crasselius, Bartholomæus**, b. 1677, in Wernsdorf, Saxony, d. 1724, as Lutheran pastor in Duesseldorf. Of his hymns nine were received into the Freylinghausen hymn book of 1704. The finest of them, "Dir, Dir, Jehovah will ich singen," has been repeatedly translated into English, by Miss Winkworth, "Jehovah, let me now adore thee" (Choral Book for England, 1863), and by Dr. M. Loy, "O Lord, will I sing praises" (Ohio Hymnal, 1880). A. S.

**Crato, John**, b. 1519, in Breslau, studied at Wittenberg (1534-1544), was at Luther's table six years, and wrote down the table-talk published by Aurifer. Luther, considering him too weak to preach, advised him to study medicine. Doing this he finally became imperial court physician and used his influence for evangelical churches. In faith he became reformed, and d. Oct. 19, 1585.

**Creeds**, or Confessions of Faith, may be defined as authorized formularies of Christian doctrine, generally as symbolical and official documents employed to make the doctrinal individuality of a branch or branches of the Christian Church, although the three earliest creeds, the Apostles', the Athanasian and the Niceno-Constantinopolitan (Nicene) are accepted by Christendom at large. Creeds have proved to be a necessary outgrowth of the historical development of the Church. Their beginnings and elements, however, go back to apostolic times, e. g. the reply of Peter (Mark 8: 27-29). In fact there was a creed before there were New Testament writings, in the baptismal formula of Christ himself (Matt. 28: 19), which formed the historical and doctrinal basis of the Apostles' and

later formulas of faith. That the existence of such creed is in fact presupposed by the New Testament writers is apparent from such passages as 2 Tim. 1: 13, 14; 1 Tim. 6: 20; 2: 11; Heb. 6: 1, sqq. The historical necessity for the genesis of creeds lay in the factors that controlled the development of the Church, which in the course of time called for independent formulae separate and apart from the inspired writings themselves. To this historical cause the Introduction of the Formula of Concord refers when it says (Jacobs' edition, p. 492): "And because directly after the times of the Apostles, and even in their lives, false teachers and heretics arose, and against them in the early Church, symbols, i. e. brief, plain confessions, were composed, which were regarded as the unanimous, universal Christian faith, and confession of the orthodox and true Church, namely, the Apostles' Creed, the Nicene Creed and the Athanasian Creed; we confess them as binding upon us, and hereby reject all heresies and dogmas which, contrary to them, have been introduced into the Church of God."

The immediate causes then that have led to the preparation of the different creeds have usually been the necessity felt to maintain a doctrinal position against a threatening error. Creeds are accordingly as a rule the outgrowth of periods of controversy; and, with the exception of the oecumenical, are expressive of the distinctive teachings of that church which promulgates them, and of which they thereby become the historic marks. Fidelity to a distinctive church thus implies fidelity to its confessions. This is the case, not because of the authorship of a creed, but because of its adoption and acceptance by a particular branch of the Church. The authorship of the various creeds has not been the same in kind and character. A creed may proceed from the general life of the Church without an individual author, such as the Apostles' Creed; or it may be promulgated by a Council of the Church, such as the Nicene; or it may be issued by a synod of a particular branch of the Church, as the Decrees of the Synod of Dort; or it may be issued by a committee of divines appointed for this purpose, as were the Thirty-Nine Articles of the Church of England; or it may be the work of an individual writer acting under the sanction of the Church, as were the Augsburg Confession and the Apology by Melancthon, the Smalcald Articles and the two Catechisms by Luther, or the Formula of Concord by several Lutheran theologians.

The authority of creeds is, in Protestant churches, entirely subordinated to the Scriptures and their contents are judged entirely by the standard of the sacred writings. This is an imperative necessity based on the formal principle of the Reformation, that the Bible and the Bible alone is the source of all Christian teachings in doctrine and life. The co-ordination of a confession with the Scriptures is a Roman Catholic position, based on the acceptance of tradition as an equal, or even superior, authority with the Scriptures. The official position of the Lutheran Church is stated in the Introduction to the Formula of Concord in these words (Jacobs, p. 492):

"But the other symbols and writings cited

(i. e. other than the Scriptures) are not judges, as are the Holy Scriptures, but only a witness and declaration of faith, as to how at any time the Holy Scriptures have been understood and explained in the articles in controversy in the Church of God by those who then lived, and how the opposite dogmas were rejected and condemned." (Cf. for details Müller's Introduction to his edition of the Symbolical Books of the Lutheran Church.)

The uses of the creeds consist in this, that they are summaries of the chief teachings of the Scriptures as accepted by those holding the creeds; a bond of union between those who profess a oneness of faith; they are public standards by which historic fidelity to a church can be measured; a guard against false doctrine and practice, both in the official teachers of the Church in theological and other schools, as also in pulpit and pew, and in the shape of catechisms excellent for the instruction of the young. The objections urged against creeds, such as these, that they interfere with the liberty of conscience and the right of private judgment, produce intolerance, bigotry and the like, are based mainly on the abuse and not on the legitimate use of creeds. The most complete work on the subject in English are the three volumes by the late Professor Schaff, *The Creeds of Christendom, with a History and Critical Notes*. (See also CONFSSIONALISM.) G. H. S.

**Crell, Nicolaus**, b. about 1553 in Leipzig, court councillor of Elector August of Saxony (1580), and chancellor under Christian I. (1589-1591), whom he influenced and received absolute power, which was used to Calvinize the Luth. Church in Saxony. The court preacher Mirus was dismissed (1588), and also Supt. Selnecker in Leipzig (1589), and Calvinists put in their place. A new Bible translation in Calvinistic spirit was begun by Salmuth (Crell Bible); a new catechism issued, exorcism in baptism forbidden. The many pastors who opposed were banished. Christian I. was made to send an expedition to aid Henry IV. of France, which failed miserably. In 1591, on Christian's death, Duke Frederick William of Sachse-Weimar, who was made administrator of the minor Christian II., arrested Crell, imprisoned him in Königstein. This he was moved to do by the demand of the Saxon knights, who, in a convent at Torgau (1593), condemned Crell, who was only permitted to give his answer to commissaries (1598); 1601 he was sentenced to death for disturbing the peace of his country, and beheaded in Dresden, Oct. 9th. The main charges were political, although one point was C.'s misrepresenting the Elector as though he were a Calvinist.

**Crell, Paul**, b. at Eisleben, Feb. 5, 1531, d. May 24, 1579, professor of theology at Wittenberg, pupil of Luther and Mel., and successor of the latter, and follower of his spirit. With Paul Eber he rejected the ubiquity of Christ, although he taught the real presence in the Lord's Supper. He issued *Monotessaron hist. evang.* (1566); the 2d ed. of the Wittenberg Latin Bible.

**Cremer, Hermann**, a conservative Lutheran theologian, born in Westphalia in 1834, became

a pastor in 1859, and prof. of theol. at Greifswald in 1870, author of the well-known *Biblical Theological Lexicon of New Testament Greek*, also a contributor to Zöckler's *Encyclopædia*. A. G. V.

**Cross** (crucifix). Inasmuch as the crucified Christ (Galatians 3: 1) is the very heart and centre of the Christian faith, it is not to be wondered that, from the earliest times of the Christian Church, the cross is used as the most significant and eloquent symbol of Christianity. It is found everywhere, as Chrysostom testifies: "Ubique symbolum crucis nobis adest." (Everywhere we have the symbol of the cross with us.) It stands—in the Greek Church it lies—on the altar. It is worn on the vestments of the priests and around the neck of the Christians. The form of the Greek cross, +, represents the foundation line of Byzantine architecture, that of the Latin cross, †, the ground line of the Gothic church building. The crucifix, showing the figure of the Saviour himself, nailed to the cross, is found since the seventh century. In spite of the many abuses to which the cross and the crucifix were subject in the Middle Ages, the Lutheran Church retained those beautiful symbols of the common Christian faith in her churches. Even in unliturgical Wuertemberg, there is no altar found without a crucifix, and the prelates wear a golden cross around their neck as part of their official attire. Older even than this use of the cross and the crucifix (*crux exenplaris*) is the practice of making the sign of the cross (*crux usualis*). Tertullian mentions it as an ancient custom. "Ad omnem progressum atque promotum, ad omnem aditum et exitum, ad vestitum et calcatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quæcunque nos conversatio exercet, frontem crucis signaculo terimus." (On every step we take, coming in or going out, putting on our dress and shoes, washing, taking our meals, lighting the candles, lying or sitting down, whatever we have to do, we make the sign of the cross on our forehead.) In the service of the Mediaeval Church the most extended and extravagant use was made of the sign of the cross. The Lutheran Church, while condemning any superstitious abuse of this symbolic act, retained it in her service, in baptism, in the consecration of the elements at the Lord's Supper, and at the benediction. Luther, in his Small Catechism, recommends the ancient use of the sign of the cross, in connection with the morning and evening prayer of the individual believer. As he carried the substance of those simple prayers over from pre-Reformation times, he saw no reason to abolish this feature in the form of their delivery. The German *segnen* is derived from the Latin *signum*, the sign of the cross. A. S.

**Cruciger, Caspar**, b. at Leipzig, January 1, 1504, and won for the cause of the Reformation at the Leipzig Disputation, shared with Melancthon and Bugenhagen the honor of the closest intimacy with Luther. He was a man of varied and accurate erudition, proficient in the Latin, Greek and Hebrew languages, in mathematics, medicine and theology. At the

age of twenty he became rector of St. John's school at Magdeburg, whence he was, in 1528, called to Wittenberg as prof. of theol. and pastor of the castle church, becoming soon after rector of the university. Being expert in shorthand writing, he acted frequently as such at important theological conferences, as at Marburg in 1529, at Wittenberg in 1536, at Smalcald in 1537, and at Worms in 1540. He took notes of many of Luther's sermons, preparing them afterward for the press, and frequently translated the writings of the Reformer from Latin into German or *vice versa*. He rendered valuable aid to Luther in the translation of the Bible. Having, in 1539, assisted in introducing the Reformation into Leipzig, he was requested by the citizens to become their permanent pastor, but Luther protested that he could not be spared from Wittenberg. Blameless in Christian character and incessant in labors, he d. greatly lamented, Nov. 16, 1548. C. E. H.

**Cruciger, Elizabeth** (*née* von Messeritz), wife of Caspar Cruciger, was a lover of music, and a friend of Luther's wife. Author of the hymn, "Herr Christ, der einig Gotts Sohn," published in the *Erfurt Enchiridion* (1524), translated by A. T. Russell (1851), Miss Winkworth (1863), "O Thou, of God the Father," the latter translation in the Ohio Hymnal (1880). A. S.

**Crüger, Johann**, a distinguished German Church musician, and composer of many noble and well-known chorales; b. April 9, 1598, at Gross-Breesa, near Guben, Brandenburg; educated at Guben, Breslau, Olmütz and Regensburg; settled at Berlin in 1615; appointed cantor of the Church of St. Nicholas, Berlin, in 1622, in which position he remained until his death, Feb. 23, 1662. Works: *Neues vollkömmlisches Gesangbuch Augsburgischer Confession*, Berlin (1640); *Praxis pietatis melica*, Berlin (1644); *Geistliche Kirchenmelodien*, Leipzig (1649); *Dr. Martin Luther's und anderer vornehmen geistreichen und gelehrten Männer Geistliche Lieder und Psalmen*, Berlin (1653); *Psalmodia Sacra*, Berlin (1658). The second of these was the most important hymnological work of the century. From 1640 to 1736 it passed through no less than 45 editions at Berlin, and a dozen or more at Frankfurt. In these and in the book of 1653, many of the hymns of Paul Gerhardt, Johann Franck, and others appeared for the first time, set to new melodies by Crüger. Crüger's chorales are a perfect exposition of the text, and express most faithfully the love, trust and praise that the sacred poets of this trying period poured out in their hymns. Among the best-known are the following: "Nun danket alle Gott;" "Jesu, meine Zuversicht;" "Jesu, Meine Freude;" "Schmücke dich, O liebe Seele;" "Herzliebster Jesu, was hast du verbrochen." (For others, see Schoeberlein's *Schatz des liturg. Chor- und Gemeindegangs*.) J. F. O.

**Crusius, Christian Aug.**, b. Jan. 10, 1715, in Lenna, near Merseburg, went to Leipzig (1734), which he never left, rising in academic honors to the highest position until his death, Oct. 18, 1775. He was an independent adherent of

Bengel, a great opponent of Wolfian philosophy, attempting to show the unity of revelation and reason. His works on prophecy are notable. Truly pious and learned, he was of mild disposition, bearing all reproach of growing rationalism patiently and firmly.

**Crusius, Martin**, d. Feb. 25, 1607, rector at Memmingen and prof. of Latin and Greek at Tübingen, used the presence of the imperial ambassador at Constantinople, David of Ungnad and his preacher Stephen Gerlach, to open up correspondence with the patriarch at Constantinople about religion in 1575. Crusius, with Andrea, Oslander and Heerbrand, sought to lead Jeremy II. to evang. Luth. faith, but without effect. The correspondence is in C.'s *Turcogracia*. He also translated 4 vols. of Luth. sermons into Greek (Wittenberg, 1603).

**Crypto-Calvinistic Controversy.** This controversy is divided into two stages, the first extending from 1552 to 1574. It was brought about by the attitude of certain Lutheran theologians who secretly favored the doctrine of Calvin concerning the Lord's Supper. Melancthon's course, together with other circumstances, prepared the way. When the Elector of Saxony, in the year in which Melancthon died, called upon his theologians for a confession of their doctrine concerning the Lord's Supper, they made the antithesis to consist in the symbolic interpretation over against the doctrine of the real presence, thus allowing room for Calvin's view. The discussions concerning the nature of Christ led to the Colloquium of Maulbronn (1564), ended in a schism between the Wuertemberg and Palatinate theologians. Even earlier than this, the conflict had begun in various localities; in 1552, at Hamburg, where Joachim Westphal attacked the crypto-Calvinistic movement, encountering sharp rejoinders from Calvin and Bullinger. In Bremen (1555), Hardenberg assailed the Lutheran doctrine, and in Heidelberg Klebitz did the same (1559). Heshsius was the champion of the Lutheran cause, but ere long nearly all of Bremen and the entire electoral Palatinate were Calvinized. (See CALVINIZING LUTH. CHURCHES.)

The Wittenberg theologians, Major, Eber, Crell, were successful for a time in evading a definite expression of their standpoint, and in deceiving the Elector. In this they were aided by the powerful influence of Casper Peucer, Melancthon's son-in-law, the Elector's physician, who was *persona grata* at court. Besides this, they were reinforced by the theologians Pezel, Cruciger, Jr., Wiedebram and Moller, who succeeded in prejudicing the Elector against the Flacians and in making him believe that the Wittenberg theologians had been maligned. The Elector was induced to publish an order in 1569, obligating his clergy to teach according to the *Corpus Misnicum* (a collection of writings by Melancthon) and to reject the errors of Flacians, and their tactics now were to constantly appeal to this *Corpus Misnicum*. They now grew less cautious, and, in 1571, published a Catechism in Wittenberg, which was ambiguous and indefinite in its teaching on the Lord's Supper. Once again they were able to satisfy

the Elector by the "Consensus Dresdensis" (1571), and as a consequence thereof, expelled Wigand and Heshsius from Jena and deposed more than 100 ministers of Ducal Saxony (1573).

All caution was now laid aside. A treatise published anonymously in Leipzig, entitled *Perspicua Exegesis Controversie in Cena Domini*, essentially taught the Calvinistic doctrine, and so much is certain, although the author was not known, that the treatise was sold in Wittenberg and recommended to the students by the Wittenberg professors. An investigation was had, and the Elector was convinced of the misconduct of the Wittenbergers. He punished the leaders with imprisonment, Peucer receiving 12 years. A prayer of thanksgiving in all the churches and a memorial medal celebrated the extinction of Calvinism and the restoration of Lutheranism (1574).

Another attempt to introduce Calvinism in electoral Saxony was made in the reign of August's successor, Christian I., who was related to the house of the Palatinate by marriage. His chancellor, Nicholas Crell, had charge of the details, and had just begun the publication of a Bible with Calvinistic notes, when Christian died (1591). Duke Frederick William of Sachse-Weimar, governing as guardian, not only restored strict Lutheranism, but also caused the Articles of Visitation to be drawn up (1592), as an anti-Calvinistic norm of doctrine, and a test for all officials both of Church and State. Ægidius Hunnius was the principal author of this document, which in thesis and antithesis, brings out the doctrinal distinctions concerning the Lord's Supper, Baptism, the Person of Christ and election. Crell was held responsible as the instigator of the Calvinistic movement, and imprisoned for ten years, then beheaded after an arbitrary trial (1601), as a disturber of the peace and a traitor. His efforts against the overbearing nobility had something to do with his fate. The second stage of Calvinism thus extended from 1586 to 1592.

G. F. S.

**Curæus, Joachim**, b. Oct. 23, 1532, in Freystat, Silesia, studied at Wittenberg, became closely attached to Melan., received the degree M. D. at Padua and Bologna, was physician at Glogau (1572), and d. 1573 as court physician of Duke George. In theology he was a Philippist, opposing in the Lord's Supper the ubiquity of Christ, the oral manducation, and the participation of the unbelieving.

**Culmann, Phil. Theod.**, b. Nov. 13, 1824, in Bergzabern, Bavaria, pastor at Freckenfeld and Speyer, where he d. Oct. 22, 1863, is best known for his Christian Ethics, whose central thought is the idea of the divine image, realized in three steps of virtue: (1) the drawing of the Father to the Son; (2) the assimilation of the Son; (3) the possession of the Spirit.

**Cyprian, Ernst Solomon**, a Lutheran layman and one of the chief representatives of Lutheran orthodoxy in the first half of the eighteenth century; b. at Ostheim vor der Rhön (1673); Professor of Philosophy at Helmstedt, Consistorial-Rath at Gotha, Director of Orphanages at Gotha and Friedrichswerth; engaged in controversies concerning Arnold's *History of*

*Heresies and union with the Reformed*; wrote a *History of the Augsburg Confession*, a refutation of Roman Catholicism, and edited several volumes of documents pertaining to the history of the Reformation. D. 1746.

D.

**Dach, Simon**, b. 1605, in Memel, professor of poetry in Königsberg, d. 1659. He was one of the best lyric poets and hymn writers of his time, the head and soul of the Königsberg school. Of his poems (1,360 in number) the most famous is the popular "Aennchen von Tharau." His hymns (165) are of a personal, subjective character, and refined in form and language, mostly treating of death and eternity. Five of them have passed into English, among them his finest hymn, "O wie selig seid ihr doch, ihr Frommen" (O how blest are ye beyond our telling), tr. by Miss Winkworth, *Chor. Book for England* (1863). A. S.

**Dachstein, Wolfgang**. Before the Reformation he was organist in the Strassburg Cathedral. Having left the Church of Rome in 1524, he devoted his eminent musical and poetical gifts to the cause of the Reformation, furnishing some of the finest tunes for the German service. "An Wasserfluessen Babylon" is generally ascribed to him. Together with his friend Greitter he edited the *Kirchenampt* of 1525. A. S.

**Daechsel, Karl August**, b. 1818; German divine in Steinkirche, Silesia; author of an excellent commentary in 7 vols. The work, begun in 1862, was completed in 1880. It is intended for pastors, for use in school and home, and covers the canonical and apocryphal books of the Bible. A feature of the work is the paraphrase introduced into the text, the text itself being in heavier type. A harmony of the gospels is also offered. H. W. H.

**Dahle, Lars H.**, b. 1843; Norwegian Lutheran missionary and superintendent of missions at Antananarivo, Madagascar, where he arrived in 1870. After several years of very successful labor here he returned to Norway and was made general secretary of the Foreign Missionary Society. E. G. L.

**Dakotas, Lutheran Church in.** The following are the statistics of U. S. census of 1890:

NORTH DAKOTA.

	Con- gregations.	Com- municants.
General Council . . . . .	38	1,582
Synodical Conference . . . . .	18	1,136
Joint Synod of Ohio . . . . .	1	70
Hauge's Synod . . . . .	16	576
Norwegian Synod . . . . .	53	2,784
Icelandic Synod . . . . .	8	1,779
United Norwegian Sy. . . . .	162	10,283
Independent Congrega- tions . . . . .	2	68
	<hr/> 298	<hr/> 18,278

SOUTH DAKOTA.

	Con- gregations.	Com- municants.
General Synod . . . . .	3	64
General Council . . . . .	100	4,770
Synodical Conference . . . . .	71	3,097
Joint Synod of Ohio . . . . .	3	327
Hauge's Synod . . . . .	36	2,239
Norwegian Synod . . . . .	46	3,030
Danish Church . . . . .	11	285
Danish Church Association . . . . .	2	153
Suomi Synod . . . . .	1	120
United Norwegian . . . . .	148	7,922
Independent . . . . .	11	1,307
	<hr/> 432	<hr/> 23,314

The proportion of Lutherans to other Protestants was as follows:

	Lutherans.	Other Protes- tants.
North Dakota . . . . .	18,278	24,791
South Dakota . . . . .	23,314	37,457

**Dalmata, Antonius**, translated the N. T. into the Wendish language (1553) in Tübingen, together with Primus Truber and Stephen Consul.

**Dalmatin, George**, Luth. pastor in Oberkrain, driven by persecution from his pastorate in St. Kazaim (1598), d. toward the close of the sixteenth century, is known for his translation of the Bible into the Slavic, which appeared Jan. 1, 1584, in Wittenberg.

**Daniel, Herman Adelbert**, b. Koethen, 1812, d. Dresden, 1871; Professor and Inspector at Halle; hymnologist and liturgist. His chief works are: *Thesaurus Hymnologicus*, 5 vols. (1841-56), and *Codex Liturgicus*, 4 vols. (1847-53). Of this latter work, the second volume is devoted to the Lutheran Church. One chapter is occupied with a statement of principles; then follow typical formularies from standard liturgies, for 1. Morning Service. 2. Baptism. 3. Confirmation. 4. Marriage. 5. Confession. 6. Public Penance and Excommunication. 7. Visitation to the Sick, and Burial Service. 8. Ordination and Installation. 9. Consecration of Churches.

**Danish Evang. Luth. Church in America.** The Danes did not come to this country in any considerable numbers as soon as the Swedes and Norwegians, but there were occasional arrivals from an early date. The first Danish minister in America was Pastor Rasmus Jensen, who came to Nova Dania, Hudson Bay, in 1620. In the following 226 years a number of Danes labored in the ministry in this country, but they served Norwegian, German, and English churches. Among these may be named P. Brunnholtz, J. C. Leps, H. Hayunga, A. R. Rude, and E. Belfour. In 1754, J. M. Mogens, a noted layman, came to New York and translated from Danish to English forty sermons on the Augsburg Confession. A student, named C. L. Clausen, arrived from Copenhagen in 1843, aged twenty-three years, and was ordained by the Buffalo Synod, and he was followed in 1854 by T. Nicolaisen, a pious layman, who was ordained by the Synod of Northern Illinois. In 1862, Dean J. Vahl of Copenhagen



endeavored to awaken an interest in behalf of the religious wants of the Danes in America; but it was not until 1869 that *The Society for the Promotion of the Gospel among the Danes in North America* was formed. Two years later the first missionaries were sent over in the persons of Pastor A. C. G. L. Rasmussen, lay preacher A. S. Nielsen, and student R. Andersen. Rasmussen soon returned to Denmark, but Nielsen and Andersen were ordained, and the latter labored among the seamen in New York. In 1870, the *Norwegian-Danish Conference* was organized, and in 1872 several Danish ministers formed *The Church Missionary Society*, and two years later changed the name to *The Danish Evangelical Lutheran Church in America*. This body maintained close relations with the Mother Church in Denmark and received aid from it. About this time a son of the famous Bishop Grundtvig of Copenhagen came to this country and proclaimed his peculiar and erroneous doctrines, introduced painful strife among the Danes and formed a party, which retained the name of the organization. The other party assumed the name of *The Danish Evangelical Lutheran Church in North America*. The leading men were the Rev. Prof. T. S. Vig and Pastor T. L. C. Hansen.

After a preliminary correspondence these two bodies met in Minneapolis in October, 1896, and with entire unanimity dissolved their respective organizations and joined in the formation of one body under the name of *The United Danish Evangelical Lutheran Church in America* on the basis of the *ex animo* reception of the Augsburg Confession. The Danish ministers who had remained isolated, and some who had been adherents of the erratic Trandberg, entered the new body. The United Church publishes papers for adults and children, and has a college at Elkhorn, Iowa, a theological seminary at Blair, Nebraska, and orphan homes at Elkhorn, Iowa, and Waupaca, Wisconsin. The number of pastors is 122, and there are about 20 Danish pastors in the United Norwegian Church, and counting those otherwise connected or remaining independent, the whole number of Danish Lutheran ministers in this country is about 200.

E. B.

**Dannhauer, John Conrad**, b. March 24, 1603, in Köndringen, Baden, the great Luth. theologian of Strassburg, after completing a full academic course studied theology (1624), first at Marburg under Meuser, then at Altdorf under König, at Jena under Gerhard and Major, returned to Strassburg (1628) as inspector of the "Predigtstift," was made theol. prof. and preacher at the "Münster" (1633), d. Nov. 7, 1666. D. was thoroughly pious, the teacher of Spener, but also thoroughly orthodox, defending Lutheranism against Romanism, Calvinism and Syncretism with great power but without personal animosity. As a preacher he was popular, earnest, and forceful. His three most noted works are: his *Dogmatics Hodosophia christiana sive theologia positiva*, which sums up doctrine as the wisdom of the way to eternity with scientific thoroughness and warm piety; his *Ethics, Liber conscientie apertus, sive theologie conscientie*, which treats of ethical life as a con-

stant cure of the conscience; and his sermons on the Catechism, eminently thorough and spiritual, called *Katechismus-Milch oder Erklärung des christl. Katech.* (10 parts in 5 vols.).

**Day, David A., D. D.**, b. near Dillsburg, York Co., Pa., Feb. 17, 1851, d. at sea on a homeward-bound voyage, Dec. 17, 1897. The poverty and wrongs he endured in his youth excited in him a strong determination to extend relief to the helpless, if ever the opportunity arrived, and in this resolve was laid the basis of a most notable and successful missionary career which attracted the attention and elicited the applause of African travellers and all Foreign Mission boards that have attempted evangelization in the deadly climate of the West African coast.

When but fourteen years of age he enlisted in the 78th regiment, Penna. Vols., serving to the close of the Civil War. Having received his academic and theological training at Selinsgrove, Pa., and taken a degree in medicine, he started for the mission at Muhlenberg in the republic of Liberia, where the African fever had already slain a number of devoted men. With the exception of several short visits to this country he remained at his post twenty-four years, the only case known of one holding out so long against that fateful climate. E. J. W.

**Deacon and Deaconess.** In the N. T. the terms *diakonos*, *diakonia*, and *diakoneta* are used in connection with any one who renders friendly service to another (Matt. 4: 11; 8: 15; 20: 26; Luke 8: 3; 10: 40; Acts 6: 1, etc.); also in connection with the apostles, presbyters and evangelists and their work as the servants or ministers of God (Acts 6: 4; 1 Thess. 3: 2; 1 Cor. 3: 5; 2 Cor. 3: 6; 6: 4; 5: 18; Acts 1: 17; 12: 25; Rom. 15: 25, 31, etc.). In a special sense, however, the deacons were those to whom was officially committed the Church's ministry of mercy (1 Tim. 3: 8, 12; Phil. 1: 1; Rom. 16: 1).

This ministry (the Diaconate) was the direct outgrowth of the ministry of the Word (the Apostolate). The account of its origin is found in Acts 6: 1-7. At first the apostles combined both ministries in their own activity. But the rapid growth of the Church soon compelled a division of functions. The occasion arose when one portion of the congregation at Jerusalem began to murmur against the other, because their widows were neglected in the daily dispensing of the alms. To remove the cause of complaint and secure more satisfactory results, the apostles directed the congregation to choose from their own number "seven men of honest report, full of the Holy Ghost and wisdom," whom they then proceeded to "appoint over this business" by an act of ordination.

Thus the Diaconate was in its original sense and purpose pre-eminently a ministry of mercy. Though Stephen preached and Philip baptized, the deacons were not primarily meant to be evangelists but dispensers of charity, the overseers of the Church's temporal affairs, and thus not only the most direct but also the most efficient helps of the ministry of the Word. How beneficial this arrangement proved is evident from the further statement that "the word of

God increased; and the number of the disciples multiplied in Jerusalem greatly." "The deacons," says Dean Stanley, "became the first preachers of Christianity: they were the first evangelists, because they were the first to find their way to the homes of the poor. They were the constructors of the most solid and durable of the institutions of Christianity, namely, the institutions of charity and beneficence."

That from the Church at Jerusalem the new office soon found its way into other congregations established by the apostles, is evident from the fact that in his First Epistle to Timothy (chap. 3: 8-13) Paul deems it necessary to give special directions regarding it. Because of the close relationship between the two ministries, and inasmuch as the character of the deacons like that of the bishops (presbyters) needed to be of a kind to inspire the largest measure of confidence, he requires substantially the same moral qualifications in the former as in the latter; and only after they had also first been "proved" were they to serve as deacons.

As by degrees the care of the sick and poor passed out of the hands of the congregation and became the work of institutions, the position and duties of the deacons also changed. Finally they came to be regarded as a subordinate order of the clergy, whose chief function it was to assist the superior clergy in public worship. Practically this is still the office of the deacon in the Roman and Greek Catholic Churches, in the Church of England, and in the Protestant Episcopal Church of the United States.

In spite of Luther's principles and wishes in the matter, the Reformation failed to restore the primitive Diaconate. To an extent, in practice at least, though not in its original ecclesiastical form, this has been done by the movement of the present century in Germany known as the Inner Mission. (See art.) The example of Wichern of the *Rauhe Haus* (see WICHERN) in entering upon the systematic training of devout men for various branches of Christian and benevolent activity, was speedily followed in other parts of Germany, and to-day there are no less than 13 *Diakonenhäuser* with over 2,000 deacons or "Brothers" who devote their life entirely to the ministry of mercy, in Germany and other parts of the world. They are employed as house fathers and teachers in reformatories and orphans' homes, as chaplains in prisons, as nurses in hospitals, as directors of Christian inns, visitors among the poor, city missionaries, colporteurs, etc. The following is a list of the "Diakonenhäuser" in Germany with the number of "Brothers" attached to each in 1897: *Rauhens Haus*, Hamburg, 305; *Duisburg*, 249; *Züllichow*, 103; *Lindenhof bei Neinstedt*, 188; *Johannesstift*, Berlin, 159; *Karlshöhe bei Ludwigsburg*, 117; *Obergorbitz bei Dresden*, 73; *Nazareth*, Bielefeld, 256; *Karlshof bei Rastenburg*, 71; *Kraschnitz*, 54; *Stephansstift*, Hanover, 100; *Nürnberg*, 27; *Eckartshaus bei Eckartsburg*, 14.

At a very early period women were also admitted to the Diaconate. In Rom. 16: 1, Paul mentions Phebe as a deaconess (*ousan diakonon*, a deacon or servant) of the Church at Cenchrea; and it is the opinion of many of the best com-

mentators that the directions given by him in 1 Tim. 3: 11 refer not to the wives of the deacons, but to women deacons.

The Female Diaconate spread with the growth of the Church and reached its highest development in the fourth century. According to the "Apostolic Constitutions" faithful and holy women were to be ordained as deaconesses because the Church had need of them in many necessities; the bishop was to induct them into their office by the laying on of hands and prayer, in the presence of the presbytery, and the deacons and deaconesses; and they were to instruct the female catechumens, render the necessary external assistance at their baptism, minister to women in sickness and distress, relieve the saints in prison, prepare the bodies of women for burial, be doorkeepers at the women's entrances to the churches, assign women their places at worship, facilitate communication between the bishop or presbyter and the female members of his congregation, and in general engage in such works of charity and relief as heathen opinion would not allow the men deacons to do.

After the fourth century, with changed conditions and the growing corruption of doctrine and life, the Female Diaconate began to decline; and long before the Reformation, save among the Waldenses and the Bohemian Brethren, the deaconess office was completely lost.

Though not the first to desire its restoration the revival of the ancient office was, under God, brought about by the Rev. Theo. Fliedner, at Kaiserswerth-on-the-Rhine. Here, on the 13th of Oct., 1836, he opened an institution designed to give Christian women willing to become deaconesses the necessary religious and technical training, and in which, as distinguished from the congregational diaconate of the Early Church, they were to form a closely associated community or sisterhood. This first Deaconess Mother-house, most modestly begun, has had a marvellous growth, and in its fundamental principles has served as the pattern for the many similar institutions that have since come into existence. In 1898 the number of Mother-houses belonging to the Kaiserswerth Union was 80 with 13,309 Sisters, engaged in 4,745 fields of labor in all parts of the world. In addition to these over 1,000 deaconesses belong to Homes and Houses (Method. Epis., Prot. Episcopal, Interdenominational, etc.), in Europe and the United States, that have no connection with the Kaiserswerth Union.

In the summer of 1839 Fliedner brought four deaconesses to America to take charge of the work begun by the Rev. W. A. Passavant, D. D., at Pittsburgh, Pa. A second colony of German Sisters was brought to the German Hospital, Philadelphia, in 1884, where, through the munificent liberality of Mr. John D. Lankenau, the magnificent Mary J. Drexel Home and Philadelphia Mother-house of Deaconesses was subsequently built, and has since been supported by its founder. Lutheran Mother-houses are now found in the following cities: Philadelphia, Omaha (see IMMANUEL DEACONESS INSTITUTE below), Minneapolis, Milwaukee, Baltimore, Brooklyn and Chicago. Since 1896 these meet

in annual conference, and in 1897 reported an aggregate of 196 Sisters.

The internal management of a Mother-house is committed to a pastor, who is also Rector or Superintendent, and a Sister Superior as his associate. The conditions of admission are, as a rule, these: The candidate must be between 18 and 36 or 40 years of age; she must be unmarried, intelligent, and of sound health; she must have an "honest report," and be constrained to give herself to the work only by the love of Christ. Her application must be accompanied by a sketch of her life, written by herself; a certificate of baptism; the written consent of her parents or guardians; a testimonial of good character from her pastor; and a certificate of good health from her physician. The course of instruction includes such branches as are designed, in connection with the life and practical work of the House, to lead to the highest development of Christian character and technical ability. After a period of probation lasting from three to five years, the candidate is consecrated. She makes no "vow" in the Romish sense, but voluntarily promises faithfulness in her calling so long as she believes it to be the Lord's will that she should remain in it. Should she at any time become clearly and conscientiously convinced of the contrary, she is at liberty to relinquish it. The Mother-house is responsible for the Sister's support, shelters her when disabled, and affords her a quiet retreat in old age. Deaconess service comprises work among the sick and needy, the ignorant and neglected, the friendless and fallen, in hospitals and infirmaries, in institutions for the feeble-minded, idiotic and epileptic, in day nurseries, orphans' homes and schools for little children, in working girls' homes and servants' training schools, in reformatories, prisons and Magdalen asylums, and above all in parishes under the direct oversight of the pastor. Ecclesiastical embroidery has also become a branch of work in some houses.

LIT.: Schäfer, *Die weibliche Diakonie*, Stuttgart (2d. ed., 1887-1894); *Leitfaden der Inneren Mission*, Hamburg (1889); *Diakonie* (in *Zöckler's Handbuch der theol. Wissenschaften*, vol. iv., München, 1890); Wacker, *Der Diakonissenberuf*, Gütersloh (1890); (Eng. trans., *The Deaconess Calling*, Mary J. Drexel Home, Phila., 1893); Wichern, *Diakonen- und Diakonissenhäuser* (in *Herzog's Real-Encyclopädie*, 2d. ed., vol. iii.). English readers will find much valuable material in Roth, *Hand-book of Lutheranism*, Utica, N. Y. (1891); Wurster, *Die Lehre von der Inneren Mission*, Berlin, Reuther and Reichard (1895); Jacobs, *The Female Diaconate of the New Testament*, *Lutheran Church Review* (Jan., 1892).

J. F. O.

**Deaconess Institute, The Immanuel**, in Omaha, Neb., is the only deaconess institution in the Augustana Synod. Its founder, Rev. E. A. Fogelström, sent (1887) one young woman to Philadelphia to be trained for the Deaconess work. In 1888, he sent four more, and in 1889, he sent two to Europe. In the meantime he had, at a cost of \$30,000, erected a hospital, pledged to be run by Deaconesses. This institution was opened 1890. The first

Deaconess was consecrated to her office, April 15, 1891. This institution is a fully organized Mother-house for Deaconesses, and it is officially recognized as a branch of the "Conference of Ev. Luth. Deaconess Mother-houses in the United States," and it is also a member of the European General Conference of Deaconess Houses in Kaiserswerth. The institution is owned by "The Immanuel Deaconess Association," a corporation composed of members of the Augustana Synod. The control is in the hands of a board of 15 members, elected at the annual meeting of the society. The institution has at present 27 Sisters, of whom 13 have been consecrated to the office of Deaconess. Besides the work at the Mother-house it has 5 outside stations: 2 hospitals supplied with 8 Sisters, 1 orphans' home with 2; and 2 Sisters are engaged in parochial work in 2 congregations. The need of more Sisters is sadly felt in the institution, as the want of Deaconess work is constantly growing in the Augustana Synod. E. A. F.

**Dead, Prayers for the.** In the Roman Church, Masses are said, i. e. the Body of Christ is said to be offered as an expiatory sacrifice for the dead who have died in the communion of the Church. The practice was connected with the doctrine of Purgatory, which has no warrant in Holy Scripture. Of this the Apology (267) says: "It is not a light sin to establish such services in the Church without the command of God and without the example of Scripture, and to transfer to the dead the Lord's Supper, which was instituted for commemoration and preaching among the living. This is to violate the Second Commandment by abusing God's name." Luther touches the subject in his Church Postil and in a sermon of 1523: "For the dead, inasmuch as the Scripture says nothing about them, I hold that it is no sin to pray somewhat on this wise in private devotion (for my friends), Dear God, if the souls can be helped, be merciful to them. And when this has been done once or twice, let that be enough. For vigils and soul-masses and year's minds are of no use, but are an invention of the devil." The Order of Hanover (1536), says: "It is a fine ancient custom, but must be done rightly. We must not first offer for their sins, but should give thanks for the One Sacrifice which all of us enjoy in this life and after this life." The truth which underlay the abuse is the assurance of the unity of the Church Militant and the Church Triumphant in our Lord Jesus Christ. E. T. H.

**Decalogue, Division of.** The question how to divide and to number the Ten Commandments is one of churchly tradition, in itself a "Res media,—indifferens," as our dogmaticians declare it to be. Nowhere does the Old Testament indicate how the commandments were numbered. Nor do we find in the New Testament any basis for a certain system of numbering them or determining their respective position in the Decalogue (Matt. 5: 27, 28; 19: 18, 19; Mark 10: 19; Luke 18: 20; 1 Tim. 1: 9 sq.; Rom. 7: 7; 13: 9). The three different systems of numbering the Ten Commandments are the following:

1. That of the Jews (which was rejected already by Origenes). They speak of the Decalogue as the "Ten Words" (not commandments), and take Exodus 20 : 2 as the first word, Ex. 20 : 3-6 as the second, and Ex. 20 : 17 as the tenth word, combining our ninth and tenth commandments into one.

2. The division advocated by Philo, Josephus, Origen, the Greek (though Critobulos has the Augustinian division), the Reformed Churches (Leo Judæ (1534), Calvin), and the Socinians. It takes Exodus 20 : 2, 3 as the first, verses 4-6 as the second commandment, and verse 17 as one, the tenth. It is sometimes called the Philonic division, or more frequently the Origenistic, though Origen knew also that other system of numbering the commandments, by which Exodus 20 : 2-6 is taken as the first (*Nonnulli putant esse unum mandatum*). The different ways of numbering are evidently considered by him as a matter of freedom. In a controversy which arose on this subject, in 1836, the Origenistic view was strenuously advocated by Geffken and others, and it may be said that the majority of German theologians are in favor of it, among them Oehler in his *Old Testament Theology*.

3. The so-called Augustinian division, retained by the Roman Catholics and the Lutheran Church, taking Exodus 20 : 2-6 as the first, and the seventh verse as the second commandment, and dividing verse 17 into two, our ninth and tenth commandments. In favor of this division the following points are urged: In the text of the commandments, Exodus 20 : 5 reads: "Thou shalt not bow down thyself to *them*, nor serve *them*," and this pronoun, in the plural, can only refer to the "gods" (verse 3), not to "graven image" (verse 4). Thus the whole construction of the sentence shows that it is all one continuous thought, from verse 2 to 6. This one commandment against idolatry is summed up in the text of Luther's Catechism, in the words, "Thou shalt have no other gods." All the rest is considered simply as an enlargement of that commandment, and an enlargement, in part, of a temporary and national character. For ever since the Word was made flesh "he that hath seen him hath seen the Father," and we have in the man Jesus "the express *image* of his person," the object of our adoration and worship. We maintain the freedom of true Christian art to produce an image or likeness of the Godman, though we do not worship the picture or statue. The ancient Jewish system which determined the reading of the law by certain accents and marks of division unites verses 2 to 6 in one section, thus testifying in favor of the tradition which finds only one commandment in that whole passage. Again, the division of the sections which, in the Augustinian system, constitute the ninth and tenth commandments is supported by the fact that they are separated by the sign of the Setumah, in the ancient Hebrew manuscripts; and that the text of Deuteronomy uses different verbs in these, our ninth and tenth commandments. But beyond this, little can be said in favor of separating the ninth and tenth commandments according to the Augustinian

division. The distinction between *concupiscentia actualis* and *originalis* which some of our theologians have found in the ninth and tenth commandments seems to us utterly untenable at this point.

The arrangement of the Ten Commandments on the two tables stands in close connection with the method of dividing and numbering them. Scripture only tells us that there were ten words (commandments) written on two tables of stone (Deut. 4 : 13), and indicates that the two principal sections of the Decalogue, the love of God and the love of our fellow-men, in all probability correspond to the two tables. The Jewish and Origenistic divisions, then, have five commandments for each table, the duty toward the parents as the representatives of God being added to the first. Some adherents of that system, like Calvin, give four to the first and six to the second table. The Augustinian division which the Lutherans retain has three commandments on the first and seven on the second table, the duties toward God and the neighbor being beautifully divided under these two sacred numbers. A. S.

**Decisio Saxonica**, is the opinion of the Saxon theologians under Hoë of Hoënegg in 1624, about the Kenosis dispute of the Tübingen and Giessen theologians (see KENOSIS), in which the Giesseners were largely approved of, but it was also decided that, when working miracles the Godman, though in humiliation, temporarily abandoned the condition of kenosis.

**Declaratio, Solida**. See CONCORD, FORMULA OF.

**Decius, Nicolaus** (vom Hofe, Honesch, a Curia), is first known in 1519, as Probst in the convent of Steterburg, Brunswick. In 1522, being favorably inclined toward the Reformation, he became master of the St. Katharine and Egidien School in Brunswick. About Easter, 1523, he was called to Stettin as evangelical pastor. He died suddenly in 1541. He was an excellent musician, and to him are commonly ascribed, not only the words but also the tunes of the German Gloria in Excelsis, and the Agnus, "Allein Gott in der Hoeh sei Ehr," and "O Lamm Gottes unschuldig." A. S.

**Dedekenns, George**, b. at Luebeck in 1564, studied at several universities, served the Lutheran Church as pastor at Neustadt in Holstein, and from 1600 at St. Catharine's of Hamburg, where he d. May 29, 1628. He was the author of a number of theological works, among which the most important is a casuistical compilation in three folio volumes and an appendix, *The-saurus Consiliorum et Decisionum* (1623), a classical work of its kind, containing opinions of theological faculties and individual theologians on a great variety of cases. A. L. G.

**Dedication**. See CONSECRATION.

**Definite Platform**, an anonymous pamphlet marking an acute stage in the confessional controversy in 1855, and being an important factor in the events that led to the division in the General Synod in 1866. The conservative element in that body having been strengthened by the return of the Ministerium of Pennsylvania, and the union of other synods of the same ten-

dency in 1853, a few of the opposition leaders proposed the "Platform," composed by Dr. S. S. Schmucker, as a protection against the growing confessional influence. It was offered "as a more specific expression of the General Synod's doctrinal basis, being surrounded by German churches, which profess the entire mass of former symbols." The thought underlying it was that confessions of faith should declare with such explicitness the faith of those who subscribe them, that all ambiguity and room for variety of interpretations should be excluded; and that the General Synod no longer holding to certain articles in the Augsburg Confession in the sense in which they were understood by its authors, should, without hesitation or reservation, say so. It charges the Augsburg Confession with five errors, viz. Approval of the Ceremonies of the Mass, Private Confession and Absolution, Denial of the Divine Obligation of the Christian Sabbath, Baptismal Regeneration, and the Real Presence. While repudiating the other Symbolical Books, it incorporates several paragraphs from the Formula of Concord, in order to supply the deficiency, in the Augsburg Confession, of a confessional statement concerning the Holy Scriptures, and extols the Schmalkald Articles, as presenting a more satisfactory statement concerning the Mass than is found in the Augsburg Confession. In its Recension of the Augsburg Confession, it suppresses the antithesis of all articles, and parts of the thetical declarations of Arts. II. and VIII., inserts clauses into Arts. II. and IX., entirely changes Art. X., and not only suppresses but severely repudiates Art. XI. The Second Part of the document is occupied with quotations and criticisms from the other Symbolical Books, exhibiting alleged errors. Among the errors of the Platform are its failure to understand the historical meaning of the word "Mass" in Art. XXIV., where it means nothing more than the Lord's Supper, and its representation that there are Lutherans who teach that the Virgin Mary was the mother of our Lord's Divinity, and that the human and divine natures interchange attributes. Wherever the attempt was made to secure for it synodical approval, the "Platform" was almost universally rejected, while strong resolutions repudiating and condemning it were passed in a number of the larger and older synods. The important position of its author, and the fact that similar criticisms of the Augsburg Confession continued to be heard long after the Platform itself was almost forgotten, alone give it permanent significance. H. E. J.

**Deinzer, Johannes**, b. Sept. 2, 1842, d. Jan. 25, 1897, successor of Dr. Weber as instructor at Neuendettelsau Seminary, also assistant of Pastor Loehle (1864-72); inspector (1875-97). Sent over 100 ministers to Iowa Synod; since 1875 foreign missions in Australia and New Guinea. Visited America, 1879 (Iowa Quadro-centennial). Works: *Loehle's Leben*, 3 vols.; edited *Loehle's Agenda*, 3d ed.; *Loehle's David and Salomo*; *Weber's Einleitung*. Editor of *Kirchliche Mittheilungen*, etc. G. J. F.

**Delaware, Lutherans in.** In this state, where the Lutheran Church was planted about

the middle of the eighteenth century by the Swedes, all traces of the early Lutherans except the venerable building at Wilmington and the graves around it, have disappeared. In 1850, there were but two congregations, both at Wilmington, one German, and one English, with 296 communicants. The next census will show a substantial increase. At least one Swedish congregation has been founded.

**Delitzsch, Dr. Franz**, b. 1813, d. 1890 at Leipzig, the foremost positive hebraist, was converted through his friend Schütz and associated intimately with the circle of students, of which many emigrated with Rev. Stephan to St. Louis, Missouri. He soon became with them an enthusiastic Lutheran, and for this reason declined a call to a Prussian university. Rev. Loehle intended to call him as professor to Ft. Wayne, Ind. But he was called in 1846 to Rostock as successor to Hofmann, and in 1850 to Erlangen as his associate. In 1867 he became professor in Leipsic, where he labored with Luthardt and Kahnis until his death. Few scholars equal his attainments in Talmudic and Rabbinical literature, and for this reason his commentaries will always be among the most valuable. Though one of the greatest scholars of his time, he was one of the most modest, and never lost his childlike faith and sincere piety, which made him an exponent of sound Lutheran pietism. His favorite production was his *Communionsbuch* (Book for Communicants). Of great value is his *Apologie*. His studies as well as his ancestry made him a patron of Jewish missions. No one was better fitted to translate the New Testament into Hebrew than he, and he lived to see 70,000 copies sold. In the interest of this work he wrote a number of tracts and edited *Saat und Hoffnung*. His valuable commentaries were translated into several languages. Though one of the most positive scholars he was one of the most irenic. He is classed with the Erlanger (or Hofmann's) school of theologians. G. J. F.

**Demme, Karl Rudolph, D. D.**, b. 1795, at Muehlhausen, Thueringen, d. 1863, in Philadelphia. He was educated at the gymnasium in Altenburg, and studied theology at the Universities of Halle and Goettingen. In 1818 he came to America, and in 1819 received a candidate's license from the Ministerium of Pennsylvania, to serve the Hummelstown and Maxe churches. In 1822 he was called to St. Michael's and Zion's congregation in Philadelphia, and soon began to take a very prominent position in the Mother Synod. He was a commanding personality, a born ruler of men. As a theologian he represents the era of transition from the unchurchly and rationalistic spirit of the first quarter of this century to a more positive and confessional attitude. He never identified himself with the rationalism and Hegelianism prevailing in Germany during his university days, but steadily grew into a fuller appreciation of sound Lutheranism. His hymnological and liturgical work on the Pennsylvania hymn-book of 1849 and the Agenda of 1855 fully shows this period of transition. There is, on the one side, an honest effort towards the restoration of a sound Luther-

anism, on the other, a frequent yielding to the modern spirit and phraseology that had been ruling in the hymnological and liturgical literature of the first half of this century. Dr. Demme was a prominent and active member of the Philadelphia "Society for the alleviation of the miseries of prisons." In 1839 he published a revision of Cotta's and Gfroerer's edition of Flavius Josephus in German. A. S.

**Denmark, The Lutheran Church in.** The Reformation was introduced into Denmark, because there, too, the Church had become corrupt. In 1517 Arceimbaldi entered Denmark from Germany to sell indulgences. When he returned again, after having been in Sweden, King Christian II. accused him of having betrayed state secrets and took his money from him. In 1520 Christian wrote to Wittenberg for a man of Luther's school to purify religion. Martin Reinhard was sent, but returned without accomplishing his purpose. Similarly Carlstadt and Gabler failed, opposed by the powerful Univ. of Copenhagen, the stronghold of Romish doctrine. 1523, Christian had to give his throne to Fredrick, Duke of Holstein, who promised to protect the Romish faith. But in 1526 Fredrick openly confessed Lutheranism. 1530, a diet was called at Copenhagen. Luth. and Romish theologians were invited to present and defend their faith. A *Luth. confession* of 43 articles was adopted; followed by an apology against 27 articles presented by the Catholics. Christian III. (1534) took possession of the Roman churches, excluded the Catholic prelates from the diets, and in every way favored the Lutherans. 1537, Bugenhagen was called to introduce the new church order, which Palladius translated into Danish (1539). In this order no norm of faith was established but "God's pure Word, which is the law and gospel;" but in the "Danish law" of Christian V. the oecumenical creeds, the Augs. Conf. and Luther's Smaller Catechism were adopted. The Formula of Concord was rejected under Fredrick II. (1580). This *doctrinal basis* still obtains, but the oath upon the confessions has been changed to an ordination-vow (1870). In general the life of the Danish Church was influenced by that of Germany. The period of early confession gave way to orthodoxy, accompanied, however, by earnest orthodoxy, under the influence of such works as Haffner's *Locci*. Pietism followed and then rationalism. The reaction against rationalism did not generally run in the channels of a milder confessionalism, like that of Martensen, but was more influenced by Grundtvig. (See article.) Even erratic Kierkegaard (see article) was not without power. Up to the present there is no strong doctrinal unity.—The *foundation of church polity* is given in the law book of 1683. According to it the Danish Church is Lutheran; the king must be Lutheran; all the people are members and must support the Church. In 1849 other churches were given rights; and liberty of faith was guaranteed. But those who joined no other church were to pay the ecclesiastical state tax. In 1866 this law was reaffirmed. In 1851 civil marriage was allowed, when one of the contracting

parties was a dissenter. On April 4, 1855, a law was passed, which permitted any member of the state church to join the church of any pastor, who satisfied the spiritual and churchly desires. This law, instigated by Grundtvig against the rationalists, freed the members from their parochial obligations. Although the proportion of land tax and income tax which was destined for the state church remained, yet every one could give his free-will offerings, and the payment of perquisites to the pastor of his choice. By a law of May 25, 1872, it is even permitted that, in case of a vacancy, another pastor may be called to officiate in ministerial actions in the church of the parish to which the person calling such pastor ought to belong. On May 15, 1868, a law was passed and reaffirmed June 7, 1873, that *free congregations* could be formed within the state church. Its conditions are that: (1) at least 20 families must join and testify that they have a church-building used for no other purpose; (2) that this building is no more than a mile distant from the homes of the minimum membership (20); (3) that the petitioners, together with an ordained minister of the state church, whom they have elected and who is without a place, have sought and obtained the royal confirmation of their election; (4) that every member has personally severed his parochial connection; (5) that the congregation is able and willing to maintain its church and pay its pastor. But these free churches are under the bishops and laws of the state church. The bishops are the organs of the king's spiritual jurisdiction. There are seven sees: Seeland, Fünen, Laaland with Falster, Aalborg, Viborg, Aarhus, Ribe. Iceland is separate. (See ICELAND.) Above the bishops is the "Kultusministerium." Below them are the provosts, who have but little power. The bishops exercise supervision and ordain ministers.—In *services* there is used the revised "Konvents-Psalmebog" of 1855, edited by the pastoral convention at Roeskilde. There are two authorized additions (Tillaeg, 1873, 1890), of which the latter returns to the older hymnology, and counteracts the somewhat rationalistic character of the "Psalmebog." For ministerial actions there was originally used the "ritual" (1681), and altar-book (1688). Confirmation was introduced (1736). The forms later suffered from rationalism. 1895, the revised liturgy for baptism and the Lord's Supper was issued; 1896, a new form for marriage. Much *missionary activity* has been shown by the Danish Church from the time of its missions in East Indies of the seventeenth century. (See MISSIONS, FOREIGN.) 1853, "a Society for Inner Mission" was founded, "which does large work, but has a methodistic tendency. Then there is "The Society for Inner Mission in Copenhagen" (founded 1865). There also exist: the Danish Bible Society (1814), the Society for Seaman's Mission, a deaconess mother-house in Copenhagen (237 sisters), a "Society for Danish-American Mission," which has sent many ministers to America. The Danish State Church has 2,138,529 members, and the free Luth. churches 10,634, in a population of 2,172,380. (Cf. F. Nielsen, in *Herzog-Hauck*, IV., p. 420 ff.) J. H.

**Denicke, David**, b. in Zittau, Upper Lusatia (1603), Consistorial Counsellor in Hanover, d. 1680. Together with Justus Gesenius he edited the Hanover hymn-books of 1646 and 1659, which contain a number of his own hymns and revisions of older hymns. As the names of the authors are not given it is difficult to ascertain in every case which hymns are to be ascribed to him. A partial translation of his hymn "Wenn ich die heiligen zehn Gebot," by C. H. L. Schuette, is found in the Ohio Hymnal of 1880. A. S.

**Departed, Commemoration of.** *Totenfest.* In the Roman Church, All Souls' Day, Nov. 2, in the Greek Church the Saturday before Pentecost, or the last Sunday of the Greek Church Year, in the Moravian Church Easter morning, is kept in memory of those who have departed this life during the year. In 1816 the last Sunday of the Church Year was set for this in the Evangelical Church of Prussia, and this has been adopted by many Luth. churches. See Daniel's *Code x Liturgicus*, II. 68. E. T. H.

**Deposition from the Ministerial Office**, the severest penalty that can be inflicted upon a minister. Canonical Law distinguishes between Deposition and Degradation; the former withdrawing authority for the administration of priestly functions, but the latter absolutely denying all privileges. Priests were deposed by bishops, and bishops by the Pope. The Luth. Church holds, that as only God can call to the ministry, so, properly speaking, only God can depose. As in the case of excommunication, the act of the Church is only declarative, and is valid only as it coincides with the divine judgment. In America, the synods are the ordinary bodies that pronounce such sentence. The president of a synod can do nothing more than temporarily suspend until the action of synod, and even then not usually until after a conference or a special committee have made a preliminary examination. Deposition differs from suspension, in not offering the hope of restoration after a sufficient period to show penitence and to remove offence. The earliest synodical constitutions in this country are silent as to deposition, and specify "exclusion from the Ministerium" as the severest penalty. The purpose, doubtless, was to avoid judging farther than to decline all responsibility for the continued indorsement of the offender. Deposition does not necessarily include excommunication or even suspension from communion. It simply withdraws the right to administer the Word and sacraments. But as such severe penalty will scarcely ever be imposed unless there be a flagrant crime to justify it, the question of excommunication, in connection with the deposition or suspension, is one that should be kept in mind, and if justice so demand provision should be made for both sentences. Otherwise a deposed minister has the standing of a layman. (See Carpov, *Eccles. Jurisprudentia*; Deyling, *Prudentia Pastoralis*; Richter, *Kirchenrecht*, etc.) H. E. J.

**Derschau, Bernhardt von**, b. 1591, at Koenigsberg, d. there 1630, as professor of theology and Counsellor of the Consistory, author of the hymn "Herr Jesu, Dir sei Preis und Dank." A. S.

**Descent into Hell.** This phrase, so well known in theological literature, is taken directly from the Apostles' Creed. The place the article holds in that symbol is significant: He (Christ) "was crucified, dead, and buried; he descended into hell: the third day he rose again from the dead." After he was quickened, or came to life; and before his resurrection, i. e. before his appearing in the body to his disciples, "he descended into hell." After death the soul of Christ entered the invisible world, the Sheol or Hades of the Scriptures. That statement, however, does not reach the meaning of this article of the Creed. The hell into which Christ descended between his quickening and resurrection was the place of the damned.—The leading Scripture passages are 1 Pet. 3 : 18-20; Col. 2 : 16; Eph. 4 : 9. The Greek Church held that the descent into hell was in order to offer the sacrifice to the last; and also to transfer believers to Paradise. The Roman Catholic view is, that the whole divine human personality of Christ went to the place (*Limbus patrum*) in which the saints of Israel were detained, in order to deliver them into the full enjoyment of blessedness. Reformed theologians in general understand the phrase figuratively, referring it to the extreme sufferings Christ's human soul endured in his vicarious death. However, the Westminster Confession teaches that it means no more than that Christ died, and for three days remained under the power of the grave. Luth. theologians, as Quenstedt, Hollaz, Gerhard et al., refer the article to the exaltation of Christ. He descended, not for the purpose of suffering, but to manifest his triumph over Satan. His preaching then (1 Pet. 3 : 19) "was not evangelical, but legal, accusatory, terrible." It was "a real and true departure into the place of the damned;" yet "the movement was not physical, or local, but supernatural." This was, moreover, the act, not of the soul only, nor of the body only, but of the entire God-man. The statements of the Formula of Concord are characterized by caution and reverent regard for the very words of Scripture. "The article is not to be treated with acuteness and anxious care, as to how it occurred, and what the *descensus* means; but the most simple opinion must be retained." We believe, therefore, in the language of this Confession, "that Christ actually descended *ad inferos*, . . . and that by himself he delivered us from the power of death and of Satan, from eternal damnation, and, therefore, from the jaws of hell. But we are not curiously to search into the manner in which these things have been effected; but reserve the full knowledge of this for another world." The view that the article means no more than that Christ went into the place of departed spirits is unsatisfactory and illogical, and fails to reach the deeper meaning of Scripture. (See on the whole article Schmid, *Dogmatics*; Weidner, *J. Peter*, and the *Schaff-Herzog Encycl.*) S. A. R.

**Dessler, Wolfgang Christoph**, b. at Nuremberg (1660), Con-rector of the School of the Holy Ghost, in Nuremberg, d. in 1722. He published, in 1692, about 100 hymns, many of them with original melodies of his own composition.

Five of them passed into English, among them his finest hymn, "Wie wohl ist mir, Du Freund der Seelen," of which different translations exist. A. S.

**Deutschmann, John**, b. Aug. 10, 1625, in Jüterbogk, prof. at Wittenberg (1657), d. Aug. 12, 1706, attendant, son-in-law, and blind instrument of Calov, opposed syncretism, charged Spener with 263 heresies, and attempted to prove that the Old Test. and Adam knew all the doctrines of the Form. of Concord.

**Devotional Literature of the Luth. Church.** Devotion is that habit of the believer's heart which responds to the means of grace with a reverent aspiration toward God. The acts of devotion are meditation, prayer and worship. Devotional literature includes all those writings which are adapted to nourish a spirit of devotion, and to aid the believer in its expression. Inasmuch as the Word of God alone can stimulate and direct true devotion, devotional literature is occupied with the use and application of the Word of God in its particular sphere. The whole Bible is adapted to a devotional use, and is pre-eminently the book of devotion. Within it, the Book of Psalms, as an inspired collection of hymns and prayers, is in a particular sense a devotional work. At a very early time in the Christian Church, uninspired books of a devotional character were prepared. Before Constantine, *Hermas' Pastor* was the principal work of this kind. The Apocrypha of the N. T. were intended as a contribution to this class of literature. Another famous example is the *Confessions* of Augustine. The "moral tales" of the monks and their legends of the saints had the same purpose in the Middle Ages. Bernard of Clairvaux and the mystics also belong here, as well as Tauler, whose sermons and other writings had great influence in the fourteenth century, and Thomas à Kempis, with his *Imitation of Christ*, in the fifteenth century.

The Reformation under Luther, chiefly known as a revival of pure doctrine, nevertheless, finding its beginning in Luther's own inner experience, showed wonderful power in awakening and deepening the spiritual life of the people. Luther's writings were very largely of a devotional type. The Church Postils, the Smaller Catechism (which has been called the only catechism which can be prayed), the *Freedom of a Christian Man*, the hymns, the liturgical writings, the practical and edifying character of his commentaries, not to mention his constant preaching, or the translation of the Scriptures,—all render Luther the chief devotional writer of the Church. This characteristic is so prominent in all his works that many collections of abstracts from his writings have been made purely for devotional use.

From Luther to the present time, we find the greatest variety of earnest and practical devotional books, written, especially, for the use of laymen. Their great number, the spiritual power of most of them, and their remarkable adaptation to every class of Christian people, and every condition and circumstance of Christian life, furnish impressive proof of the genuineness and depth of the spiritual life begotten and

nurtured under the Luth. type of preaching and teaching.

These works might be classed under the heads of liturgies; sermons, for all preaching has, or should have, reference to the furthering of devotion; prayer-books, in great number, making provision not only for the observance of devotion after the order of the Church Year, but for family worship, and for private prayer under almost every conceivable circumstance of the individual's life; hymn-books, much used for private reading, as well as for public worship, providing also for the order of the Church Year, together with much upon the themes of Christian life, with its vicissitudes and joys,—hymns in richest variety, of unsurpassable beauty, with deepest and truest power to touch and to inspire, yet drawing their strength and impressiveness from a presentation of the great truths of the Scriptures, and not from a minute and morbid emphasis upon subjective states of mind, after the fashion of much that is popular at the present day; and books of meditation, intended for private devotional use, and containing, usually, a passage of Scripture, a meditation based upon it, and a prayer, or hymn, or both, arranged, for each day of the year, or of Lent. Others, without reference to time, are based upon some subject, such as the Passion History, the Preparation for the Lord's Supper, the Christian Virtues, warnings against sins and calls to repentance, examination of excuses often rendered, and many others. Still another class of devotional books of which many are found in our German literature, includes works which seek to present, in a practical and edifying way, a summary of the elements of our doctrinal system. As illustrative of the variety and fulness of our devotional literature, the classification of it found in the invaluable *Handbuch der Theologischen Litteratur*, by Winer, is here given.

Winer views devotional books: I. With reference to the subject-matter, as giving profitable instruction drawn from Nature, the Bible, Doctrinal and Ethical Teachings, History (edifying examples), Public Worship and Particular Church Usages. II. With reference to different classes of men. III. With reference to calling and station. IV. With reference to peculiar circumstances and spiritual states. V. With reference to special times, e. g. meditations for Sundays and Festivals, as well as Fasts and Lent; also works prepared on the occasion of important events, and periods of time.

In the following list of prominent devotional writers only the chief ones can be given in the vast field which our German literature presents in this class. They are as follows:

J. Arndt, d. 1621, *True Christianity*, and *Paradies-Gärtlein*; V. Herberger, d. 1627, *Herzpostille*, *Psaller-Paradies*, etc.; John Gerhard, *Sacred Meditations*, *Schola Pietatis*, 52 *Heilsbetrachtungen*, etc.; J. Val. Andreae, d. 1654; Paul Gerhardt, the great hymn-writer, d. 1676; H. Müller, d. 1675, many devotional works; Christ. Scriver, d. 1693, *Seelenschatz*, *Gotthold's Andachten*, and many others; Ph. Jac. Spener, d. 1705; Gottfried Arnold, hymns, *Schätzkästlein*, etc.; A. H. Francke, d. 1727,



hymns, etc.; Joseph Schaitberger, one of the exiled Saltzburgers, *Sendbrief*, etc.; J. J. Rambach, d. 1735, hymns, *Passionsbetrachtungen*, etc.; Benj. Schmolke, d. 1737, hymns, *Morgen u. Abendsegen*, etc.; C. H. von Bogatzky, d. 1774, *Golden Treasury*, *Tägliches Hausbuch*, *Communionsbuch*, etc.; Claus Harms, d. 1855, hymns and sermons; Wm. Löhe, *Samen-körner*, etc.

In America, contributions to this class of literature have been made by J. C. Kunze, Hymn and Prayer-book, *Ein Wort für den Verstand u. des Herz* (1781); Fried. Stohlman, *Gebetbuch für die deutsche Jugend* (1836); Ambrosius Menkel, *Eine Sammlung auserlesener Gebete u. Lieder* (1824); J. G. Schmucker, *Wächterstimme an Zion's Kinder* (1838); Walther, C. F. W., *Predigten, Das waltte Gott*, etc.; Gräbner, A. L., *Herr, ich warte auf dein Heil*, etc.; W. J. Mann, *Heiltsbotschaft* (1881); A. Spaeth, *Saatkörner* (1893).

In the English language, our devotional literature is, of course, small in extent. It was first necessary that our faith should be fitly expressed in the language of this new land, before the spirit of that faith could be expected to manifest itself in practical writings. Something has been done, however, and new productions are constantly appearing. Exclusive of translations, the following works should be mentioned:

C. W. Schaeffer, *Family Prayer*; E. Greenwald, *Jesus Our Table Guest; Meditations for Passion Week*; J. B. Remensnyder, *Heavenward*; J. A. Seiss, *Sermons* (many volumes), *The Golden Altar*, etc.; L. A. Gotwald, *Sermons*; G. B. Miller, *Sermons*; M. Loy, *Sermons on the Gospels*; G. H. Gerberding, *New Testament Conversions*; S. Stall, *Bible Selections for Daily Readings*; M. Rhodes, *The Throne of Grace*, etc.; M. C. Horine, *Practical Reflections on Ruth*; C. Armand Miller, *The Way of the Cross*. C. A. M.

**Deyling, Solomon**, b. Sept. 14, 1677, in Weida, Saxony, student at Wittenberg (1697), archdeacon at Plauen (1704), supt. at Pegau (1708), genl. supt. in Eisleben (1716), supt. and pastor at St. Nicolai, Leipzig (1720), d. Aug. 5, 1755, as prof. and senior of Leipzig Univ. Positive and Lutheran, he is known for his *Institutiones Prudentiæ Pastoralis* (1731), a classic of Luth. pastoral theology, and for his exegetical *Observationes Sacre* and *Observationes Exegetice*, directed ag. Grotius, R. Simon, Spinoza, Clericus.

**Dieckhoff, Dr. August Wilhelm**, b. 1823, d. 1896, one of the leading confessional Luth. theologians, commenced his academic career at Goettingen (1847-60), filled the professorship of church history at Rostock from 1860. As member of the consistory and board of examination he was one of the most influential leaders in Mecklenburg. His special line of studies was history of dogmas. He opposed Hofmann's view of inspiration and reconciliation; also attacked Missouri's doctrine of predestination. G. J. F.

**Diedrich, Julius**, b. 1819, seceded (1847) from the Prussian "Union" to join the Breslau Synod, but soon came into conflict with the

hierarchical view of Huschke, which ended in his withdrawal. In 1860 he organized the Immanuel Synod. (See article.) Whilst Huschke insisted upon the divine institution of church government, Diedrich proclaimed the absolute independence of the congregations. The discussion was exceedingly bitter, and great estrangement resulted. Diedrich wrote several popular commentaries and postils. G. J. F.

**Dieffenbach, Dr. George Christian**, b. in Schlitz, Hesse-Darmstadt, December 4, 1822. After the regular course of study became a teacher in Schlitz and afterwards in Darmstadt; in 1855 assistant pastor in Schlitz. In 1873 he was promoted to the position of chief pastor, an office in which his father and grandfather had preceded him. Besides attending to the duties of his pastoral office, he has been very fruitful in literary labors. His liturgical and devotional books, and his poems for children, give him a secure place among the Church's writers of the nineteenth century. Well known are: *Evang. Brevier* (for pastors); *Evang. Hausgedenke* (for family worship). G. U. W.

**Dies Iræ, Dies Illa**, the famous Latin sequence of the thirteenth century, generally ascribed to Thomas of Celano, a Franciscan friar, the friend and biographer of Francis of Assisi. Originally a hymn on the second Advent, it was usually directed to be sung in the mass for the dead. It has found entrance in the hymn-books of many nations and denominations. There are some 90 German and about 160 English translations. One of the finest modern renderings is that by W. J. Irons (1848), which is found in the Church Book, somewhat altered. A. S.

**Dietrich, Veit**, b. at Nuremberg, Dec. 8, 1506. His father followed the same trade as Hans Sachs. The council of Nuremberg provided the means for his education, and enabled him to spend a number of years at the University of Wittenberg, where he devoted himself to the study of philology and theology. He became very intimate with Luther and Melancthon. This was partly due to his learning, but still more to the purity and amiability of his character. It is said that he enjoyed the privilege of being one of Luther's table-guests for more than thirteen years. He accompanied Luther to Coburg in 1530 and cheered the soul of the great reformer during the trials of those days. He also kept Luther's wife and Melancthon informed of Luther's condition. Incidentally he had an opportunity to observe how Luther wrestled with God in prayer. He records that Luther spent three of the choicest hours of the day in his devotions, besides constantly fortifying his faith by careful meditation on the Divine Word.

After his return from Coburg Dietrich devoted himself for a brief period to private instruction, but soon became a member of the Wittenberg faculty of philosophy, and in 1533 was made its dean. In 1536 he accepted a call to the pastorate of the Church of St. Sebaldus in his native city of Nuremberg. The first Luth. preacher of Nuremberg was Andrew Osiander, pastor of the Church of St. Lawrence since 1522. For a

number of years Osiander and Dietrich were colleagues at Nuremberg; but, while Osiander's grandiloquent sermons were understood by only a few, Dietrich's simple discourses attracted so many hearers, that the Church could hardly hold them all. Dietrich bore faithful testimony for the truth, which caused him considerable trouble, especially his protests against the Interim, which led to the pulpits being closed against him for a time. Beste says of Dietrich's sermons: "They are confessions of a witness who has converted the doctrine of the Reformers into sap and blood, and who for this reason can speak with the most childlike simplicity. Without the fire of Luther's spirit, they quicken by Luther's light and warmth." Dietrich d. April 25, 1549. A number of his sermons were published, and he himself did the Church a service by publishing a number of Luther's works. He also wrote several hymns. G. F. S.

**Dietrich, Franklin S.**, missionary in India, a native of Berks Co., Pa., was ordained by the Ministerium of Pa., June 5, 1882, and set apart for the work in India in Trinity Church, Reading, Pa., Oct. 3, 1882. He reached Rajahmundry, Jan. 2, 1883, where he stayed whilst preaching at Dowlaishwaram and in the Jagurapad district. In 1888 D. took charge of Samulcotta, continuing at Dowlaishwaram, where he built the mission-house. He d. suddenly June 11, 1889. W. W.

**Dietrichson, John W. C.** (1815-1882); Luth. pastor, ordained at Christiania, and arrived in America, 1841. Organized many congregations in Wisconsin. He was the first ordained Norwegian pastor to arrive in America. Returned permanently to Norway in 1850. E. G. L.

**Diets of the Reformation.** See AUGSBURG; NUREMBERG, etc.

**Diets, Lutheran, in America.** Two free diets were held in Philadelphia, Pa., in the years 1877 and 1878, in response to invitations widely extended to all Lutherans, clerical and lay, without respect to synodical connections. About one hundred ministers, and perhaps as many laymen of divergent views and tendencies from different states and synods, participated in the discussions and proceedings. Each person in attendance appeared only in his own individual capacity and not as a representative of any constituency. The papers read were designed to exhibit the one basis of the Luth. faith, the work achieved by it, and the inducements for its persistent maintenance and extension. The purpose of these diets was purely educational, no attempt being made to affect existing relations or affiliations. Two volumes containing the papers prepared and discussions thereon were published.

From Dec. 27 to 29, 1868, a third diet was held. It was called "The First Gen. Conference of Lutherans in America." (See its Proceedings, Essays, Debates; Phila. 1869.) W. B.

**Dilfeld (Dielefeld) Konrad Georg**, b. in Nordhausen, d. 1684, a strict Luth. pastor, who took part in the controversies against Spener and the Pietists, especially by his treatise *Theologia Horbio-Spenerana* (1679), in which

he attacked Spener and his brother-in-law, Horb, for teaching that only regenerate pastors could administer their office in an efficacious manner. A. S.

**Dilherr, Johann Michael**, b. 1604, in Meiningen, d. 1669. He was first pastor of St. Sebald's Church in Nuremberg, and professor in Jena, one of the most learned and eloquent Luth. theologians of his time, a lover of church music and hymn-writer. One of his hymns, "Nun lasset Gottes Guede," is found in an English translation in the Moravian Hymn-book of 1808. A. S.

**Discipline.** See CHURCH DISCIPLINE.

**Distribution.** See LORD'S SUPPER; SACRAMENTS, ADMINISTRATION OF.

**Divorce** is the legal annulling of the marriage contract. It always presupposes that a valid marriage has pre-existed. Where a fraud has been practised by one of the parties at the supposed entrance into this estate by the other, the separation is not divorce, in the proper sense of the term, but only the legal declaration that such marriage has never existed. All divorces that, according to Holy Scripture, are justifiable, imply that there has been already a sinful breaking of the marriage covenant. The legal act only publicly announces that the covenant has been broken on the one side, and declares the innocent and wronged party free from all obligations to the one by whom he or she has been wronged. The Roman Catholic Church, regarding marriage a sacrament, taught the absolute indissolubility of its obligations, and that no innocent husband or wife could be separated absolutely from the one who had offended, except by death. The Schmaikald Articles declare concerning this: "Unjust also is the tradition that prohibits the marriage of an innocent person after divorce" (App. P. II.). Two passages of Scripture must be regarded the source of all conclusions on the subject: Matt. 5: 32 and 1 Cor. 7: 15. These make adultery and malicious, protracted desertion the only valid causes. These two causes in fact coalesce, since the essence of adultery is desertion.

Within the Luth. Church, two views of divorce have been held, a stricter and a more liberal. The stricter has as its chief representative Luther, who insisted upon the two causes above given, as the only two that were permissible. He includes, however, under desertion, the persistent refusal of conjugal duties. The subject he has treated in *Babylonian Captivity*, Op. Lat. Erlangen, V. : 100 sq.; *Sermon concerning Married Life*, Erl. ed. 2d. 16 : 523 sqq.; *On 1. Cor. VII.*, Erl. ed. 51 : 38 sqq.; *Marriage Questions*, ib. 23 : 143 sqq.; *On Matth. VI. and VII.*, ib. 43 : 115 sqq. Bugenhagen, Chemnitz, Gerhard, Calov, etc., take the same view. A more liberal position was taken by Melancthon, upon the basis of the Roman Law, who regards acts of cruelty and the laying of plots against one's husband or wife equivalent to desertion. Others include under desertion flight from the country because of crime, attempts to force one to commit sin, danger to body or soul, imprisonment for life. The stricter view, however, prevailed in the Luth. Church, until

rationalism entered, and regarding marriage principally as a civil contract, greatly extended the offences that might be construed under desertion. See Richter, A. L., *Lehrbuch des Kirchenrechts*; Herzog-Hauck, Art. "Scheidungs-Recht," by R. W. Dove; the books of Carpov and Boehmer, and Chemnitz, Gerhard and Quenstedt, *De Matrimonio*. H. E. J.

**Dogma**, in its primary Greek meaning, signifies a public decree or ordinance, whether of rulers, or of an assembly. In this sense it is used in the N. T. of the decrees of Cæsar (Luke 2 : 1; Acts 17 : 7), of a decree of the Apostles (Acts 16 : 4), and of the Mosaic ordinances (Col. 2 : 14; Eph. 2 : 15). In its secondary classical usage the word *dogma* was applied to the categorical *sentences*, opinions, or tenets, of philosophers. Thus Cicero speaks to the *decreta* (tenets) "which philosophers call *dogmata*." The word easily passed over to the later Christian usage of the word as meaning *doctrine*, a doctrinal statement, a precept of the Christian religion believed to be clearly taught in Scripture. As the word *dogma* is so often used in an unfavorable sense, it would probably be better to use the word *doctrine* instead of *dogma*, when speaking of the essential *doctrines* or *dogmas* of Christianity. A doctrine or dogma of the Christian religion is not a subjective human opinion, nor a mere truth of reason which can be proved with logical certainty, but a truth of *faith*, derived from the revealed Word, and taught as a positive truth on the authority of that Word. In scientific theology we have various disciplines which have to deal with dogmas or doctrines, as EXEGESIS (which seeks to establish the doctrines the Scripture teaches), BIBLICAL THEOLOGY (which collects and arranges in a purely historical way the teachings or doctrines of each single writer), HISTORY OF DOCTRINES (which aims to trace the unfolding and establishment of the Christian faith in its separate doctrines), PATRISTICS (which develops the doctrinal teaching of the Fathers), SYMBOLICS (which treats of the distinctive doctrines that separate the different denominations from one another), and especially DOGMATICS (which see). R. F. W.

[A dogma is a *definition of doctrine made by church authority*, and, therefore, the terms "doctrine" and "dogma" are not synonymous.] H. E. J.

**Dogmatics**, as a theological science, belongs to the division of *Systematic Theology*, and as it presupposes the truth of Christianity in general, follows Apologetics, which may be regarded as an independent introduction to Dogmatics, and as it lays the basis for the doctrine of Christian Ethics, properly precedes this latter science. As Dogmatics is the highest form and the very centre of all theological science, we may expect to find in it the results of *Exegetical and Historical Theology*, and so connected as to form a scientific whole, thus laying the basis for the various disciplines comprising *Practical Theology*.

I. DEFINITION. Three different views have been held in the Luth. Church concerning the mode of delineating Christian doctrine. (1) The aim has been to give a clear and accurate presentation of the doctrines held and taught

by the Church, a method which may be called *Symbolic*, as seen in Schmid (*Doct. Theol. of Lutheran Church*) and Hase (*Hutterus Redivivus*); (2) The Church doctrine is presented as the doctrine of the writer (the *philosophic method*), as in the case of Martensen (*Dogmatics*) and Frank (*Wahrheit*); (3) Although the doctrine of the Church is laid as the basis, the greatest stress is laid on the agreement of the Church doctrine with the Scripture doctrine, and the latter is most fully developed, as this is established in the experimental consciousness of the delineator (the *biblical-confessional method*), as seen in the works of Luthardt (*Kompendium*), Philippi (*Kirchliche Glaubenslehre*), Thomasius (*Christi Person und Werk*), and Vilmar (*Dogmatik*). This last is the truly Luth. (Protestant) way, for we may speak of three factors in Dogmatics: (1) the Scripture doctrine; (2) the Church doctrine; and (3) the personal consciousness of faith. The definition given by Luthardt is probably the best: "Dogmatics is the science which presents, in their connection and mutual relations, the doctrines, which it has as its aim to reproduce from the religious faith of the Christian himself, in harmony with the Scriptures and the teaching of the Church."

II. MATERIAL PRINCIPLE. As Dogmatics is a systematic statement of the Christian faith, there must be some great truth which gives shape to the whole presentation of doctrine. As such a genetic principle Luther designates the article of *Justification by faith*. And all our Lutheran dogmaticians, although at times differing in the *form* of statement, agree in this, that the material principle of Dogmatics must be the very essence of Christianity,—the idea of fellowship with God mediated through Christ,—whether it is stated as the Atonement, or the Person of Christ, or Justification by faith,—in opposition to the Calvinistic theologians, who lay stress upon the absolute causality of God.

III. FORMAL PRINCIPLE. The formal principle of Dogmatics is the sole authority of Holy Scripture, and this imparts to Dogmatics its biblical character. Still our church has not isolated Scripture from the historic development of the Church, as the Reformed churches have, and in consequence more stress is laid on the historic testimony of the Church as the living witness of the truth. A true Luth. system of Dogmatics assumes Scripture and its authority as a matter of fact, just as it takes the Church and her doctrines, and justifies both within its system, as it does the other facts of faith.

IV. DIVISIONS. The arrangement of the material of Dogmatics has been made sometimes synthetically, sometimes analytically, sometimes in accordance with the three Articles of the Apostles' Creed (Martensen, Marheineke, Kahnis), and sometimes in the historic order of the development of its great leading parts. Philippi, the greatest of our modern dogmaticians, divides his system into five parts, and follows the order of the historical actualizing of the fellowship of man with God: (1) The Original Fellowship with God; (2) Its Disruption; (3) Its Restoration; (4) Its Appropriation; (5) Its Completion. So in substance Thomasius,

Luthardt, and Frank, though otherwise formulated. The writer prefers to arrange and discuss the whole subject-matter of Dogmatics, excluding the Introduction, under the following seven divisions: (1) Theologia, or the Doctrine of God; (2) Anthropologia, or the Doctrine of Man; (3) Christologia, or the Doctrine of the Person of Christ; (4) Soteriologia, or the Doctrine of the Work of Christ; (5) Pneumatologia, or the Doctrine of the Work of the Holy Spirit; (6) Ecclesiologia, or the Doctrine concerning the Church; (7) Eschatologia, or the Doctrine of the Last Things.

V. SELECT LITERATURE OF CONFESSIONAL DOGMATICS. The most prominent Luth. theologians who have been the best representatives in their age of Luth. confessional Dogmatics, and whose works deserve the most careful study are: Luther (d. 1546), Melancthon (d. 1560), Chemnitz (d. 1586), Selnecker (d. 1592), Aegidius Hunnius (d. 1603), Hutter (d. 1616), Hafenerffer (d. 1619), Gerhard (d. 1637), Koenig (d. 1664), Calov (d. 1686), Quenstedt (d. 1688), Baier (d. 1695), Hollaz (d. 1713), Buddeus (d. 1729), Vilmar (d. 1868), Thomasius (d. 1875), Philippi (d. 1882), Krauth (d. 1883), Björling (d. 1884), Heinrich Schmid (d. 1885), Walther (d. 1887), Frank (d. 1893), and Luthardt (1823-).

R. F. W.

SUPPLEMENTARY NOTE: Dogmatics is the science of dogmas. It treats of the Church's officially formulated definitions of doctrine, explaining their meaning, tracing them to their sources, and showing their relation to one another and to the entire body of revealed truth. While Biblical Theology draws its material directly and entirely from Holy Scripture, carefully excluding all elements derived from the experience of the Church and individual Christians outside of Scripture—an end that can only be approximated, since we cannot absolutely isolate ourselves from historical relations—Dogmatic Theology begins with the settled definitions of scriptural truth, as they have reached their present form through the process described with respect to each dogma in *Dogmengeschichte*. Every Dogma, therefore, has three elements, viz., first, a *Scriptural*, as the material comes ultimately from Scriptures; secondly, an *Historical*, since the definition has been determined by historical circumstances; and, thirdly, a *Philosophical*, determining the terminology. None of these are to be overlooked in any adequate treatment.

H. E. J.

**Dorner, Isaac August**, b. in Wuerttemberg in 1809, educated in the land of his birth, professor at various universities, last at Berlin from 1862 until his death in 1884; a philosophical theologian of the school of Schleiermacher, with a strong leaning to Lutheranism. His chief writings are: *The Doctrine of the Person of Christ*, *History of Protestantism*, *System of Christian Doctrine*, and *System of Christian Ethics*. All of these have been translated into English. Dorner's theology is pervaded by the idea of the union of God with man in Christ. Incarnation is necessary apart from sin, and was gradual in Christ, being completed in the resurrection.

A. G. V.

**Dorpat.** See UNIVERSITIES.

**Drachart, Laurentius**, Danish Luth. missionary in Greenland, who became a Moravian, and founded with Jens Haven and others the first missionary station in Labrador at Nain (1771).

**Draeseke, John Henry Bernhard**, one of the most brilliant pulpit orators of the nineteenth century, b. at Brunswick, Jan. 18, 1774; educated at University of Helmstedt, Brunswick, under Henke, rationalist; 1795, deacon at Mölln, Lauenburg; pastor at Räteburg, Lauenburg (1804), Bremen (1814). Upon the death of Bishop Westermeier D. was appointed general superintendent of Saxony, residence at Magdeburg (1832). Failing to receive support in his disciplinary proceeding against the pastor Sintenis, who spoke of the worship of Christ as "a superstition;" attacked severely by pastor König of Anderbeck in *Der Bischof D. und sein achtjähriges Wirken im preussischen Staate* (1840), he withdrew from office 1843. D. at Potsdam December 8, 1849. Early tendency somewhat rationalistic, or humanistic-pelagian. Sermons: *Predigten für denkende Verhehr Jesu* (1804-1812, 5 vols.). Sermons of Napoleonic period, patriotic. This spirit already in *Glaube, Liebe und Hoffnung* (1813), addressed to the youth; *Die Predigten über Deutschlands Wiedergeburt* (1814, 3 vols.). Gradually his tone grew firmer in favor of church orthodoxy. He was not a friend of formulated creeds, however, and naturally favored the "Union." Other sermons published: *Ueber die letzten Schicksale des Herrn* (2 vols., 1816); *Ueber freigewählte Abschnitte der heil. Schrift* (4 vols., 1817-1818); *Christus an das Geschlecht dieser Zeit* (1819); *Gemälde aus der heil. Schrift* (4 collections, 1821-1828), etc.

H. W. H.

**Drese, Adam**, b. 1620, in Thuringia, d. 1701, at Arnstadt, first musician at the court of Duke Wilhelm of Sachse-Weimar, afterwards Kapellmeister in the service of Prince Anton Guenther of Schwarzburg Sondershausen. He wrote hymns for the pietistic meetings held in his house, and also composed the tunes for them. His most popular hymn, "Seelenbrautengam, Jesu, Gottes Lamm" (1697), is found in an English translation by Dr. M. Loy in the Ohio Hymnal, 1880.

A. S.

**Duerr, Damasus**, b. 1530, in Brennndorf, Transsylvania, near Kronstadt, d. 1585. He studied in Wittenberg (1559), and became pastor in Kleinpold (1570). An interesting collection of his sermons has recently been discovered by Dr. Amlacher.

A. S.

**Duerr, Ehrenfried**, b. 1650, in Muehlauf, Voigtland, d. as general superintendent in Eisleben, 1775. To him the hymn is ascribed, "Fang dein Werk mit Jesu an," German *Kirchenbuch*, No. 358.

A. S.

**Dürer, Albrecht**, of Nuremberg, b. 1471, d. 1528, the foremost of the old German painters and father of a German line of art, did much to popularize art in Germany. His wood-engravings are coarse compared with modern products; but masterpieces. Through them especially the educating influence of real art was felt all over Germany. An ardent adherent of Luther, he introduced the portraits of the Reformers in

several of his paintings. Among his best works are illustrations of Revelation and the Passion.

G. J. F.

**Dylander, John**, Swedish missionary to the settlements on the Delaware, from 1737, to his death in his 32d year, in 1741. He preached in Gloria Dei Church every Sunday in German at Matins, in Swedish at the chief service, and in English at Vespers. He gathered the Germans at Germantown and Lancaster and supplied them with services; and also filled appointments for Episcopalians, often preaching sixteen times a week.

## E.

**Easter, The Observance of.** Easter, as commemorative of the central fact of the Christian religion, may justly be regarded as the Church's chief festival. It was the first of the whole cycle of Church festivals to be observed, and to this day marks the beginning of the ecclesiastical year in the Greek Church. As early as 160, controversies arose regarding the proper time of its observance. The Council of Nice (325) decreed that it should always be celebrated on the first Sunday following the full moon, which happens next after the vernal equinox (March 21st); but that, if the full moon be on a Sunday, Easter shall be kept on the Sunday after. According to this rule, which determines the practice of the Western Church, Easter cannot occur earlier than March 22d, nor later than April 25th. In the ancient Church the celebration of the festival began on Easter Eve, and was continued amid great rejoicing until the following Sunday, subsequently until Pentecost. The Luth. constitutions at first ordained a three days' celebration, abolished all the superstitious practices to which the Middle Ages had given rise, and made the proper observance of the festival to consist in the faithful setting forth of the great central fact of redemption, in word and song. J. F. O.

**East Ohio Synod.** See SYNODS (I.).

**East Pa. Synod.** See SYNODS (I.).

**Ebeling, Johann Georg**, b. about 1620, at Lueneburg, a prominent musician and composer of Paul Gerhardt's hymns. In 1662 he became the successor of Johann Crueger as choir-master and organist of St. Nicolai in Berlin, where Paul Gerhardt then held the office of diaconus. In 1667 his compositions of Gerhardt's 120 hymns were published in Berlin. A. S.

**Ebenezer**, the settlement of the Salzburgers in Georgia, on the Savannah River, 23 miles from Savannah, begun in 1736. The location proved unhealthy and the settlement has long been abandoned; but Jerusalem Church, erected in 1741, is still standing and in use. A. G. V.

**Eber, Paul**, b. 1511, in Bavaria, d. in Wittenberg, 1569. From 1532 to 1536 he studied in Wittenberg. He was made professor of Latin in 1544, professor of Hebrew and Castle preacher in 1557, town preacher and general superintendent of the electorate in 1558. He was Melancthon's intimate friend and, for many years, his secretary. Next to Luther he is the best

poet of the Wittenberg circle. A number of his hymns have passed into English, among them "Herr Jesu Christ, wahr'r Mensch und Gott" (Lord Jesus Christ, true man and God), trsl. by Miss Winkworth, Lyra Germ. (1855), another translation by E. Cronenwett for the Ohio Hymnal (1880); "Wenn wir in hochsten Noethen sein" (When in the hour of utmost need), tr. by Miss Winkworth, Lyra, Germ. (1858). A. S.

**Eberle, Christian Gustav**, b. 1813, d. Dec. 9, 1879, a Wuertemberg pastor noted for his *Lutherana: Luther's Glaubensrichtung* (1858); *Luther ein Zeichen dem widersprochen wird* (1860); and his excellent *Luther's Evangelien-Auslegung aus seinen homilet. u. exeget. Werken* (1857).

**Eberlin, Johann**, b. about 1465, in Guenzburg on the Danube, d. after 1530 in Wertheim, Bavaria. He was first a popular Franciscan preacher in Tuebingen and Ulm, and afterwards was gained for the Reformation through Luther's writings. For a time he was in some danger of being carried off into the fanatical ways of Carlstadt and his adherents, but the personal influence of Luther and Melancthon, with whom he became acquainted in Wittenberg, led him to more sober and healthy views. His activity for the cause of the Reformation was chiefly of a literary character, through a number of bright and popular treatises, the best of them, *Wie sich ein Diener Gottes Worts in all seinem Thun halten soll* (How a minister of God's Word should keep himself in all things) (1525). (Reprinted in W. Loche, *Der Evangelische Geistliche*, Stuttgart, S. G. Liesching, 1858, 2d. vol.) During the Peasants' War he did good service for the cause of peace and order, especially in Erfurt. A. S.

**Ebert, Jacob**, b. 1549, at Sproutau in Upper Silesia, d. 1614 (1615?), as prof. of theology in Frankfurt-on-the-Oder. His hymn, "Du Friede-fuerst, Herr Jesu Christ" (1601), sometimes erroneously ascribed to Ludwig Helmbold, was translated into English by Miss Winkworth, Choral Book for England (1863), Ohio Hymnal (1880). A. S.

**Eccard, Johann**, German composer and organist; b. at Mühlhausen, Thuringia, in 1553; studied under the celebrated Belgian master Orlando di Lasso; chapel-master at Koenigsberg and Berlin; wrote part-songs, sacred and secular, motets and other church music of a very high order; d. 1611. His most important works are *Geistliche Lieder auff den Choral*, Koenigsberg (1597), and *Festlieder durch das ganze Jahr mit fünf, sechs bis acht Stimmen* Koenigsberg (1598). In the former he followed the important change first made in a work by Lucas Osiander, of transferring the melody from the tenor to the treble, to enable the congregation to join, and provided it with a rich harmonization, usually in four parts, for the choir, thus securing artistic results without sacrificing congregational singing. The second work mentioned above was a collection of compositions for the exclusive use of the choir on festival days and occasions. J. F. O.

**Ecclesiastical.** See CHURCH.

### Education in the Lutheran Church.

Throughout the Middle Ages, education was regarded as an exclusive function of the Church. The principal schools of this long period were the monastic schools, cathedral and parochial schools, and during the latter part of the Middle Ages, burgher schools and the universities. With the increasing worldliness and corruption of the papacy, the schools of all kinds suffered a great decline. At the beginning of the sixteenth century, except where the humanists had infused new life, the schools were few in number, defective in studies, and cruel in discipline.

Recent Roman Catholic writers, like Janssen, have tried to disprove these facts. It must be conceded that there were exceptions to this general decline. There were enlightened humanists, like Agricola, Reuchlin, and Erasmus, who displayed great educational activity and pedagogical insight. The Brethren of the Common Life were specially active in the instruction of the poorer classes. But in general there was no adequate provision for the education of the common people, and the schools were defective in studies, method, and discipline.

On this point the Luth. Reformers have left us strong testimony. After visiting the churches and schools of Thuringia, Melancthon wrote: "What can be offered in justification that these poor people have hitherto been left in such great ignorance and stupidity? My heart bleeds when I regard this misery. Often, when we have completed the visitation of a place, I go to one side and pour forth my distress in tears. And who would not mourn to see that the faculties of man are so utterly neglected, and that his soul, which is able to learn and grasp so much, does not know anything, even of its Creator and Lord?"

Luther wrote in a similar strain after the visitation of the churches of Saxony. "Alas!" he exclaims, "what a sad state of things I witnessed! The common people, especially in the villages, are utterly ignorant of the Christian doctrine; even many pastors are wholly unqualified to teach." In reference to the universities he writes in his "Letter to the Mayors and Aldermen in behalf of Christian Schools": "Yea, what have men learned hitherto in the universities and monasteries, except to be asses and blockheads? Twenty, forty, years it has been necessary to study, and yet one has learned neither Latin nor German. I say nothing of the shameful and vicious life in those institutions, by which our worthy youth have been so lamentably corrupted."

The Luth. Church has from the beginning been active in education. The fundamental principles of the Reformation, in contrast with Roman Catholicism, naturally and inevitably lead, not only to primary, but also to secondary and higher education. These principles may be briefly stated as follows: 1. The Scriptures are the only rule of faith and practice in religion; 2. Men are justified by faith alone; and 3. All believers are kings and priests unto God. These principles, first announced by Luther and his coadjutors, make the Luth. Church the mother of popular education, and the friend of every department of learning.

The relation of these principles to education should be clearly apprehended. With the Scriptures and a sanctified conscience for guide, every man is devoted to the freedom and dignity of ordering his own religious life. Education, therefore, becomes a necessity. "In rendering man responsible for his faith, and in placing the source of that faith in Holy Scripture," says Michel Bréal, an able French scholar, "the Reformation contracted the obligation of placing every one in a condition to save himself by reading and studying the Bible. Instruction became thus the first of the duties of charity; and all who had charge of souls, from the father of a family to the magistrates of cities and the sovereign of the State, were called upon, in the name of their own salvation, and each according to the measure of his responsibility, to favor popular education."

According to the fundamental principles of the Luth. Reformation, our mission in this life is not to fast, to make pilgrimages, and to withdraw into monasteries, but to perform faithfully the duties that come to us in every relation. Secular duties are exalted into a divine service. To fulfil the duties of this rich human life, education becomes a necessity. No class should be left in ignorance. "Even if there were no soul," says Luther, "and men did not need schools and the languages for the sake of Christianity and the Scriptures, still, for the establishment of the best schools everywhere, both for girls and boys, this consideration is sufficient, namely, that society, for the maintenance of civil order and the proper regulation of the household, needs accomplished and well-trained men and women." The Luth. Church encourages investigation, welcomes discoveries, applies new ideas, and favors progress.

It is instructive to consider the fundamental distinction between Luth. and Roman Catholic pedagogy. The former is concerned with the individual; the latter with the supremacy of the Church. This distinction has been clearly presented by Schmid in his *Pädagogisches Handbuch*: "The Catholic view does not recognize the individual's right to Christian education and instruction, and therefore it feels no obligation to provide for the culture of all its members. The Church is the supreme object of life, and, therefore, of culture; the school and the home are hence only means to bring up the young for obedience and service in the Church. The individual is an object of ecclesiastical activity only so far as the Church has an interest in him for her own ends. . . . To this ecclesiastical Christianity the evangelical Christianity of the Reformation is opposed. Here the aim and end of all the activity of the Church is not the institution but *the person*, not the system but *the man*; not the glory of the external church, but the salvation of the individual soul. The Reformation wishes nothing else than what Christianity itself wishes—that all be helped, that all come to the knowledge of the truth." Thus every individual is entitled to education as a right, for which the Christian community is in duty bound to make adequate provision.

Influenced by their fundamental principles,

the Luth. Reformers early began to work for the establishment and improvement of schools. As early as 1524, Luther made an appeal of marvellous energy to the authorities of the German cities in behalf of popular education. If we consider its pioneer character, in connection with its statement of principles, we must regard this address as the most important educational treatise ever written. In 1525, Luther was commissioned, by the Duke of Mansfeld, to establish two schools in his native town of Eisleben, one for primary and the other for secondary education. Both in the courses of study and in the methods of instruction, these schools served as models for many others.

The forms of church government adopted by the various Luth. states and cities in the sixteenth century contain provisions for the establishment and management of schools. The "Saxony School Plan," originally prepared by Melancthon and revised by Luther, was extensively adopted. The current abuses of the schools in studies and discipline were pointed out. "In order that the young may be properly taught," says the Plan, "we have established this form: 1. The teachers shall see to it that the children are taught only Latin, not German or Hebrew, as some have hitherto done, who have burdened their pupils with too many studies, which are not only useless but hurtful. 2. They shall not burden the children with many books, but in every way avoid a distracting multiplicity of studies. 3. It is necessary that the children be divided into grades." Except the neglect of the mother-tongue, the whole Plan is admirable. In a few years the Protestant portion of Germany greatly increased the number of schools, which, though defective in comparison with recent standards, were far superior to any that had previously existed.

The Luth. Reformation was no less favorable to secondary and higher education. Town or burgher schools, Latin schools or gymnasia, and universities sprang up in Germany under the religious impulse of the Reformation. Trotzendorf, Neander, and Sturm, all of whom were directors of celebrated Latin schools, were friends of Melancthon. The University of Wittenberg was the centre of the reformatory movement. Among the Lutheran universities founded during the Reformation period were Jena (1537), Helmstedt (1576), Altorf (1575), Gießen (1607), Rinteln (1619), Strassburg (1621), Kiel, (1665), Halle (1694).

From the foregoing statement of principles and facts, it will be readily understood why the Luth. Church is active in promoting education. When it fails to foster schools of every grade, it is untrue to its principles and history. Wherever the Luth. Church exerts a strong influence education flourishes. Germany is to-day the schoolmistress of the world. Its schools are the most thorough; its population shows the lowest percentage of illiteracy. It has 569 gymnasia and *realschulen*, and seventeen universities, in each of which there is a theological faculty.

In Denmark, Norway, Sweden (see EDUC. IN SWEDEN), and Finland, where the population is almost entirely Lutheran, we find an educational

system scarcely less complete than that of Germany. In other countries in Europe, Asia, Africa, and Oceania, the Luth. Church maintains numerous schools.

The Luth. pioneers in America, true to the traditions of the Church, at once engaged in the work of education. Almost without exception, these early ministers were men of liberal culture. Many of them came from the Franckean institutions at Halle. Kunze, Helmut, Schmidt, Muhlenberg, and others were eminent for their scholarship. Wherever a community of Lutherans was found, the erection of a house of worship was immediately followed by the establishment of a school. This fact is illustrated by the Salzburgers, who settled in Georgia in 1734, and of whom it has been said: "No sooner did they take possession of the wilderness than a tabernacle is set up for the Lord. This is speedily followed by provision for the education of the children: then an asylum for the lonely orphan succeeds."

In 1773 a Latin school and seminary was established by Schmidt and Helmut in Philadelphia, for the instruction of candidates for the ministry. In 1787 the legislature of Pennsylvania established Franklin College at Lancaster, for the especial benefit of the German population. Muhlenberg was the first president. In 1791 the legislature of Pennsylvania donated five thousand acres of land to the free schools of the Luth. Church in Philadelphia. But the educational development of the Church during the eighteenth century was seriously interfered with by the revolutionary war and by an internal conflict in regard to language.

Since the establishment of public schools in this country, the Luth. Church has generally patronized them. But in recent years, especially among the German population of the West, there has been a notable movement in favor of parochial schools in which systematic religious instruction is given. (See PAROCHIAL SCHOOL.) This was the system of our Luth. pioneers. During the present century, the Luth. Church has exhibited remarkable activity in education. No other Church, in proportion to its membership and resources, has established so many colleges and seminaries. (See SEMINARIES. For list see STATISTICS.)

The majority of colleges (see COLLEGES) are open to both sexes. But there are a few institutions devoted exclusively to the higher education of young women. Among these are Kee-Mar Seminary, Hagerstown, Md., Maryland College, Lutherville, Md., Marion Female College, Marion, Va., Mont Amena Seminary, Mt. Pleasant, N. C., Irving Female College, Mechanicsburg, Pa., and Elizabeth College, Charlotte, N. C.

According to Lenker's *Lutherans in All Lands*, the Luth. Church maintains parochial schools as follows: In Europe, 89,764; in Asia, 756; in Africa, 714; in Oceania, 180; in South America, 90; in North America, 2,513. These facts exhibit at a glance the widespread character of the educational work of the Luth. Church.

F. V. N. P.  
**Education in Sweden.** From olden time the beautiful custom has prevailed in Sweden to impart to the children the rudiments of in-

struction in the home, the mother generally being the tutor. As to the schools, both elementary and secondary, their history dates from the Reformation period in the sixteenth century. The year 1640, however, marks the epoch when a more earnest effort was made to establish people's schools, and it was decreed that a school be established in every city. From time to time the system was improved upon, until 1842, when an entire re-organization was effected which yet prevails in its general features. By it popular education was made compulsory in the kingdom, and the result has been most remarkable. At the commencement of the century a person who could not read was rarely met with, and at present illiteracy is almost unknown in Sweden, the very latest data showing that among the conscripts mustered there were only .27 per cent. who were unable to read, while the country coming next (Denmark) shows .36 per cent. of the class named.

The national schools are under the superintendence of the clerical heads of the diocese; the management of the schools being intrusted in every district to a board of which the pastor is *ex officio* chairman.

Religious instruction is compulsory in the schools. Besides religion (Bible history and the doctrine of faith from Luther's Catechism), the course of study in the primary schools comprehends exercises in reading and writing, arithmetic, drawing, singing, and gymnastics. In the higher grades are added geometry, geography, and history, with a connected review of Swedish history, and outlines of general history, natural history, military exercises, horticulture, and manual training.

For the education of teachers for the people's schools there are seven normal schools for men and five for women. These also are established and supported by the State, and the required course is four years.

Secondary instruction is imparted at seventy-five institutions of learning (*högre allmänna läroverk*), of which, however, only thirty-five take their pupils as far as the demands requisite for entering the universities. The curriculum comprises nine years. Girls are not admitted to these schools, but they can obtain an equivalent preparation for the universities at private institutions. The entire number of pupils in 1893 was 15,070, and a yearly average of 650 pass the prescribed examination for admission to the universities. On the whole the amount of study is about the same as in the average American colleges. The plan of instruction is the same for the first three years. Then a bifurcation takes place, some pursuing the Latin (classical) course, others the scientific course, with English. French is taken up in the fifth year, both in the classical and the scientific course. The last four years, the sixth to the ninth, the pupils of the two courses are separated. The graduation examination is quite a severe one, and the written part of it is conducted under the strictest surveillance by the teachers.

University education is imparted at two complete universities, in Upsala (founded in 1477) and Lund (in 1688), each with four faculties or

departments: theology, law, medicine, and philosophy. The department of philosophy is divided into two sections, one for literature, history, philosophy, philology, and allied branches of knowledge; the other for mathematics and the natural and physical sciences. Each faculty confers three degrees: candidate, licentiate, and doctor. The universities are under the charge of a board of council with the chancellor of the university as its chief officer. The number of students at Upsala varies from 1,400 to 1,900, and at Lund from 600 to 900. Besides these there are the Medico-Surgical Institute at Stockholm, and two private high schools recently founded in Stockholm and Gothenburg; the latter having all the university departments save theology, while the former has departments for mathematics and natural sciences.

Technical instruction is given in two high and four elementary technical schools. Included under higher grade of instruction are three military, two naval, and ten navigation schools; also veterinary schools and two agricultural schools.

Art instruction is provided for by the Royal Academy of Music and the Royal Academy of Fine Arts, and the Royal Gymnastic Central Institute, all at Stockholm. (Compare Reports of the Commissioner of Education 1889, '92, '96; Swedish Catalogue, Statistics, World's Columbian Exposition, 1893.) A. O. B.

**Egede, Hans**, the "apostle of Greenland," b. in Norway, 1686, and d. in Denmark, 1758, when pastor at Vagen on the Lofoden Islands, read of the Norse settlements in Greenland in the Middle Ages. He resolved to bring the gospel to their "descendants who had become heathens." E. and his heroic wife prevailed upon King Frederick IV. of Denmark to permit and promote the sailing of the "Hope" from Bergen to Greenland in May, 1721. Egede arrived on the West coast, July 3, but found only Innuits (Eskimos). His trials and hardships were extremely severe. He preached his first sermon in the native tongue Jan. 10, 1725. His best helpers were his wife and his sons Paul and Nils. Moravians followed (1733), but rather opposed him; he always treated them kindly. Smallpox nearly destroyed the native population. E. returned to Denmark (1736); his son Paul succeeded him in the work, and was noted for his linguistic attainments. H. E. was made principal of the Greenland Seminary at Copenhagen, from which he retired in 1747. The fruit of his labor of faith is seen in the Luth. Church of Greenland. (See GREENLAND.) Paul Egede completed the Innuit version of the N. T. in 1766, translated the Small Catechism in 1756, and the Church Book in 1783. He d. in 1786. W. W.

**Ehlers, L. O.**, b. Sept. 1, in Sittensen, Hanover, Jewish missionary in Posen, Luth. pastor at Gastini, Polen (1833-1841), and at Liegnitz from 1825 to his death, Aug. 3, 1877, opposed the Prussian union, was a member of the Breslau Oberkirchenkollegium, edited the Breslau church paper (1849-1862). Opposing Huschke's doctrine of the ministry, he left, and joined the Immanuel Synod, becoming its senior.



**Eichelberger, Lewis, D. D.**, b. Frederick Co., Md., Aug. 25, 1801; d. Winchester, Va., Sept. 16, 1859. Dickinson College, 1826, Gettysburg Seminary, 1828. Pastor at Winchester; subsequently principal of seminary for young ladies at that place; and, finally, for six years, professor in theological seminary then located at Lexington, S. C. D. M. G.

**Eichhorn, Chas.**, b. July 11, 1810, in Kembach, Baden, studied at Halle under Tholuck and Guericke, who led him to faith. As pastor at Bofsheim, influenced by Loche, he came to be a positive Lutheran, left the Baden Established Church (1850) and joined the Breslau Lutherans. When, despite the union in Baden, a Luth. church constituted itself in Ilhringen, E. was called (March, 1851). In his work he suffered persecution and imprisonment by the state church, but strengthened the Lutherans, and later advanced the Luth. churches in Waldeck.

**Eielsen, Elling** (1804-1883), founder of a small body of Norwegian Lutherans in America, now numbering 8 ministers and 50 congregations, generally known as "Ellingianerne." Early influenced by pietism in Norway he became a lay preacher and continued as such till his ordination in 1843, four years after his arrival in this country. He was a man of intensely subjective convictions and of little education, but laboriously zealous for the spiritual welfare of his people. E. G. L.

**Einarsson, Gissur** (1508-1548), introduced the Reformation into Iceland, after having become acquainted with Luther's doctrines in Germany. He was ordained to the episcopacy in 1539, and became the first Luth. bishop of Iceland occupying the see of Skalholt. (See ICELAND.) E. G. L.

**Ein Feste Burg ist Unser Gott** (A mighty fortress is our God). Concerning the date of Luther's great battle hymn of the Reformation different views have been advanced. The earliest, and possibly the most popular, view was, that the hymn was composed in 1521, at the time of the Diet in Worms. But the simple fact that it is not found in the hymn-book of 1524 refutes this theory. A number of scholars like Aug. Jacob Rambach (1813), Ranke, and others were in favor of the year 1530, the time of Diet of Augsburg, when Luther was at Coburg. Though Hieronymus Weller, Sleidan, Cœlestin, Chytræus and Sêlnecker are quoted as witnesses, this view was shown to be erroneous by Dr. Geffken in 1857. And in 1788 (*Journal von und fuer Deutschland*), Geo. Ernst Waldau had found the hymn in Jos. Klug's hymn-book, Wittenberg (1529). Phil. Wackernagel and others, therefore, were inclined to assign the hymn to the time of the Diet of Sheier (1529). Dr. K. F. Theo. Schneider (Dr. M. Luther's *Geistliche Lieder, nebst einer kurzen Geschichte ihrer Entschung*, Berlin, 1856) suggested November 1, 1227, as the probable date of the origin of the hymn. He bases his opinion chiefly on internal evidence, comparing the language of the hymn with a number of expressions used in letters of Luther to Mich. Stiefel (Oct. 22, 1527), and to Amsdorf (Nov. 1, 1527).

Geffken, Wackernagel and Fischer (*Kirchenderlektion*) are not convinced by Schneider's arguments. But in recent times he is strongly supported by J. A. F. Knaake (*Zeitschrift fuer Kirchliche Wissenschaft und Kirchliches Leben*, 1881), who discovered the hymn in the Leipzig *Enchiridion* of 1529. The tune, which breathes "a truly heavenly strength of mind (*Divinum robur animi*) and is well fitted to encourage, cheer, and inspire a desperate and sorrowing soul," was Luther's own creation, together with the words of the hymn itself. This testimony of Chytræus is still unshaken, in spite of the attempts made by Romanists to show that it was patched together from different musical passages of the *Graduale Romanum*, and in spite of the suggestion of Kade (*Luther-Codex*, 1871) that Joh. Walther was the composer of the powerful melody. A. S.

**Eiriksson, Magnus**, b. 1806, in Iceland, studied theology in the Univ. of Copenhagen, and passed examinations in 1837, but on account of his heterodoxy he never held any official position in the Church, and never returned to his native country, but lived in Copenhagen as private tutor and literary man until his death in 1881. In his religious convictions he was a Unitarian of a very pronounced and polemical type, personally of an amicable and social disposition, being generally known by the Icelandic Colony in Copenhagen as *fraler*, but the author of many harsh controversial books, most of which are in Danish, others in Icelandic, about twenty in number, their titles being too long for enumeration, in many of which he violently attacks Bishop Martensen, the famous Danish theologian, for his trinitarian doctrine. The Unitarian tendencies, perceptible among the Icelandic clergy at the present time, may in some instances be traced to the influence of this peculiar author. F. J. B.

**Eisleben, Magister.** See AGRICOLA, J.

**Elders.** See CHURCH POLITY.

**Election.** See PREDESTINATION.

**Elements.** A technical term with reference to the sacraments, always indicating the earthly, visible, tangible sacramental object. Thus, in the Lord's Supper, the elements are bread and wine; in Baptism, the element is water. The Body and Blood of Christ, or the Holy Spirit and the Word, in the two sacraments cannot be termed "heavenly elements."

**Elers, Henry Jul.**, d. Sept. 13, 1728, in Halle, the founder of the printing house and book store of the Halle Orphans' Home.

**Elisabeth**, daughter of Elector Aug. of Saxony, b. 1522, was married 1570 to John Casimir of the Palatinate, whom she hoped to convert from Calvinism to Lutheranism, but failed. Casimir, who just as strongly desired to make E. Calvinistic, imprisoned her, having accused her wrongly of adultery.

**Elisabeth of Calenberg**, daughter of Joachim I. of Brandenburg, the second wife of Eric I. of Brunswick, converted by a sermon of Corvinus to evangelical faith, was instrumental, after the death of her Catholic husband (1540), in introducing the Reformation into Brunswick and Lüneburg.

**Emancipation of Slaves, Attitude of Luth. Church toward.** As early as 1822 the Tennessee Synod, meeting in St. James' Church, Green County, Tenn., unanimously declared slavery to be "a great evil in our land, and it desires the government, if it be possible, to devise some way in which this evil can be removed" (*Heikel's Hist.*, p. 52).

The General Synod (North) in 1862, at Lancaster, Pa., hailed "with unmingled joy the proposition of our Chief Magistrate, which has received the sanction of Congress, to extend aid from the Genl. Govt. to any state in which slavery exists, which shall seem fit to initiate a system of Constitutional Emancipation" (Minutes, p. 30). In 1866, at Ft. Wayne, Ind., the same body included, among national causes for thanksgiving, "the removal from among us of the cause of slavery" (Minutes, p. 21). District synods, connected with the General Synod, took similar action. The Missouri Synod's position on slavery may be found in *The Lutheraner*, vol. xix., Nos. 12-15. That of the General Synod (South) in appendix to their Minutes of 1863. Both these latter held that the Church had to do only with the moral relations between master and slave. *Lehre und Wehre*, vol. ix., p. 44, says: "The question is not whether, under given circumstances, it be better for a state, a country, or a nation, to abolish existing slavery, of course in a legal way." H. L. B.

**Emeritus Pastor** is a pastor freed from duty and pensioned because of age or disability. In Germany the churches now generally have a pension fund, and take into consideration the length of service. In America an emeritus is rare, and his pension is only the free-will gift of a congregation.

**Emigrant Mission.** In connection with the meeting of the N. Y. Ministerium, in 1861, a conference was held, at which the protection of Luth. immigrants, especially at the port of New York, was considered. In 1862 Dr. Stohlmann brought the subject to the attention of the Pennsylvania Synod. A committee was appointed, which called the Rev. Robert Neumann, formerly missionary in China, to undertake the work. R. N. began his labors in 1865. The work proved extensive for one man, and in 1866 the Rev. W. Berkeimer was called, who entered upon his labors the following year. After the organization of the General Council, the E. M. work was intrusted to it. Rev. B. was zealously engaged in the establishment of an institution, in which the immigrants could lodge, and thus be protected against robbery and fraud to which the helpless immigrant was an easy victim. The building, No. 26 State St., was purchased in 1873, and since then enlarged. In the 25 years of the existence of the Emigrant House 227,035 guests were lodged, 33,048 without pay, and 20,270 emigrants were furnished with free meals. There was contributed for Emigrant Mission \$17,614.95 and for poor emigrants \$10,359.99. The Synod of Missouri likewise maintains an emigrant mission in New York and Baltimore, as also the Swedish Augustana Synod in New York. J. N.

**Encyclopædia, Theological**, is an introduction to theological science, which views the whole circle of theological studies in their unity and relations. It is not only a convenient bird's eye view for beginners in theological study, but a necessary investigation for the growth of theological science. Hence it has been properly designated by Raebiger Theologic. Like every living science, theology has a growth and develops into an organism. The systematizing of the constituent parts of this organism, and the determination of the proper place and proportion, of the connections and distinction of different branches of theology are essential to good method and scientific progress. The purpose and essential contents of each branch must be fixed. As the articulation of theological science is perfected, the need for the development of new branches becomes evident.

But along with this constructive purpose of systematization, theological encyclopædia also pursues a practical object, namely, to show the student how any branch of theology is best studied and what are its practical uses. In other words, methodology is always joined with encyclopædia.

Theological encyclopædia is not a new science, yet in well systematized form it belongs to this century, since Schleiermacher. The name came into use in 1764, when it was introduced by Mursinna, a Reformed theologian. Long before the last century there were works introductory to the study of theology, especially since the time of the Reformation. Among the various schemes of division of theological science proposed, that generally accepted is the fourfold division into exegetical, historical, systematical, and practical departments. The best known works are these by Hagenbach (Reformed) and von Hofmann. Weidner's *Cyclopædia* is also to be highly commended, esp. I. Introduction and Exeg. Theol. (2d ed.). A. G. V.

**Endress, Christian L. F., D. D.** (U. Pa., 1819), b. in Phila., Pa., in 1775. Graduated at the University of Penn., in 1790, and became instructor in the same institution. Licensed, after study under Rev. Drs. Helmuth and Schmidt, by the Min. of Penn., in 1794. Served at Frankford, Pa., and Cohenny, N. J.; and taught until 1800.

In 1801-1815, pastor at Easton, Pa.; and from 1815 to his death on Sept. 30, 1827, pastor at Lancaster, Pa. A finished German and English scholar. A participant in the forming of the General Synod, 1820 and 1821. C. E. Hpt.

**Engelhard, Geo. Veit.**, b. Nov. 12, 1791, in Neustadt on the Aisch. Prof. of theology at Erlangen from 1822 to his death Sept. 13, 1855. Noted for his historical studies and his *Dogmengeschichte* (1839), he also exerted a large influence as Oberkirchenrath. He was thorough, sober, and evangelical.

**Engelhardt, Maurice**, b. July 11, 1828, prof. at Dorpat from 1859 to his death, Dec. 5, 1881, known for his monograph on Löscher, his testimony for Schenkel and Strauss, he issued (1878) a study on Justin Martyr, whom he characterized as not Christian but gentile. A. Stählin answered his misrepresentation (Leipzig, 1880).

**England, Lutherans in.** The way was prepared for the English Reformation by Wiclif, Bradwardin, Colet, and especially by the stimulus given by Erasmus, during his professorship at Cambridge (1511-15), to the study of the Greek Testament. Luther's writings found eager students at Cambridge. Thence the interest spread to Oxford. Tyndale's translation of the New Testament was completed at Wittenberg, and its dependence on Luther's German is most manifest, the introductions and glosses being scarcely more than translations. Various treatises of Tyndale are paraphrases of Luther. Cramer married the niece of Osiander, corresponded with Osiander and Melancthon, and used the Lutheran formularies as the models for those which he prepared. In 1535, an English commission (Bishop Fox, Drs. Heath and Barnes) were at Wittenberg for weeks, endeavoring to reach an understanding with Luther and his colleagues, and discussing the Augsburg Confession. In 1536, an English translation of the Augsburg Confession and Apology, made by the clerk to the Premier, Crumwell, appeared. The X. Articles were compiled from the Augsburg Confession, Apology, and another treatise of Melancthon. The Bishops' Book of 1537 also draws freely from Lutheran services. Coverdale's Bible (1535), the foundation of those that followed, is more of a translation of Luther than of the original languages. Coverdale put Luther's hymns into English. A Lutheran commission to England continued in 1538 the conferences begun several years before at Wittenberg. The XIII. Articles, which form the basis of the later XXXIX. Articles, were taken mostly from the Augsburg Confession. Henry VIII. interfered to prevent the completion of the work of reform on Lutheran lines; but it was resumed under Edward VI. The First Prayer Book is so closely dependent on Luth. liturgies, that it is properly classed among them. In 1548, a Calvinistic reaction set in, due to the condition of the Luth. Church in Germany, owing to the calamities of war and controversies, as well as to the return of English exiles who had been sojourning at Geneva, Zürich, and other Reformed centres. Hence the formularies that followed are a continuation of Mediæval, Lutheran, and Calvinistic elements, that have never been harmonized. The process of Lutherizing the English Church was thus frustrated, although the leaders of the movement were Lutherans, as Cramer was until 1548. He published as his Catechism a translation of the Nuremberg *Kinder-Predigten*, including Luther's *Small Catechism* in classical English. (See Jacobs, *The Lutheran Movement in England*.)

The presence of large numbers of Germans in London occasioned the formation of Lutheran congregations, from the close of the eighteenth century. For history of these congregations see LONDON, LUTHERAN CHURCHES IN.

H. E. J.

**English Lutheran Literature.** The want of Luth. literature in the English language was greatly felt in the development of the English work in the Church. The first at-

tempts to supply it were connected with the providing of books of worship and for catechization. The number of English books that appeared in the eighteenth century can be counted on the fingers of one hand, among them a translation of Luther's Catechism (1739), a volume of sermons translated from the Danish, with the Augsburg Confession attached (1755), a reprint of a translation of *Psalmodia Germanica* (1756), the first book used in English services in this country, and a Hymn and Prayer Book, by Dr. Kunze.

Little more was done in the first half of the nineteenth century, in which occurred the founding of the first Luth. Publication House, by the Henkel family, in New Market, Va. (1806). In this time (1826), a translation of Storr and Platt's *Biblical Theology* was published at Andover, Mass., by Dr. S. S. Schmucker, who issued his *Popular Theology*, from same place (1834), which reached nine editions. A number of minor histories—by Shober, Lochman, and Hazelius—also appeared, and some *Popular Expositions of the Gospels*—by Dr. Morris and C. A. Smith. In 1843, Dr. B. Kurtz published a little volume of pp. 227 entitled *Why are you a Lutheran?* In 1846, Dr. Seiss published *Lectures on the Epistle to the Hebrews*.

In 1826, *The Lutheran Intelligencer* was begun as an 8vo monthly, which became *The Lutheran Observer*, published first semi-monthly and then weekly, first 8vo and then 4to, and then folio, and became a medium of communication for Luth. writers in English. In 1849, *The Evangelical Review* was begun at Gettysburg, and became the repository of well-prepared articles from all parts of the Church. From this time on fugitive literature, in the form of newspaper and review articles and pamphlets, became increasingly abundant. The *Definite Platform* controversy called out many of these.

The New Market House issued a translation of *Luther on the Sacraments*, in 1853, and of *The Christian Book of Concord*, in 1851, revised edition in 1854. In 1855, a Publication Society, now known as "The Luth. Board of Publication," Phila., was formed, which has ever since been devoted to supplying the English demand for Luth. literature and, besides supplying Sunday School papers and books, has issued some very substantial works, among which may be mentioned *The Doctrinal Theology of the Evang. Luth. Ch.*, by Schmid, *Lectures on the Augsburg Confession*, and Köstlin's *Theology of Luther*.

After the formation of the General Council "The Lutheran Book Store" in Philadelphia became the source of its supply of English publications, from which quite a number of valuable works have issued, among them *The Lutheran Movement in England*, by Dr. H. E. Jacobs, and the *Book of Concord*, in 2 vols., by the same. The Joint Synod of Ohio began the publication of English periodicals in 1842, issuing the *Lutheran Standard* in that year, and about 1880 established a "Book Concern" which has been active in publications.

By individual and private houses not a few books have been published by Lutheran authors

in the last half century. Dr. Seiss has been the most voluminous writer, the list of his books making quite a pamphlet. *The Conservative Reformation and its Theology* (1871) was Dr. Charles P. Krauth's most notable work. Dr. Wolf wrote (1889) a popular *History of the Lutherans in America*, and Dr. Jacobs (1893), *The Lutherans*, vol. iv., in the American Church History Series. Roth's *Handbook of Lutheranism* (1891) and Lenker's *Lutherans in All Lands* (1893) made the Church more widely known. Rev. Dr. Weidner published many doctrinal, ethical, and practical works in the last fifteen years. The Christian Literature Company finished in 1898 *The Lutheran Commentary on the New Testament*, in 12 vols., by various Lutheran scholars. Over 60 different periodicals are at this time issued in English. H. L. B.

**English Synod of the North-West.** See SYNODS (II.).

**Epiphany.** See CHURCH YEAR.

**Episcopacy.** See BISHOP; CHURCH POLITY; OVERSIGHT.

**Epistolæ obscurorum virorum.** A series of severe satires against the monks, the first volume of which was published at Hagenau, in 1515, skilfully written in the style of those whom they satirize. Crotus Rubianus and Ulrich von Hutten are regarded their chief authors.

**Erasmus, Desiderius**, humanist, b. Rotterdam, October 7, 1464, an illegitimate son, whose name was originally Gerhard Gerhardt; studied at Utrecht, Deventer, and Oxford; a monk from 1486 to about 1508, but, by special dispensation, spending little of his time within the monastery, his enthusiastic devotion to classical studies being favored by his superiors; professor at Cambridge, 1511-14; from then, pensioner of the Archduke Charles (afterwards Charles V.), and thus enabled to devote the remainder of his life to literary pursuits and travelling; d. at Basle (1536). He rendered distinguished service in promoting the study of the Greek language, and in recalling theological science to the Greek text of the New Testament, that had been completely eclipsed by the Vulgate. From the second edition of the Greek Testament of Erasmus, Luther made his translation into German. Erasmus also, with great severity and effectiveness, exposed the errors of the current church teaching and the faults of the monks; but being without firm and positive convictions has the position only of a cultivated critic. Thirteen years before his death, Luther made this discriminative criticism of what Erasmus had up to that time attained: "Erasmus has fulfilled the mission to which he has been called. He has introduced the classical languages, and withdrawn us from goddess studies. Possibly he will die with Moses, in the wilderness of Moab; for he does not lead to the better studies that promote godliness. I wish only he would stop commenting on Holy Scripture." Melancthon, whose relations to him were cordial, wrote: "In theology, we seek two things: one is to be consoled and admonished with respect to death

and God's judgment, and to have our hearts strengthened against the artifices of Satan and the powers of hell; this is the true preaching of the gospel, unknown to the world and to all human reason. This is taught by Luther, and is piety of the heart, that immediately bears good works. The other concerns good morals and proper conduct. To this end all that Erasmus teaches is directed. But this was taught even by the heathen philosophers. . . . Where love does not flow from faith, it is only Pharisæic hypocrisy, a deceptive counterfeit." The most accessible biographies are those of Drummond (1873) and Froude (1894). Prof. Emerson of Harvard will shortly publish another. The English writer, Charles Reade, has based his novel *The Cloister and the Hearth* upon facts connected with his life, and has introduced into it translations of many of the *Colloquia*, one of the most famous works of Erasmus. From him, Zwingly, who was an intimate friend and a frequent correspondent, derived the doctrine of the Lord's Supper that was opposed to Luther's. The repeated attempts of a class of English writers to eliminate the influence of Luther from the English Reformation, by giving the chief credit to Erasmus, and even to exaggerate Luther's indebtedness, otherwise, to him, justifies this article in a Luth. Cyclopædia. H. E. J.

**Erfurt, University of.** The fifth German university, founded 1392. In 1455, it had 2,000 students. It was at the height of its influence when Luther was a student there. The Theological Faculty remained faithful to the Papacy. It declined until 1816, when it ceased to exist.

**Erich, Duke of Brunswick**, b. 1470, d. 1540, an adherent of the Roman Church during the period of the Reformation, who was so captivated by Luther's heroism at Worms, that, as Luther left the hall, he sent him refreshments, and received the blessing that comforted his last hour: "As Duke Erich has thought of me, so may the Lord Jesus remember him in his last conflict."

**Erk, Ludwig Christian**, b. 1807, at Wetzlar, d. 1883, at Berlin; music teacher at the Royal Normal School in Berlin (1835), leader of the Liturgical Choir at the Dom in Berlin, afterwards the famous Dom-Chor (1836-1838). His Choral Book (Berlin, 1863) is most valuable on account of his careful investigation and restoration of the original tunes, the excellent harmonization, based on the best models of the sixteenth and seventeenth century, and its brief but comprehensive historical annotations. A. S.

**Erlangen**, in Mittelfranken, Bavaria, the seat of a Luth. university, founded 1742, which, after the reign of rationalism, has in this century been the home of confessional Lutheranism. Among its noted teachers were von Hofmann, Höfling, Thomasius, Theod. Harneck, v. Zezschwitz, Frank, Kohler, and at present Theod. Zahn and Kölde. They represent the newer Luth. theology with its freer conception of inspiration, its cautious kenosis (since Thomasius), its modified doctrine of atonement (since v. Hofmann).

**Ernest the Confessor**, Duke of Brunswick-Lueneburg, one of the signers of the Augsburg Confession, a nephew of Frederick the Wise, b. at Uelzen in 1497, was trained at the court of his uncle Frederick, and had the opportunity of hearing Luther. When he succeeded to the dukedom he introduced the Reformation, a step which was ratified by the estates in 1527. He was warmly attached to Urbanus Rhegius, so much so that he said he would rather lose an eye than give up Rhegius, whom he had made general superintendent at Celle. Duke Ernest took part in the formation of the Smalcald League in March, 1531, and d. 1546. G. F. S.

**Ernest I.**, called the Pious, Duke of Saxe-Gotha and Altenburg, founder of the house of Gotha, was b. in the palace at Altenburg, Dec. 25, 1601. His father, Duke John of Weimar, died early, but his mother, Dorothea Maria of Anhalt, gave him an excellent education. He distinguished himself in the campaign of Gustavus Adolphus in Germany, especially in the battle on the Lech, where he was the first to cross the river with his regiment, and then forced the enemy to retire. At Luetzen he won a victory over Pappenheim after the death of Gustavus. An ardent Lutheran, he took a deep interest in church and school, directed the religious training of his children with anxious solicitude, requiring them to commit to memory nearly all of the Scriptures. To promote Christian knowledge among his people, he arranged for the preparation of the Weimar Bible, during the throes of the Thirty Years' War. His efforts were not limited to Germany, as his correspondence with the Czar Alexei Michailowitsch at Moscow in behalf of the congregation at that place proves. He established a German Luth. congregation at Geneva, and was interested in the state of religion in Abyssinia, receiving a visit from the Abbot Gregorius of that country and sending Wansleben of Erfurt thither, besides receiving letters from the patriarch of Alexandria. The beneficent traces of his reign are still in evidence. Gelbke as well as Beck and Kreyenberg have described his life and reign. He d. March 26, 1675. G. F. S.

**Ernesti, John Aug.**, b. 1707, in Tennestadt, Thuringia, conrector and later rector of the "Thomasschule," Leipzig, and then prof. at the university until his death (1781). He favored the grammatico-historical interpretation of the Bible, sometimes to the detriment of its content. In faith he formally held to the Symbolical Books, but not without wavering.

**Ernst, J. F.**, pastor in Pennsylvania and New Jersey, 1779-1791, and 1798-1805, when he died; pastor in New York, near Albany, 1792-8. He served longest congregations in the neighborhood of Easton, Pa., particularly Greenwich, N. J.

**Esbjorn, Lars Paul**, b. 1808, as pastor in Sweden, 1870, was ordained 1832, and came to America 1849, the pioneer and one of the patriarchs of the Augustana Synod and so earned the highest title that can be bestowed by a pilgrim church. He was a man well versed in many subjects of knowledge, and therefore qualified to be the first professor in an institu-

tion of learning for the higher education of the Swedish pilgrims. After years of toil and privations, for the good of his dearly beloved countrymen in the New World, he became homesick, and returned to the land of the Midnight Sun, in the year 1863, followed by the gratitude and well wishes of his brethren in the Augustana Synod. He lives in the memory of all those who know what it means to be a pioneer. O. O.

**Eschatology** is that department of Christian theology which treats of the Last Things, the termination of the present life, the state after death, the Second Advent of Christ, the Judgment, and the future of the earth and man. Reliable information on these topics is to be found only in the Holy Scriptures. The sagas, myths, and traditional beliefs of heathen nations may contain some broken and distorted rays of primitive revelations, but they cannot be safely accepted. The same is to be said of necromancy, spiritism, Swedenborgianism, and the like. Inferences from science, and conclusions reasoned from present conditions or probabilities are likewise untrustworthy. Even the Scriptures themselves are less definite, full, and clear on some of these particulars than curiosity would desire; perhaps for the reason that too much knowledge of these matters would unfit us for the duties of the present life, or because the things involved are of a nature which it is not possible for us to understand, except in heavily veiled outline.

It is held by some, that the Apocalypse, the chief prophetic book of the New Testament, furnishes an inspired chart and summation of the entire Biblical teachings on these themes, and also the order in which the momentous things involved are to occur. According to this view, the interval between the first and second Advents of Christ, covering the whole period of the present Church, is described in the first three chapters of the Revelation, the characteristics of the successive ages being noted in the Seven Epistles. This period is terminated, and the judgment period begun, by the *Parousia*, or coming of Christ for his people, raising from the dead those of them that had died, translating those of them then among the living, and catching them up together to himself in the aerial spaces (Jno. 14: 3; 1 Cor. 15: 1 Thess. 4: 13-17; Rev. 4). This *Parousia* is the first stage in the Second Advent, which, like the first, takes in years, and consists of divers presentations. It is the beginning of the judgment period which, like the Advent, runs through years, and embraces various features and administrations, described in the Revelation, from the fourth to the tenth chapters, and which reach their climax in the *Epiphania* of the *Parousia* for the destruction of the Antichrist and his armies (2 Thess. 2: 8-10; Rev. 19: 11-21). Then follow the thousand years of rulership and shepherdizing which the glorified saints, the subjects of the first resurrection, with Christ at their head, are to exercise over the nations still remaining on the earth (1 Cor. 6: 2; Rev. 5: 10; 20: 4-6). And, after a brief rebellion, instigated by Satan, and speedily suppressed by fire from God, all the wicked dead

are raised, judged, and consigned, along with Satan, to the ever burning lake (2 Thess. 1 : 7-9 ; Rev. 20 : 7-15). The mighty changes in earth, air, and sea then reach their climax, completing the new heavens and the new earth, of which the New Jerusalem, coming down from God out of heaven, is the metropolis, and the home of the glorified (Heb. 11 : 10, 16 ; 13 : 14 ; Rev. 21 : 22). This contemplates the perpetuity of the earth as a planet (Ecc. 1 : 4 ; Ps. 78 : 69), changed and renewed indeed (Rom. 8 : 19-23), but not annihilated, and inhabited by a redeemed and holy population (2 Pet. 3 : 13 ; Rev. 21 : 3-5). A full elaboration of these showings is contained in Dr. Seiss' *Lectures on the Apocalypse*, 3 vols.

The central point in Scriptural Eschatology is the coming again of the Lord Jesus Christ, in what is called his Second Advent. This is everywhere emphasized as the pole star of Christian hope (Matt. 24 : 3, 26, 27, 30, 37-39 ; 25 ; Luke 17 : 22-37 ; 21 : 25-36 ; Acts 1 : 9-11 ; Phil. 3 : 20, 21 ; 1 Thess. 4 : 13-18 ; 2 Thess. 1 : 7-10 ; 1 Pet. 5 : 4 ; 2 Pet. 1 : 16 ; 3 : 1-12 ; Rev. 1 : 7 ; 22 : 16-20). It is in all the Christian creeds and writings from the beginning. The Incarnation, the Cross, and the Second Advent comprehend the whole substance of Christianity objectively considered. To these its distinctive doctrinal system is adjusted, and neither of them can be put aside without mutilating the Scriptures from end to end, and stifling the voice of prophets, apostles, and Christ himself.

This promised coming again of the Lord Jesus is not to be confounded with his providential comings in temporal judgments, as in the destruction of Jerusalem, in special deliverances of his people, or in the ending of earthly life ; nor yet with his spiritual comings in the Word and sacraments, and his presence with his Church. It is a literal and personal coming, in no way distinguished from the first (Acts 1 : 11 ; Rev. 1 : 7), except that the first was in great humility (Phil. 2 : 5-8) to lay the foundations, while the second is to be in power and great glory (Matt. 24 : 30) to consummate redemption by the resurrection and glorification of his people (Luke 21 : 28 ; Phil. 3 : 20, 21 ; 1 Thess. 4 : 16, 17), the destruction of Antichrist (2 Thess. 2 : 8 ; Rev. 19 : 20), the binding of Satan (Rev. 20 : 1-3), the forcible suppression and eradication of evil (Matt. 13 : 30, 41, 42 ; Rev. 20 : 10-15), the restitution of the despoiled world (Acts 3 : 21 ; Rom. 8 : 19-21 ; Rev. 21 : 5), and the establishment of the everlasting reign of righteousness and peace (2 Pet. 3 : 13 ; Rev. 21 : 4, 24).

As to the state of the dead, there is much diversity of belief and teaching. Materialists, pantheists, and others hold that the death of the body dissolves the whole being forever. Not so the Scriptures. They plainly teach a continuity of existence after the dissolution of the material organism. According to Christ, the rich man and Lazarus both were still alive, after some sort, when dead as to their bodies (Luke 16 : 19-31) ; those who can kill the body cannot kill the soul (Matt. 10 : 28) ; Christ and the penitent thief were to be together in Paradise, subsequent to their execution (Luke 23 : 43). According to the Apostles, those who have fallen

asleep in Christ are not perished (1 Cor. 15 : 18) ; and those slain as martyrs to the truth still continue in conscious existence (Rev. 6 : 9, 10). Yet the condition of disembodied souls is not the same in every case. The Scriptures tell of a Paradise—a place of rest for the good,—while others are in privation and suffering ; neither are any of the dead as yet in their final estate. As there is to be a corporeal resurrection for all (Jno. 5 : 28, 29), “some to everlasting life, and some to shame and everlasting contempt” (Dan. 12 : 2, 3), there necessarily is, and must be, an intermediate state, where the good are comforted, but not yet in their final heaven or reward, and where the wicked are unhappy, but not yet in their final hell. Just what capacities and opportunities for activity and improvement are possessed in these Hadean worlds is not revealed to us. The doctrine of Purgatory is an invention and fancy of men, mostly maintained for temporal purposes, and having no sort of foundation in the Word of God.

The exact character of the Resurrection, especially in the points of difference between that of the righteous and that of the wicked, we may not be able to describe or comprehend ; but the Scriptures clearly teach that there is to come, through the mighty power of God, a resurrection of all the dead, and such a recovery from the mutilation wrought by death as to restore the complete man (Job 19 : 26 ; Isa. 26 : 19 ; Dan. 12 : 2 ; Jno. 5 : 28 ; 11 : 23 ; 1 Cor. 15 : 12-23 ; 1 Thess. 4 : 16). It is the body that is to be resurrected (Ps. 34 : 21 ; Rom. 8 : 11 ; 1 Cor. 15 : 53 ; 2 Cor. 5 : 4 ; Phil. 3 : 21), not indeed in all its material, mortal, and corruptible constituents, but with new and spiritual qualities (1 Cor. 15 : 35-44), yet essentially identical with the body that died. The resurrection bodies of the saints will be of a nature answering to the spiritual and heavenly (1 Cor. 15 : 42, 44, 49, 53). They will be incorruptible and immortal (1 Cor. 15 : 53, 54 ; Rev. 21 : 4), glorious, like the body of Christ after his resurrection (Phil. 3 : 21 ; 1 Cor. 15 : 43), and differing in qualities and honor from the resurrected bodies of the unsanctified (Dan. 12 : 2, 3 ; Jno. 5 : 29). The resurrection taught in the Scriptures is not the rising of a spiritual man out of the material body at or soon after the moment of death, as Swedenborgians dream, denying all resurrection of what dies ; but occurs only, except in the case of some specially favored saints, at the Second Coming of Christ and the final consummation (Jno. 6 : 40, 44, 54 ; Phil. 3 : 20, 21 ; 1 Thess. 4 : 16 ; Rev. 20 : 11-15). It is held by some that the resurrection in every case is part of a redemptive process ; but the tenor of the Scriptural presentations seems to be that it is more punitive than restorative in the case of the wicked, and that their recall from death is for the visitation of their sins upon soul and body, as in soul and body they were committed.

As to the Judgment, the ideas prevalent in, and derived from, the Middle Ages, of a grand assize, confined to a particular day, when all men, both good and bad, will simultaneously stand before the enthroned Christ to have their histories read out and the destiny of each determined, very imperfectly accord with the

scriptural presentations, or with the views of the early Christian fathers. A final adjudication must indeed come, to rectify present inequalities and deal out even justice; but it is not all reserved for one particular day or scene. The justification of believers, and the condemnation of unbelievers, are things of the present, and are as much a part of the final judgment as any judicial act of God can be, save only that sentence is not yet fully executed. The entrance of some into Paradise, and the privation and suffering of others, immediately after death, implies effective judgment already. The same is true of the resurrection, which is discriminative,—a thing of honor and glory to God's people, and of shame and condemnation to all others. There is, moreover, a judging of the quick, the living, including people and nations on the earth, which must needs be a thing apart, as to time and manners, from the judgment of the dead. All believers are judged and justified at the time of their believing, and there is no further judgment for them, except the determination of their rewards; and even that is being determined in the character of their resurrection, their taking up to meet the Lord in the air, and the assignment of places and honors, before the judgment of the living world, in which they are to have part, begins (1 Thess. 4: 13-18; Eph. 6: 8; 1 Cor. 2: 9; 6: 2; Jude 14, 15; 1 Pet. 4: 17; Matt. 25: 31-46; Rev. from chap. 6 to 19 inclusive).

The first afflictive stroke of the day of Judgment upon the quick, i. e. upon those living on the earth at the time of the Second Advent, will be the cutting of them off from the first honors, while the ready and waiting are caught up to the Lord in the air (Matt. 24: 44-51; Luke 21: 34-36). This will be the beginning of the great tribulation into which all the unready and unsanctified then come (Rev. 3: 10); but out of which many will subsequently be saved (Rev. 7: 9, 14). The continuity and ever deepening character of this tribulation, up to the destruction of the great Antichrist and his adherents (2 Thess. 2: 8; Rev. 19: 11-21), marks and measures the day of Judgment as respects the living world, though in some sort extending through the thousand years also (Rev. 20: 4-6), and only finally consummated in the destruction of Gog and Magog (Rev. 20: 7-10). Then follows the resurrection and arraignment of all the unholy dead, and their adjudgment to their final doom (Rev. 20: 11-15), which will be severer upon some than upon others (Matt. 10: 15; 11: 21-24; 12: 41, 42; Rom. 2: 12-16), although condemnation falls upon all of them.

As to the end of the world, the reference is to the termination of the present order of things—the *aión* and the *κόσμος*—and not to the earth's existence as a planet (Matt. 13: 22, 38, 39, 40, 49; 1 Cor. 7: 31; 2 Pet. 2: 5; 1 Jno. 2: 17). Great changes are foretold (Heb. 1: 10-12), as at the time of the flood (2 Pet. 3: 6, 7), but no more disastrous to the earth's existence than was that cataclysm. Those changes mean regeneration and renewal, not annihilation (Acts 3: 21; Rom. 8: 21; 2 Pet. 3: 13; Rev. 21: 1).

**Espolin, Jon Jonsson**, b. 1769, d. 1836, bailiff in Iceland. He wrote the history of his country in the form of a chronicle from 1262-1832, published in Copenhagen (1821-1855), in 12 vols. From a theological point of view this bailiff is most renowned for his *Commentary on the Book of Revelations*, showing familiarity with all the German and English literature on the subject. He is also the author of some hymns. F. J. B.

**Esthland.** See RUSSIA.

**Estates.** Our old Luth. teachers, following Luther, hold that there are three estates appointed by God, the ecclesiastical, political, and domestic. "The domestic order is devoted to the multiplication of the human race; the political to its protection; the ecclesiastical to its promotion to eternal salvation. The domestic state has been established by God ag. wandering lusts; the political ag. tyranny and robbery; the ecclesiastical ag. heresies and corruptions" (*Gerhard*). The ecclesiastical includes the ministry and ordination (see art. on); the political treats of civil authority, its institution by God, its duty to preserve order, and its ultimate aim to promote the Church's prosperity. The State is given a right in sacred things, and thus the existing state church is justified, though the inner economy is claimed to be the prerogative of the ministers only. (See CHURCH AND STATE.) The domestic state treats of marriage, paternal relation, and the servile state. (See BETROTHAL; MARRIAGE.) (For the bearing of the estates on Church polity, see Richter, *Kirchenrecht*, pp. 124 ff., 156, 256 ff.) J. H.

**Ethics, Lutheran.** Ethics, derived from the Greek *ethos* (Ionic *ethos*), custom, also called morality, from Latin *mos*, will, is improperly the description of the moral life, and properly the realization of this life. Its Christian character gives it the proper source, authority, and aim. The source is the conscience, which, finding its deepest demands satisfied in communion with God, is purified and assured in its ethical function. The authority is guaranteed by imperative divine justice, and its aim secured by the earnest of the final victory of good. In the assurance of its truth, actuality of its purpose, harmony of its duties, it proves its superiority to all morality which seeks its source, authority, and goal only in man, and gropes for that which Christian Ethics possesses. One with Christian religion in being rooted in communion with God, in having regard to the divine image of man, in working within the kingdom of God and looking for its consummation, it yet differs inasmuch as it seeks the realization of good in free personal activity. It finds its possibility and reality in the divine deeds, but in their strength fulfils its mission freely in the complex relations of life, touching the individual, the individual in the community, and the community. Sin to it is responsible action, sanctification the ideal to be fulfilled, law the standard of duty, Christ the exemplar, the Church the society of love, which brings and aims at the kingdom of God. It unfolds and uses the talents which religion supplies. But

the Christian ethical life can find its fulness only in the Luth. faith. In it freedom, the essential factor in all morality in its formal aspect, is made actual. Though the moral includes obligation and subjection, it harmonizes this with freedom only in the free union of the divine and human will. This was rightly found in the Reformation and fully maintained by Lutheranism. Romanism, binding the soul to the Church, as a hierarchic organization, and demanding obedience to its dictates, fostered an atomistic activity, outward and imperfect, and kept the conscience undeveloped and enslaved. The Reformed churches, originally in principle emphasizing the divine sovereignty of God and the theocracy, made life legal, not ecclesiastically, but spiritually in an Old Testament manner. The growth of Luth. ideas of freedom within them has in part relaxed this principle in the actual life at present, but there remains a spirit of individual prohibitions, and an emphasis of separate actions, combined at times with reactionary independence, which attests the sway of legalism and the lack of the proper centre of freedom and its sound adjustment. Lutheranism regards at first rather the freedom of personal being than action. Free action is necessarily free by the very condition of the conscience, and good in the very freedom of the new heart. Luther says: "Good pious works never make a good man, but a good pious man does good works. Therefore the person must always be good and pious before all good works, and good works follow and proceed from a pious person. As Christ says: An evil tree bears no good fruits, a good tree bears no evil fruits. Now it is evident that the fruits do not bear the tree. Thus who will do good works must begin not with the works but the person. The believing are a new creature, a new tree; therefore all these expressions do not fit here: A believer *should* do good works; as it cannot be rightly said the sun should shine, a good tree should bring good fruits. The sun should not shine, it does so unbidden by nature, for this it was created; a good tree also brings good fruits as it is." This condition of the conscience arises from justification by faith, which by surrender makes man lord, and is the power of love in which man, though a servant of all, is so freely. Justification is declaration of freedom, faith is its acceptance, and the new moral principle of love, the bond of perfectness. Faith is the new disposition, the centre and source of all virtue. It interprets the objective moral law of the Scriptures in true freedom, coming into unity with the will of God through Christ. The fundamental duty, the proper relation of man to God necessarily involving the right relation to other men, is acknowledged, and there is no division and confusion of separate duties. But the fundamental duty is joyous desire. Faith alone can love purely. It seeks not its own, not its blessedness, but out of blessedness is altruistic. It leads to new deeds in life, as it includes new life. Necessarily joined with repentance, it avoids sin, loves righteousness, and is filled with gratitude. It seeks the highest good in God, realizes his purpose in every relation, religious and secular, furthers the

ethical power of the Church through the consciousness of spiritual priesthood, and unfolds God's kingdom in the family and State, in learning, art, and science. It includes all, permeates all, adjusts all, is subject without enthrallment, rules without oppressing, possesses all and is possessed by nothing.

The fundamental truths of Luth. Ethics are found in Luther's writings, beginning with his epochal *The Freedom of a Christian Man* (1520), e. g. in sermon on good works (1520), on marriage (1522, 1530), on vows (1530), on obedience to the government (1522, 1523), on service in war (1526), on usury (1519, 1524), and in many of his exegetical works, particularly in "the sermon on the mount" (1532). He distinguishes between philosophical and theological Ethics; the former is the doctrine of law and works, the latter presupposes grace, which makes a new person in the life of faith, which is evidenced in love, the fulfilment of the law. In the three divinely ordered estates, the family, State, and Church, the new life exercises itself (Luther, *Die Ethik Luther's in ihren Grundzügen*, 2d ed., 1875). The confessions contain the substance of L.'s ethical advance. The Angs. Conf. treats of new obedience (Art. VI.), which is excellently, clearly, and unsurprisingly unfolded in Chap. III., *Apology*, "Of love and the fulfilling of the law;" of good works (Art. XX.) (see also *Apology*), civil affairs (Art. XVI.) (cf. of polit. order, Chap. VIII., *Apology*), of the distinction between civil and spiritual righteousness (Art. XVIII.), and of the opposition to Romish morality (Art. XXIII.), with its full elaboration in the *Apol.* The first and third parts of the catechisms contain rich ethical material; and the Form. of Concord in Chaps. IV., V., VI., defends true principles in the question of good works, law and gospel, and value of the law. By this confessional fixation essential ethical truths centering in freedom were made the Church's possession. In their formulation much credit must be given to Melancthon. It is true that he commented on Aristotle, industriously furthered philosophical Ethics, and flavored it with Christian truth particularly in his *Ethicae doctrinae elementa* (1550) (cf. *Epitome philos. moralis*, 1538), so that theolog. Ethics was crowded out. But in his *Loci* in the exposition of the decalogue, of the law of nature, of the difference of counsels and precepts, of good works, of mortal and venial sin, of penitence, of calamities and of the cross, of prayers, of civil magistrates and the value of political affairs, of human ceremonies in the Church, of scandal, of Christian liberty (*Corp. Ref.* XXI., p. 686 ff.), he gives much unsystematized material, which was long used. In the period of dogmatic orthodox Ethics was largely treated in the *Loci*, sometimes separately, in connection with the ten commandments, as by D. Chytræus, and according to the three estates by Hieronymus Weller. It was influenced by Mel.'s philosophical Ethics. Through Calixt, who made the "renewed man" the subject of Ethics, it became scientifically independent. The principle is the Holy Spirit, to whose enlightening the natural powers are subject. Gerhard still fol-



lows the former plan, but Ethics gains a larger place in the compend of Baier and the institutes of Buddaeus. The Christian idea of the State is treated by Seckendorff in his *Fürst-entstell.* Pietism emphasized earnestness of life, but rather on its spiritual divine side, and with the defect of legalism and puritanism. It caused the rationalistic reaction, which knows of no theol. morality. Modern Ethics is at first under the ban of Kant's philosophy, until Schleiermacher again posits Christian morality. Eminently superior are the modern Lutherans, whose works everywhere surpass all others, even though they are as excellent as Rothe. Harless, in his Ethics, develops the history of redeemed man, from the view of blessing, possession, and preservation of salvation (Heilsgut, Heilsbesitz, Heilsbewahrung), in a churchly manner with full citations from Luther. He emphasizes the truth of salvation, which Sartorius (*Die Lehre von der heil. Liebe*) used to combine Ethics and Dogmatics. Wuttke has treated the moral very fully in a historical manner and gathered immense material. Deep and suggestive is the work of Chr. Schmid, and clear but only embracing duty Palmer's *Moral des Christenthums.* Cnlmann has used the divine image as the basis, but is not free from Baader's theosophy, while Vilmar has given an evang. treatment in his *Theol. Moral.*, conceiving of moral life as the history of sickness, healing, and sanctification. In Martensen's Ethics, general and special, containing the principles and application, Ethics is shown in its wealth and beauty. v. Oettingen's *Sozialethik* attempts a "deductive development of the laws of Christian life of salvation in the organism of mankind." Simple is v. Hofmann's treatment of ethical life as disposition and activity in all its relations, but original, and showing life in its leading outlines. Luthardt has been influenced by v. Hofmann in thinking of morality as personal development (*person. Werden*), as reality in virtuous disposition (*Wirklichkeit als tugendhafte Gesinnung*), as activity in dutiful action (*Ethätigung als pflichtmässiges Handeln*). v. Frank conceives of the new life as the free development of a man of God in himself, in the spiritual and natural world. Kähler contemplates the completion of the ethical from the person of Christ. All these impulses ought to be gathered up on the basis of freedom, not simply as the fulfilment of former stages (Dorner), nor incompletely as by Wendt (*Die chl. Moral vom Standpunkt der chl. Freiheit*), but making freedom the centre of true moral life, and the vital principle of its activity in every relation.

Lit.: In addition to works mentioned, see espec. Luthardt, *Geschichte der chl. Ethik*, 2te Hälfte, 1893; and *Compendium der Theol. Ethik*, 1896; and the new vol. of J. Köstlin. J. H.

**Eucharist.** See LORD'S SUPPER.

**Evangelist and Evangelization.** Evangelist, *euangelistes*, "a preacher of good news," is from the same root as the word translated "gospel" (*euangelion*) and to "preach the Word" (*euangelizomai*). The word, evangelist, occurs but three times in the N. T. (Acts

21 : 8 ; Eph. 4 : 11 ; 2 Tim. 4 : 5), being confined to the proclamation of the good tidings and, apparently, to a special office. The evangelist, according to Eph. 4 : 11, ranked as an office third, preceded by apostles and prophets, and followed by pastors and teachers. The consideration of the three passages above mentioned leads to the conclusions, that the evangelists were inferior to the apostles and the prophets; that they were travelling missionaries, carrying the gospel "to those unacquainted with it, yet sometimes with a settled place of abode, as Philip at Caesarea, and Timothy at Ephesus;" that they were charismatically endowed, yet not to the extent of the apostles and prophets, the apostles being the direct authoritative representatives of Christ, the prophets who spoke in the spirit possessing divine revelation, whilst the evangelists preached and testified to the gospel, preparing the way for the settled ministry. It must not be overlooked that the distinction is not exclusive, as apostles could be prophets and do the work of an evangelist, and evangelists might be pastors, teachers, or both. "In a word they might be called specially inspired *teachers*; the evangelist being distinctively and originally a teacher *abroad*, aggressive, awakening; the *teacher*, a teacher *at home*, quiet and edifying."

The office did not continue. The allusions in the Didaché are vague and much disputed. Harnack holds that the apostles there spoken of were evangelists; but, the *teachers*, there mentioned, are more probably the evangelists, wandering teachers. Theodoret first restricts the term to itinerant preachers.

Ecumenius applied it first strictly to the authors of the Four Gospels. It is easy to see how as the *evangelist* and *teacher* converged, the title of *evangelist* became confined to the writers of the Gospels.

It is evident that the modern Church has no office that is the equivalent of the ancient office of the evangelist. It merged in the early Church into the regular orders of the ministry, the bishops and the deacons or priests becoming the teachers.

In the Luth. Church, there is no office corresponding to the evangelist. The office of catechist in the early history of the Church in this country has features in common. The catechists were assistants to the regular ministers. They had begun the work of preparation for the ministerial office, were expected to continue their studies under the guidance of the ministry, and were to teach in the schools of the congregations under the ordained pastors. But they also assisted the pastors in preaching, especially in the localities beyond the bounds of the regular congregations. The catechist could teach, preach, and also baptize. In exceptional cases, they were permitted to give to the sick in peril of death the Lord's Supper, but the public celebration of the Lord's Supper was left to the ordained ministers who visited from time to time the congregations served by the catechists. The native helpers of India who are not ordained repeat also somewhat the work of the evangelist.

Under the general term of evangelization much of the aggressive work of the Luth.

Church may be included. The details will be found under FOREIGN MISSIONS and INNER MISSIONS. C. S. A.

**Evangelical Alliance, The**, was formed in London in 1846 by 800 brethren from many countries, and of 50 different evangelical denominations. Its object was not to create unity but to give expression to the truth of its motto, *unum corpus sumus in Christo*. At first it merely proposed to seek to advance the Christian religion, and to counteract the influence of infidelity and Romanism and other forms of error and superstition. But almost immediately appeals came to the Conference in behalf of religious liberty, and thus it was early led into the special field in which it has especially labored, that of protecting the victims of religious persecution. Among those who have been aided by its work are the Lutherans in the Baltic Provinces, the Nestorians in Persia, Protestants in Spain and Austria, Stundists in Russia, and the Armenians. As its members include many who have access to those standing high in authority, it has frequently been able to render aid where the ordinary agencies of politics and diplomacy would have failed.

The Alliance is not a union of churches or of representatives of churches, but simply of individual Christians who are in sympathy with its aims. It has adopted a number of doctrinal statements as its basis, but this is not to be regarded as a creed or confession, but only as an indication of the kind of people who would be regarded as welcome to membership. It has branches in many countries, and at the International Conferences, which are held at intervals of about six years, eminent Christians from all lands unite in the discussion of the topics. G. U. W.

**Evangelical Church.** The name "Evangelical," or "Evangelicals," is as old as, and even older, than the name "Protestants." Whilst this name dates from the second diet at Spire in 1529, when 5 German princes and 14 cities entered a solemn "protest" against the decrees of this diet, the name "Evangelical" had its origin in the stress laid upon the preaching of the gospel (*euangelion*) by Luther and his co-laborers over against the errors, the legalism, and the fables of Rome. From the fact that the Reformers preached the gospel pure and simple and demanded that it alone be the true and unerring rule of faith and practice, they and their followers were called *Evangelische* and they accepted the name. As early as 1532 in a sermon on the gospel for the 3d Sunday in Advent Luther speaks of the name as being then of common usage and not recent, when he says: "The voice of this preacher (John the Baptist) they will not hear, and the Saviour they will not accept. The larger part persecute this doctrine, and our own people who are called *Evangelische* do not value it" (Erlang. ed. 1, 152). Similar statements occur repeatedly about this time in his sermons and other writings (cf. Erl. ed. 9, 351; 13, 86; 46, 67; 17, 45; 47, 14; 36, 411; 48, p. 404, 408, and many others). Perhaps the earliest occurrence of the term in Luther's writings is the reference to the name in his publication and refutation of seventeen

articles by the University of Ingolstadt bearing date 1524. Here he says: "I do not desire to give occasion to the frivolous, who vaunt themselves as evangelical and are not, to encourage them in their audacity." And again: "We have such a scandalous and vile name before the world as no one had these thousand years. If they can call one Lutheran or evangelical they think they have called him a devil a thousand times over." From this it is evident that the name Ev. is older than the name Protestant; that it was not first claimed by the Reformers, but by the Anabaptist or Múnzer party, and that it was used by the Papists as an opprobrious epithet for the followers of Luther. The Lutherans accepted it, for in the preface to the *Solida Declaratio* (1577) they speak of their churches as "the evangelical churches" (M. 565, 3). The Luth. Church in some countries, notably Wuerttemberg, is officially called the Evangelical Church.—In styling itself Evangelical Lutheran the Luth. Church does not intend to qualify the word Lutheran, as if there were a certain Lutheranism which is not evangelical; but the term Lutheran qualifies evangelical, though grammatically this appears unnatural, because many who call themselves evangelical have no claim upon the name, departing in essential doctrines from the gospel. Since 1817, when Fred. Wm. III. of Prussia, as *summus episcopus* of the Protestant Church in his country, united the Lutherans and Reformed in his kingdom upon a compromise basis—the Lutherans in a sense giving up the doctrine of their confessions and the Lord's Supper, whilst the Reformed surrendered their Calvinistic predestinarianism—this union is called the Evangelical Church of Prussia. It only extends to the older provinces and does not include those more recently acquired, to wit: Hanover, Hesse-Nassau, and Schleswig-Holstein. Nassau-Baden, Rhenish-Bavaria, and parts of Hesse also accepted the union. Much as a compromise in religious matters is to be regretted, still the great mass of the people hold fast to their Lutheranism, the proportion of the Reformed element having been exceedingly small, and the pastors of the state church as a rule use Luther's Smaller Catechism in their catechetical instructions. This Evangelical Church or Prussian Union (see UNION) has also been transplanted to this country. It is the German Evangelical Synod of North America and numbers 185,000 communicants. As it does not organize English churches or provide for English preaching, its young people are lost to the English denominations about them. Some are gathered into Luth. churches. In the East this synod has been a hindrance to the churchly development of Luth. congregations, as it has catered to and strengthened unchurchly associations. It is much less Lutheran than the Prussian Union and rejects Luther's Catechism and the Augsburg Confession. "The United Evangelical Church" was organized in 1895 by the minority party of the Evangelical Association (Methodist) and numbers 70,000 members. J. N.

**Evangelical Review**, theological quarterly, published at Gettysburg, Pa. (1849-70). Edi-

tors : 1849, W. M. Reynolds ; 1850, C. P. Krauth ; 1851-56, C. P. Krauth and W. M. Reynolds ; 1857-60, C. P. Krauth, W. M. Reynolds, and M. L. Stoever ; 1861, W. M. Reynolds and M. L. Stoever ; 1862-70, M. L. Stoever. The prevailing tendency of the articles was in the direction of a mild confessional Lutheranism, although free expression was allowed also to the champions of the opposite side. Among its chief contributors were Drs. C. F. Schaeffer, C. P. Krauth, Jr., J. A. Seiss, H. I. Schmidt, F. A. Muhleberg, S. S. Schmucker, J. G. Morris, M. Valentine, J. A. Brown, M. Loy, M. Jacobs, C. W. Schaeffer, E. Greenwald, J. W. Richards, G. A. Wenzel, and the editors. Dr. M. L. Stoever contributed sketches of the lives of 83 Lutheran ministers. A large part of Krauth's *Conservative Reformation* first appeared as contributions to this journal. The death of Dr. Stoever closed its career. It was succeeded at Gettysburg by the *Lutheran Quarterly*, first edited by Drs. J. A. Brown and M. Valentine, and still published. H. E. J.

**Ewald, Geo. Henry Aug.**, b. Nov. 16, 1803, in Göttingen, prof. of oriental languages and philology there, called to Tübingen 1838, returned to Göttingen 1848, where he was pensioned 1867, because he would not take the oath of loyalty to Prussia, and d. May 4, 1875. Liberal in tendency, he was one of the most thorough O. T. scholars and exegetes. Among his numerous grammatical and expository publications the most prominent are : *The Poet. Books of the O. T.* (1835), *The Prophets of the O. T.* (1845), and *The History of Israel* (8 vols., 3d ed., 1864-1868).

**Exclusive Particles.** The terms employed in the article of justification to exclude all human merits and co-operation. Such are "alone," "of grace," "without works," etc. (See *Formula of Concord*, Art. III., and Chemnitz, *Loci Theologici*, II. 282 sqq.)

**Excommunication.** The exclusion from the Church rests upon Matt. 16 : 19 ; 18 : 15 ff. ; 1 Cor. 5 : 2 ; Eph. 5 : 11 ; 1 Tim. 1 : 20 ; 5 : 20, 21 ; Tit. 3 : 10, etc. In its administration the Luth. Church rejected the greater ban (see BAN), because it was a civil punishment (*Smal. Art.*, Part III., Art. IX.). The smaller excommunication, exclusion from the Lord's Supper, was maintained as a pastoral means to lead the sinner to repentance (1 Cor. 5 : 5). (See *Luther's Sermon on the Ban*, Erl. ed. 27, 50 ff., and *Index*, vol. 66, p. 52 ff. ; *Augs. Conf.* Art. XXVIII. ; *Apol.* Art. XIV. ; *Sm. Art.* III., VII.) (See KEYS, POWER OF.) The private refusal of the Lord's Supper, with its deprivation of the right of sponsorship, churchly marriage and burial, could be exercised by the pastor. But Luther and Melancthon would have the congregation approve (Mt. 18 : 17). The public exclusion from all privileges except hearing the gospel was considered as greater, and was later exercised by the consistories. In the seventeenth century certain civil punishments, as standing at the church door, banishment, etc., were again added. (See Gerhard, *Loci*, V. 193, 220 ; VI. 131, 193, 469, 470 ff. ; works and article on CHURCH POLITY ; CHURCH DISCIPLINE.)

**Exegetical Works.** See COMMENTARIES.

**Exorcism.** A solemn ceremony, intended to expel the devil from persons or things of which he has taken possession. The ancient Church shared the Jewish belief, reflected in the New Testament, that many diseases were due to demoniacal possession ; and had the conviction that the whole world lay in the power of the evil one, until he was expelled by the power and name of Christ. The possessed (*ενεξουμνοι*) had a place in the Church, were prayed for in the service, and were under the care of *exorcists*, who laid their hands upon them daily, with prayer ; before death they were admitted to baptism, and, in case of recovery, to the Holy Supper ; but in no case to ordination. This recognition of a special duty to a class which, without doubt, included the insane, led to a betterment of their condition and finally to intelligent methods for their recovery. At a later period *exorcism* became connected with baptism. In the Roman Service (and the Greek) the unclean spirit is duly exorcised before baptism. The first three Sundays of Lent preserve in the Gospels a memorial of the preparation of catechumens for their renunciation of the devil, etc., and their delivery from his power. Luther retained the form of exorcism in his *Taufbüchlein*, and he and Melancthon defended the custom, and it was consequently admitted into all the Orders of a strictly Lutheran type. Zwingli and Calvin condemned it. The Orders of S. W. Germany followed them. It came to be recognized as a mate of Lutheranism and was the subject of heated controversy. When the Prussian Order of 1558 dropped it, the Estates protested against what they rightly judged to be an encroachment of Calvinism ; and when a later Order restored it, it was on the ground that, while they recognized it to be unnecessary, yet they wished to conform to Wittenberg. Our theologians explain that it is an indifferent matter (an *adiaphoron*) and merely significative. Its only use is to emphasize the natural sinful and needy condition of the child. It has fallen into disuse in the Luth. Church since the seventeenth century. It is remarkable that the *Berlin Court and Cathedral Agenda* of 1822 revived it, in the words, "Let the spirit of the unclean give place to the Holy Ghost ;" but its example has been followed by none. Nor is it to be desired that a merely significative ceremony, useless without explanation, and likely to confuse the simple as to the essentials of baptism, should be restored. (See Herzog, *P. R. E.* ; Daniel, *Codev.* III. ; Walther's *Pastorale* ; *Dict. Christian Antiquities*.) E. T. H.

**Eyster, David**, pastor, b. Adams Co., Pa., 1802, graduated at Dickinson College, 1824 ; studied theology under Dr. G. Lochman ; pastor at St. Matthew's, Philadelphia, 1825 ; Martinsburg and Shepherdstown, Va., 1826-31 ; Dansville, N. Y., 1831-35 ; Johnstown, N. Y., 1835-55. D. Gettysburg, Pa., 1861.

**Eyster, Michael**, an eloquent preacher, b. near York, Pa., 1814, educated at Gettysburg, pastor at Williamsburg, Greencastle, and Greensburg, where he d. in 1853, an influential member of the Pittsburgh Synod.

## F.

**Faber, Basil**, b. 1520, in Sorau, Lausnitz, rector at Nordhausen, Tennstädt, and Quedlinburg, where as a strict Lutheran he lost his position opposing Melancthonianism. He translated Luther's commentary on Genesis into German, and was a co-worker on the first four Magdeburg centuries.

**Faber, Zachæus**, b. 1583, at Roecknitz, near Wurzen, 1611; superintendent in Chemnitz, author of the hymn "Herr, ich bin ein Gast auf Erden." He d. in 1632. A. S.

**Fabricius, Friedrich**, b. 1642, at Stettin, d. there 1703, as pastor of St. Nicolai Church. Author of the hymn "Zeuch uns Dir nach, so kommen wir," freely trsl. by Miss Winkworth for the Choral Book for England, "Draw us to Thee, Lord Jesus Christ." The hymn is sometimes ascribed to Fr. Funcke (1686), or to Countess Ludemilia Elizabeth. A. S.

**Fabricius, Johann Jacob**, b. 1618, at Lennep, Grand Duchy of Berg, studied theology at the University of Rostock, where the preaching of Luetkemann made a deep impression on him. He was a most faithful pastor, preacher, and catechist, serving congregations at Schwelm, Zwoile, and Sulzbach. He was unjustly suspected and persecuted as a Weigelian and Anabaptist, especially on account of some of his writings, such as *Egypt, much afflicted and yet hardened; The Apostate Sham Christianity of the Present Day*. He d. in Amsterdam in 1670. (See Dr. G. H. Schubert, *The Life of J. J. F.*, and Goebel, *Geschichte des christlichen Lebens*, vol. 2.) A. S.

**Fabricius, John Philip**, b. at Kleeberg, Hesse, 1711, d. at Madras, 1791. The son of a godly family, he studied law at Giessen in the days of J. J. Rambach, prof. theol., and in 1736 went to Halle to study theology. A teacher in Francke's schools, he was called to India, where he arrived in Sept., 1741. He preached his first Tamil sermon, Good Friday, 1742. On Christmas, '42, he was assigned to Madras, where he remained until his death. Zealous and successful in his daily preaching and teaching, he excelled in the gift of language. F. retranslated the Ziegenbalg-Schultze Tamil Bible (1758), and issued his own translation of the N. T. (1772). The Fabricius version of the Tamil Bible is still cherished as the "golden." His Tamil Hymn-book (1774) is still popular and "facile princeps." F. suffered great hardships in the "Thirty Years' War in S. India." His brother Sebastian, inspector of the Canstein Bible House at Halle, was for long years the secretary of the mission board of the "Fathers at Halle" and the trusted friend of the missionaries in India in every way. W. W.

**Fabritius, Jacob**, missionary to America in seventeenth century. Known first as pastor at Groszlogau in Silesia; sent by Luth. consistory of Amsterdam in 1669 to New Amsterdam (New York). Many charges against him in the records of that time. Compelled to leave in 1671, he became pastor of Swedish Church at Wilmington, Del. From 1677 to his death in 1693, pastor at Wicaco (Philadelphia). For

many years was blind, and, notwithstanding former life in New York, had the confidence of the Swedes. H. E. J.

**Faith.** See JUSTIFICATION.

**Falckner, Daniel**, was the son of Daniel Falckner, a Luth. pastor at Langenrainsdorf, Saxony. He was educated for the ministry and closely connected with A. H. Francke and the pietistic circles at Erfurt and other places. In 1694 he came to America and associated with the German pietists in Pennsylvania. He returned to Europe in 1698, and in 1700 once more set out for America, bringing with him his younger brother Justus and a number of pietistic emigrants. For a time he and his brother acted as attorneys for Benjamin Furley and the Frankfort Land Company; and part of a tract of land formerly belonging to that company still bears the name of Falckner's Swamp. By the dishonesty of his associates he was rendered penniless, and in later years we find him in New Jersey as the pastor of Luth. congregations at Raritan, Muehlstein, Uylekil, Remmerspach, Hanover, Rockaway. In 1724 and 1725 we find him officiating in the German settlements on the Hudson, formerly served by Kocherthal. In 1727 he sent two collections from his congregations toward the erection of the new Luth. church at New York, his own contribution being in both cases 12 shillings, and in the dedication of that church he took an active part. In 1731, with his consent, a call was sent to Europe for a minister who was to take charge of his congregations, which he was no longer able to serve with due regularity, since, though still in fair physical health, his mental vigor had declined. After the arrival of his successor, Magister Wolff, he continued to reside in his former charge on the Raritan. He seems to have died in, or soon after, 1741. A. L. G.

**Falckner, Justus**, b. Nov. 22, 1672, at Langenrainsdorf, Saxony, where his father was pastor, was enrolled as a student at Halle in 1693. In August, 1700, he, together with his elder brother Daniel, arrived in Pennsylvania, as attorneys and surveyors. (See art. above.) It seems that Justus had left his native country largely for the purpose of avoiding the ministry, for which he had been prepared and was eminently qualified. In Pennsylvania he made the acquaintance of the Swedish missionaries Bjoerck and Rudman, and when the latter, having spent a short time in New York as the minister of the Dutch Lutherans there, was forced by failing health to quit the field, he, before his departure, induced the old congregation to call Justus F. as his successor in October, 1703. F. accepted the call, but declined to preach a trial sermon, and was ordained by the Swedish ministers on Nov. 24, in Gloria Dei Church at Wicaco, being the first Luth. minister ordained in America. On Dec. 2, he arrived in New York and preached his first sermon there on the third Sunday in Advent. His parish extended from New York and Hackensack, in the south, to Albany, Loonenburg, Klinckenberg, Coxsackie, Kinderhook, Claverack and other Dutch settlements in the north.

In the course of years the German settlements of Rosenthal, Shawangunk, Rheinbeck, Queensbury, West Camp, and Scholharie were also committed to his pastoral care. From numerous entries, not only of names and dates, but also of prayers and supplications, in the record book of his congregation, still preserved in the archives of St. Matthew's Luth. Church in New York, F. appears to have been a most faithful and devoted shepherd of his flock, which comprised not only Dutch and German, but also Negro and Indian souls. To indoctrinate his people the more thoroughly and to provide them with weapons against their Calvinistic neighbors, he, in 1708, published the first book of a Luth. minister printed in America, a treatise in questions and answers on the chief doctrines of the Christian religion, which was highly praised by V. E. Loescher as a "Compendium Doctrinæ Anti-Calvinianum." In earlier days he had also written religious verse. His hymn "Auf, ihr Christen, Christi Glieder," probably written while he was a student in Halle, and published in the Halle *Gesangbuch* of 1697, was translated into English, "Rise, ye children of salvation." F. d. 1723, having performed his last ministerial act recorded on September 4, at Phillipsburg, N. Y. A. L. G.

**Falk, Johann Daniel**, b. 1768, at Danzig, of a Reformed father and Moravian mother, studied at Halle (1787), settled in Weimar (1798) as a *litterateur*, acquainted with Wieland, Herder, and Goethe. Moved by the distress consequent upon the German war for freedom, he founded with Horn "The Society of Friends in Necessity," from which arose the "Lutherstift," the first institute for neglected boys, which gave a mighty impulse to inner missions. F. was also a hymn-writer. His famous hymn, "O du froehliche, o du selige," for Christmas, Easter, and Whitsuntide, was transl. into English by Dr. Kennedy (1863), "Hail, thou glorious, thou victorious." F. d. 1826. (Stein, J. Falk, Halle, 1881.) A. S.

**Fall of Man.** See ORIGINAL SIN.

**Family Worship.** Of value in the study of this subject are: Gen. 18: 19; 2 Sam. 6: 20; Prov. 22: 6; Job 1: 4, 5; Josh. 24: 15; Eph. 6: 4; Acts 10: 2, 30; Acts 16: 15. The patriarchal government involved the priesthood of the father of the family. Among early Christians it was felt that the married relation itself should minister to devotion. Thanksgiving at table and daily morning prayer were common. Later, priest and cloister more and more supplanted individual and family worship. The Reformation, with its doctrine of the universal priesthood of believers, brought a revival of devotion in the household. Luther's House Postils (preached to his own household); the Catechism, with its parts, "in the plain form in the head of the family should teach them to his household;" the short introduction to the Larger Catechism, in which Luther says that the house-father is in duty bound to hear and question his children and servants, and earnestly see to it that they know and learn the Cat'm; together with a multitude of devotional works prepared for this purpose, show

how our Church emphasizes the duty of family worship. Up to the Thirty Years' War the family life of the people was penetrated with song, prayer (at the ringing of the prayer-bells), and the Word of God. Pietism laid great stress on house-devotions. Spener urged this as a special sphere of the spiritual priesthood. Liberalism and rationalism even did not destroy common morning and evening prayer, table prayer, etc., among the peasantry. A reintroduction of household worship has also taken place in Christian institutions and associations, and in the homes even of the nobility. In America the Catechism has not had its due place in family devotions, but reading of the Scriptures and prayer have been common. The Morning and Evening Suffrages in the Common Service, and various books of devotion, such as *Family Prayer*, by Dr. C. W. Schaeffer; *Jesus our Table Guest*, by Dr. E. Greenwald; *The Golden Altar*, by Dr. Seiss, have offered assistance in this duty. Among many valuable works in German Löhe's *Samen-Körner*, the *Allgemeines Gebetbuch der Allgemeinen Lutherischen Konferenz*, and Dieffenbach's *Haus Agenda* may be mentioned. C. A. M.

**Fasting.** The value and benefit of fasting has never been denied in the Luth. Church. The teachings of the Scriptures (Acts 13: 2; Luke 21: 34; Matt. 17: 21; Acts 14: 23; Col. 2: 16; Gal. 4: 9; 1 Tim. 4: 1; 1 Cor. 9: 27) and of the Confession (*Aug. Con.* XXVI., XXVIII., *Apol.* VIII., *Smal. Ait.* II., *Smaller Cal'm* VI., *Larger Cal'm* V. 37, *Form. Conc.* X.) entirely agree in maintaining that "fasting . . . is a good external discipline," useful to "keep the body under," on the one hand; and, on the other, that it is not to be required, and has no merit to "avail for the extinguishing and prevention of guilt" (*Aquinas*). Bestman (*Geschichte der christlichen Sitten*, II. 330) describes the fasting of the early Christians on Wednesdays and Fridays "as a sign that in eating and drinking, as in all things, moderation is to be observed. Yet they certainly knew that the true meaning of fasting is precisely this inner moderation." (See also LENT.) C. A. M.

**Fecht, John**, b. Dec. 25, 1636, in Salzburg, Breisgau, prof., supt., and consistorial counselor at Rostock, where he d. 1716, a defender of the old orthodox ag. pietism in his dogmatic-polemical and catechetical writings. He denied that the departed Spener should be called the sainted. He is noted for the excellent Mecklenburg catechism of 1717, which he published, together with his colleague Grünenberg.

**Feldner, L.**, b. June 11, 1805, at Kiegnitz, a Breslau Lutheran, converted from rationalism by Dr. Scheibel. Active in the inner mission, he became the supt. of the Rhine diocese of the Breslauers (1858), where he strengthened confessional Lutheranism. In spirit he was earnest and decided.

**Festivals.** See CHURCH FESTIVALS; CHURCH YEAR.

**Feuerborn, Justus**, b. 1587, in Herford, a Giessener theologian, who maintained ag. the Tübingen theologians, that Christ in his humiliation completely abandoned his divine attri-

butes, performing his miracles by the power of the Holy Spirit.

**Filitz, Dr. Friedrich**, b. 1804, in Thueringen, d. 1876, in Muenchen, a prominent composer and writer on earlier Luth. church music who was for some time associated with Erk in Berlin. In 1847 he published for Bunsen's hymn-book a choral book containing 223 tunes, of which eight are of his own composition. A. S.

**Finland, Luth. Church in.** Christianity was first introduced into Finland in 1157, but it was not until 1293 that Finland was made a Christian province. At the time of the Reformation, in the sixteenth century, many of the people still lived in paganism and practised their heathen rites. The Reformation was introduced in 1528 under Gustavus Vasa of Sweden, of which country Finland was then a province. The bishop, Martin Skytte, though an adherent of the Pope, sent seven young men to the University of Wittenberg, among whom was Michael Agricola, who returned to Finland firmly grounded in the Luth. doctrine and became the first Luth. bishop (1550-1557). Agricola was the founder of Finnish literature (1542). The Church of Finland has at present four bishops, the bishop in Abo being the archbishop. The bishops visit each parish every five years, besides making frequent inspection tours with the "Capitolum," consisting of four other ministers besides the bishop. A church convention is held in every diocese at least once every ten years, but the interval is generally from five to seven years. There is at least one *ambulatory* school in each parish, under the control of the pastor—in some parishes two or more—and from one to ten higher public schools with a four years' course, in which religion occupies the first place. There are thirty colleges, called lyceums, with an eight years' course. There is a university at Helsingfors with an able theological faculty.

There are a number of sects in Finland, chief among which are the Laestadians, originated by provost Lars Levi Laestadius in Northern Sweden about the middle of the nineteenth century. Their principal doctrine is, that man is regenerated by confession of sins to the Laestadians in meetings assembled, and receiving of them absolution. In Finland they continue to belong to the Luth. Church, but are separate in America, where they call themselves Apostolic Lutherans. Other sects are Free Churchmen, who retain connection with the state church, a few Methodists and Baptists, and the Salvation Army, which has established headquarters at Helsingfors. G. H. T.

**Finnish Suomi Synod.** The Suomi Synod, or "Church of the Finns," was organized on the 25th of March, 1890, and incorporated in the State of Michigan. It comprises eleven ministers and about 5,000 communicants. It established Suomi College at Hancock, Mich., in 1896, with two classes, which is being developed as rapidly as possible. Two periodicals are published, a weekly, *Paimen Sanomia*, and a monthly, *Lasten Lehti*. G. H. T.

**Fischer, Albert Friedrich Wilhelm**, b. 1829,

in Brandenburg, d. 1896; from 1877 chief pastor and superintendent at Gross-Ottersleben, near Magdeburg, editor of the *Kirchenlieder-Lexicon* (1878-1879), containing notes on some 4,500 German hymns, a work which is indispensable to the student of German hymnology. He also founded the first German magazine devoted entirely to hymnology, *Blätter fuer Hymnologie* (1883). At the time of his death he was at work with a continuation of Philip Wackernagel's great hymnological work, under the title *Das Kirchenlied des siebenzehnten Jahrhunderts*. A. S.

**Fischer, Christian**, pastor in the Danish Luth. Church on St. Thomas, West Indies, devoted special attention to the spiritual interests of the negroes. In 1713 he baptized the first slave on that island. This was 23 years before the Moravians began their missions in the West Indies. E. B.

**Fischer (Vischer), Christoph**, b. 1520, at Joachimsthal, Bohemia, pastor at Jueterbogk, (1544), superintendent at Schmalkalden (1552), in Meiningen (1571), court preacher at Celle (1574), chief pastor of St. Martin's Church at Halberstadt (1577), d. in Celle as general superintendent of Lueneburg. Author of the Passion hymn, "Wir danken Dir, Herr Jesu Christ!" (We bless Thee, Jesus Christ, our Lord), translated by Dr. Kennedy (1863). A. S.

**Fjellstedt, Peter**, b. 1802, in the poorest circumstances, d. 1881, at the Fjellstedt school in Upsala, a remarkable, a wonderful man of God. The missionary patriarch of Sweden in the nineteenth century, a man who preached in more churches of Sweden than any other man, a man known and heard by more people of Sweden than any other minister of the gospel, author of a Bible commentary which is the family treasure of numberless homes in old Sweden and in this country, the joy of our parents and of us, when we were children; by one of his dear friends likened unto "pure water without color, taste, or smell;" a linguist who could preach to many nations on a modern Day of Pentecost, honored by the University of Halle with the title Doctor of Divinity, upon the recommendation of Tholuck. After his ordination, he spent the years 1828-1840 as a missionary in India and Turkey. The years 1841-81 were given to Sweden. The most faithful friend and promoter of the Augustana Synod. O. O.

**Flacius Illyricus, Matthias**, in genius and knowledge, the most prominent of the disciples of the Reformers; leader of the strict Lutherans immediately after Luther's death; one of the prominent theologians of the age of the Reformation. His father was a distinguished citizen (*variet*) of Albona, on the southern coast of Istria or Illyria, hence his name Illyricus. F., b. 1520, studied the sciences at Venice. A relative of his, the Provincial of the Minorites, directed him to Luther. Flacius shortly afterwards quitted his home and continued his studies at Basle, Tuebingen, and, from 1541, at Wittenberg. After long and severe inner struggles he found peace under Luther's guidance. The doctrine of justification by faith alone, the truth of which since then had become a precious

part of his own experience, remained for him the germ of his life and teaching. Luther, calling him "ingenui sui hominem," expected great things of him, and Melancthon honored him with his intimate friendship. He was made prof. of Hebrew at Wittenberg in 1544. Very soon, however, he had to exchange his peaceful profession for that of a Gideon. When the evangelical forces were defeated, Emperor Charles V. tried to enforce the Interim everywhere; and when even the Wittenberg theologians began to submit, it was Flacius who, kneeling and with tears, implored them to remain steadfast. With holy indignation did he behold the betrayal of the most cherished truths among the inner circle of its confessors. The calamity of the Church urged him to enter the public arena. In order to fight unmolested against the submissiveness of the Wittenberg theologians, and especially that of Melancthon, he resigned his office and became an exile. He finally found a home in the free, heroic city of Magdeburg. Earning his bread as proof-reader, he meanwhile, with the assistance of Amsdorf, Gallus, Erasmus Alberus, Westphal, Judex, Wigand, Aquila, etc., in his *Unsers Herrgotts Kanzlei*, organized laudable opposition against the surrender of evang. truth. From the beleaguered city pamphlet after pamphlet was issued, massive, coarse, but crushing for the defenders of the Interim. North Germany arose unanimously to defend the compromised truth. "At that time Flacius rendered imperishable services to the evangelical truth" (*Pitt*). Attacking with equal determination both the Wittenberg pliability and the errors of Major, Osiander, and Schwenkfeld, he verified his device: "God willing, I will do nothing contrary to truth, neither for my friends' sake nor on account of mine enemies." His obduracy, however, was carried too far, when he demanded of Melancthon, in order to become reconciled to him, to publicly confess his guilt and renounce his errors. Owing to this harshness the so-called *Coswigk Endeavor* of Reconciliation was unsuccessful. In 1557 he was called to the University of Jena, where he quickly became the leader of the orthodox Lutherans, who had found protection in the duchy of Saxony. Here pushing over-zealously the composition of the Weimar Book of Confutation, which was to condemn all errors hitherto attacked and to which all ministers should subscribe, he estranged his best supporters and paralyzed his own work. When Strigel openly advocated synergistic views, the famous disputation between him and Fl. took place at Weimar (1560, Aug. 2-8). Fl. defended the orthodox Luth. view, according to which the natural man does not co-operate in his conversion, but he and his companions overshoot the mark in stating that all the natural man can do in his conversion is to *resist*, and in affirming that original sin was to be regarded not a mere accident but as a substance of human nature; that the original image of God in man had been changed into the true, living image of Satan. In vain did his friends implore him to abandon such expressions. In 1561 Flacius and his supporters were banished, and when,

under a new ruler, the orthodox Lutherans were allowed to return, he was excluded from that favor. He now began his wanderings through Germany, seeking in succession refuge at Regensburg, Amsterdam, Frankfurt, and Strassburg, persecuted and exiled everywhere, vainly trying to come to a better understanding with the Church, living by alms, deserted by his former friends, until he, his wife and child, at last found rest in the convent of the Weissen Frauen at Frankfurt. Alone and in destitution, he d. March 11, 1575.—"He was an extraordinary character; shamelessly abused by his contemporaries, he was, nevertheless, a man of great merits, whose splendid gifts and shining virtues are not overshadowed by his obstinacy and regardless severity; not inadequately he is called in a literary epitaph 'Lutherus proximus.' He is the true type of a staunch champion of the sixteenth century, ever ready for combat, whose lips uttered in the dying hour, together with their last prayer: 'Der fahrende Ritter der Reformation' ('The Knight Errant of the Reformation)'" (*Rocholl*). Of high merit are his contributions to the scientific presentation of the doctrines of the Luth. Church. His works in the department of Church History and the History of Dogma mark an epoch. By proving in his *Catalogus testium veritatis* of 1556 that in all ages men had lived who had been attacking the Pope and his errors, he gave historic consciousness to the Church of the Reformation. More comprehensive was his plan to write a Church History, showing how the Church from ancient times had been led astray but restored again by the Reformation. In this work great stress is laid on the development of doctrines. Surrounded by a roaring cannonade, far from the access to any larger library, assisted by a staff of co-workers, he accomplished his gigantic work: *The Magdeburg Centuries*, publ. in 13 vol. fol.—*Biblical Hermeneutics* was also a topic for his classic research. In 1567, he published his *Clavis Scripturae Sacrae*, and by laying down the rules of correct exegesis and applying them in his *Glossa Compendiaria* to the New Testament, he became the father of Biblical Hermeneutics.

The most exhaustive monography of Fl. is that of W. Preger, *Matth. Flacius and his Time*, Erl. (1859-1861). W. P.

**Flatt, John Fredrick**, b. 1759, in Tübingen, d. 1821, as prof. at the Univ. there, a supra-naturalist, who defended the divinity of Christ (1788) in the manner of Storr, with whom and Süskind he edited the magazine of dogmatics and morals.

**Flattich, Johann Friedrich**, b. at Beihingen, Wuerttemberg, October 3, 1713. Pupil of Bengel in Denkendorf. Completed his education at Tübingen in 1737. Preacher at Hohenasperg (1742), Metterzimmer (1747), and from 1760 at Mönchingen. Died June 1, 1797. F. acquired his reputation as a preacher, but particularly as an educator, having educated 300 young men. Very few of his sermons have been preserved, but there are several works and essays on education collected by Ledderhose in *Leben und Schriften von J. F. Flattich* (5th ed.,

1873). F. was a thorough representative of Wuerttemberg pietism.

H. W. H.

**Flemming, Paul**, b. 1602, at Harkenstein, Saxony, studied medicine and poetry at the University of Leipzig, was made poet laureate in 1631. From 1633 to 1635 he was member of an embassy which Duke Friedrich of Schleswig-Holstein sent to the Czar of Russia, and 1635 to 1639 he accompanied another embassy to the Shah of Persia. The hardships endured on this journey broke his health, and he d. at Hamburg (1640). His poems, among them 41 of a religious character, appeared in 1642, and in a more complete edition in 1865 and 1866, in Stuttgart. His classical hymn, "In allen meinen Thaten," has been repeatedly translated into English.

A. S.

**Fliedner, Theodor**, b. 1800, in Epstein, Nassau, d. 1864, in Kaiserswerth, the founder of the first deaconess mother-house. He studied theology at Giessen, Goettingen, and Herborn. In 1820 he became tutor in a merchant's family at Cologne, and in 1822 pastor in Kaiserswerth on the Rhine. The financial distress of his congregation caused him to undertake a collecting tour to Holland and England. There he learned to know many institutions of Christian charity which inspired him to undertake similar works of mercy. The condition of the criminals in the Dusseldorf penitentiary first attracted his attention. He made regular visits there, and in 1826 founded the Rhenish Westphalian Prison Society, in 1833 the Asylum for Discharged Female Prisoners, in the famous little garden house at Kaiserswerth, and on October 13, 1836, the first Deaconess House. He enjoyed the friendship of King Friedrich Wilhelm IV. of Prussia, and assisted him in the establishment of "The Bethany Deaconess House and Hospital" in Berlin, though he wisely refused to move to Berlin and to undertake the supervision of the work. At the request of Dr. W. A. Passavant, who had visited him in 1846, he brought four of his deaconesses to Pittsburg for the Infirmary established there, in 1849. On July 17, the Infirmary was publicly consecrated, when Fliedner made a German address, explaining the design of the institution, as an infirmary for the sick, and a mother-house for the training of Christian deaconesses for hospitals, asylums, and congregations in other parts of the United States. F. also presented the Deaconess cause to the Ministerium of New York, being introduced there by a letter of Dr. Chas. Phil. Krauth, the president of the General Synod. Twice he travelled to the Orient and established stations in Jerusalem, Constantinople, Smyrna, Alexandria, and Beirut. When he departed this life, the number of Kaiserswerth deaconesses had reached 425, working in four continents, on 100 stations. In 1855 the theological faculty in Bonn honored him with the title of Doctor of Theology. He published, besides the regular reports of his institutions, a monthly, called the *Armen-und Krankenfreund*, and from 1842, a popular almanac, also the *Book of Martyrs*, in four volumes (1852-1860).

A. S.

**Flietner, Johann**, b. 1618, at Suhl, Saxony,

d. 1678, at Stralsund, diaconus at Grimmen, near Greifswalde. The most popular of his hymns, "Ach, was soll ich Suender machen" (1661), is found in an English translation by Miss Winkworth (Choral Book for England, 1863), "What shall I a sinner do?" The tune of this hymn was frequently ascribed to him, as he is known to have written a number of church tunes, but recently it has been discovered to be of secular origin.

A. S.

**Florida, Lutherans in.** The census of 1890 showed six congregations and 369 communicants. Three of the congregations belonged to the Synodical Conference, two to the United Synod of the South, and one to the General Council.

**Fluegel, Dr. Gustav**, b. 1812, at Nienburg a. d. Saale, organist and musical director in Stettin, edited the tune-book for the Pomeranian Hymn-book (Bollhagen, 1863) containing about 500 tunes.

A. S.

**Foerstemann, Karl Edward**, d. 1847, secretary of Univ. library at Halle, noted for his *Urkundenbuch zu der Gesch. des Reichstags in Augsburg, etc.* (2 vols., 1833), and several Lutherana.

**Foertsch, Basilius**, b. at Rossia, Thuringen, d. 1619, as pastor in Gumperta, near Orlamunde. The hymn "Heut triumphiret Gottes Sohn" is sometimes ascribed to him.

A. S.

**Font, Baptismal**, the vessel used in the church to hold the water for Christian baptism. In early times the font was placed in the baptistery, a structure often separate from the body of the church, and mostly built in the form of a rotunda or an octagon (such as the beautiful baptistery in Florence, opposite the Dome). As infant baptism gradually became the practice in the Church, and permission was given to every priest to administer baptism in his own church, at any time, the baptismal font was placed in the church itself, generally on the left side of the entrance hall. Its material was of stone, its form that of the old baptistery, either rotund or octagon; the symbol of the Holy Ghost the dove, made of silver or gold, was hovering over it. At the present time the baptismal font is generally placed in front of, or inside, the chancel itself. The most appropriate arrangement would be to have it on the (left) side of the chancel, conspicuous from all parts of the church.

A. S.

**Foreign Missions.** See MISSIONS, FOREIGN.

**Forensic Act.** See JUSTIFICATION.

**Forgiveness of Sins.** See JUSTIFICATION.

**Formal Principle of the Reformation.** This is generally stated as that of the Holy Scriptures as the only source and the only norm of all revealed doctrine. It is assumed, but not expressed in the Angsburg Confession. Confessional formulation of the principle in Schmalckald Articles, Part II., Art. II., and in opening of Formula of Concord. It is opposed to the Roman Catholic doctrine of the co-ordination of tradition and the authority of the Church. Luther began with the material principle, justification by faith, and only reached the "Formal" in the Leipzig Disputation of 1519, where he denied the authority of the Church to frame



articles of faith. The Luth. Church throws more emphasis on the material, the Reformed Church on the formal principle. Frank, in his *System der christlichen Wahrheit* (I. 78 sqq.), criticises the ordinary statement of principles, and proposes, instead, the names *principium essendi*, or "real principle," instead of the "material," and *principium cognoscendi*, or *Erkenntnisprincip*, "principle of knowing," instead of "formal." Other criticisms by Dörner, Kahnis, and Luthardt. H. E. J.

**Formula of Concord.** See CONCORD, FORMULA OF.

**Four Points.** At the organization of the General Council, the invitation for the union with it of all Luth. bodies adopting its fundamental principles of faith and church polity, was answered by several of the larger synods that accepted the Council's subscription to the confessions, with the statement that in certain particulars the synods or some of them, thus uniting, failed to apply consistently the confessional requirements. This was the attitude of the Missouri Synod which was represented at the Reading convention by a delegate. These particulars were formulated by the Joint Synod of Ohio in a communication to the first convention at Fort Wayne, in which it asked concerning the Council's attitude to: 1. Chiliasm. 2. Mixed communion. 3. Exchange of pulpits with sectarians. 4. Secret or unchurchly societies. The German Synod of Iowa mentioned only the second and third of these points. The Council declined to indorse the position of the Iowa Synod, and referred the matter to the district synods. When the action of the district synods was reported at the next meeting a committee on "The Four Points" was appointed, of which Dr. C. P. Krauth was chairman. The main features of the declaration adopted were: "1. *As regards Chiliasm.* The General Council has neither had, nor would consent to have, fellowship with any synod which tolerates the 'Jewish opinions,' or 'Chiliasmic opinions,' condemned in the XVII. Article of the Augsburg Confession." "2. *As regards Secret Societies.* Any and all societies for moral and religious ends, which do not rest on the supreme authority of God's Holy Word, as contained in the Old and New Testaments—which do not recognize our Lord Jesus Christ as the true God and the only Mediator between God and man—which teach doctrines or forms of worship condemned in God's Word and in the confessions of his Church—which assume to themselves what God has given to his Church and its ministers—which require undefined obligations to be assumed by oath, are unchristian." "3. *As regards Exchange of Pulpits.* No man shall be admitted to our pulpits, whether of the Lutheran name, or of any other, of whom there is just reason to doubt whether he will preach the pure truth of God's Word as taught in the confessions of our Church. Luth. ministers may properly preach whenever there is an opening in the pulpit of other churches, unless the circumstances imply, or seem to imply, a fellowship with error, or schism, or a restriction on the unreserved expression of whole counsel of God." "4. *As regards the*

*Communion with those not of our Church.* We hold that the principle of a discriminating as over against an indiscriminate communion is to be firmly maintained. Heretics and fundamental errorists are to be excluded from the Lord's Table. The responsibility of an unworthy approach to the Lord's Table does not rest alone upon him who makes that approach, but also upon him who invites it." This declaration was not satisfactory to a minority. The Wisconsin, Illinois, Minnesota, and Michigan Synods withdrew, some immediately, and the last years afterwards, because they regarded a more rigid statement necessary. (See GALESBURG RULE; PULPIT FELLOWSHIP; ALTAR FELLOWSHIP.) H. E. J.

**Fox, Rev. A. J., M. D.,** b. 1817, educated in private schools, ordained 1837, d. 1884; a distinguished member of the Tennessee Synod; pastor in Union County, N. C., Green County, Tenn., in Jacksonville, Ala., and for thirty years in Lincoln County, N. C.; a strong preacher and eminently successful pastor, confirming one-half as many persons as he preached sermons; preceptor of a large number of students in theology and in medicine; the author of several published sermons. His biography was written by his son, Rev. J. B. Fox. L. A. F.

**France, Lutheran Church in.** In his *History of the Augsburg Confession*, under the caption, "Lutheranism in France," down to the year 1561, Salig makes the following statements: "The Sorbonne desired to banish the Luth. doctrine from France as early as the year 1521 by condemning Luther's writings, especially his treatise on the Babylonian Captivity, from which Hussite, Wickliffe, and other heretical statements were drawn, which were deemed worthy of recantation or the fire.—The earliest preachers of the gospel in France were undoubtedly converted by the reading of Luther's writings. The confession of the French Church is a closer approach to the Augsburg Confession than the Tetrapolitana. If the question be asked: How did the French Church gradually depart so far from the Augsburg Confession? our narrative furnishes the easy answer. On the one hand, Geneva was nearer to the French than the German universities. The French did not understand German. In Geneva French books were printed, which frequently came into the hands of the congregations in France, and instilled the Genevan doctrine into the minds of the early French Protestants. Besides, even if ministers had been brought over from Germany, they would not have been able to preach in French. On this account the French turned towards Geneva."

Circumstances were not favorable to the growth of Lutheranism in France, until the conquests of Louis XIV. added Alsace to the French dominions. The Luth. Church of Alsace, says Lichtenherger in his article on "France Protestante" in the *Encyclopédie des Sciences Religieuses*, after the census of 1697, had increased to the number of 169,546 souls. Bound by treaties, Louis XIV., according to the words of the sovereign council of Alsace, "not being able to carry out the movements which his piety inspired, was obliged to rest

content with waging a spiritual warfare against Lutheranism, and with waging a dogmatic combat against the errors which his oath did not permit him to proscribe." Thus the Luth. Church escaped the persecutions which befell the Huguenots, because the hands of Louis were tied. During the Revolution the Luth. Church of Alsace suffered considerably, having lost the greater part of its patrons and its superior direction, so that the confusion was very great and threatened to result in a veritable anarchy. The number of members at this time is stated to be 165,000, i. e. under the Republic. In 1852 the extent of the Luth. Church is indicated by the following figures: Eight inspections divided into 44 consistories, of which seven belong to Strassburg alone; these are the seven old inspections besides one added for Paris with four pastors.

Of these 44 consistories there were only 6 left in France after the cession of Alsace-Lorraine to Germany, and of the 278 parishes but 64 remained in France. The General Synod held at Paris in July, 1872, for the purpose of reorganization, divided the Luth. Church into two inspections, Paris and Montbéliard, independent of each other. Delegates from both constitute the General Synod, which meets triennially, alternating between Paris and Montbéliard. The Augsburg Confession is the basis of the constitution, but an obligation of the ministers to it is not demanded. The first General Synod met in Paris in 1881. G. F. S.

**Franck, Johann**, b. 1618, at Guben, d. there in 1677, lawyer and burgo-master of his native town, one of the prominent Luth. hymn-writers of the seventeenth century, characterized by a strongly personal, subjective tone, and a fervent longing for mystical union with Christ. Several of his hymns have been translated into English, by Miss Winkworth, among them "Herr Gott, Dich loben wir" (Lord God, we worship thee), "Herr ich habe missgehandelt" (Lord, to thee I make confession), "Herr Jesu, Licht der Heiden" (Light of the Gentile nations). All these are found in the Choral Book for England, the Church Book, and the Ohio Hymnal. A. S.

**Franck, Michael**, b. 1609, at Schleusingen, d. at Coburg, 1667. Unable to finish his university education, on account of the death of his father, he became a baker and afterwards teacher at the town school of Coburg. He was a friend of the poets Dach and Neumark. His best hymn, "Ach wie fluechtig, ach wie nichtig!" was translated by Sir J. Bowring (1825), "O, how cheating, O, how fleeting." A. S.

**Franck, Solomon**, b. 1659, at Weimar, d. there 1725, as secretary of the Consistory. He was also curator of the ducal collection of coins and medals, a member of the "Fruitbearing Society," and a very popular hymn-writer. Prominent hymns, "Ach Gott, verlass mich nicht" (Forsake me not, my God), found in Family Treasury (1859), and in the Church Book; "Ich weiss, es wird mein Ende kommen" (I know, my end must surely come), tr. by Miss Winkworth, Lyra Germanica, 1858, and Church Book, afterwards rewritten in the original metre, "I know full well death must befall

me," Ohio Hymnal; "So ruhest du, O meine Ruh," tr. by Miss Winkworth, Lyra Germ. (1855), also in Church Book, "Rest of the weary, Thou." A. S.

**Francke, August Hermann**, theologian and philanthropist, b. at Lübeck, Germany, March 22, 1663, d. at Halle, June 8, 1727. His father, John Francke, held an official position at Lübeck, but in 1666 he removed with his family to Gotha, where he became associated with the government of Duke Ernest the Pious, of Saxe-Gotha. Young Francke was educated at Gotha, at first under the care of private tutors and afterwards in the gymnasium. At the age of fourteen he was prepared to enter the university, but at the advice of friends continued his studies two years longer at home. He spent some time in the Universities of Erfurt, Kiel, and Leipzig, graduating from the latter in 1685. He was deeply interested in the study of languages, especially the Hebrew, and in order to acquire this language more thoroughly he studied for two months with Rabbi Ezra Édzardi at Hamburg. At the same time he was also diligently engaged in the study of English, French, and other languages. Immediately after his graduation at Leipzig, he was engaged as "privat-docent" at the university, and for two years lectured on biblical interpretation with great favor and success. During his last year at Leipzig, he originated the afterwards famous *collegium philobiblicum*, at which a number of kindred spirits were accustomed to meet for the systematic study of the Bible.

When he terminated his connection with the university, he went to Lüneburg to pursue his theological studies under the direction of the learned and pious Dr. Sandhagen, spending a few months in his family, under his instruction and as his assistant. Here his religious life was remarkably quickened and deepened. In 1688 he spent some time at Hamburg as teacher in a private school. Later in the same year he spent two months with Spener at Dresden, and it was here that he received the spiritual direction in practical piety which he ever afterwards practised in his eminently useful life. In the spring of 1689 he returned to Leipzig and resumed his duties in the university, lecturing on exegetical and practical subjects. He soon became very popular as a lecturer; but his alleged pietism aroused violent opposition, and before the close of the year he was compelled to leave. In 1690 he accepted a call to Erfurt as pastor. Here his fervent and deeply evangelical sermons attracted multitudes, even from among the Catholics, to his church; but this aroused the jealousy of his less successful colleagues, as well as the enmity of the Catholics, and after a ministry of fifteen months he was banished from the town by the civil authorities. In December, 1691, he accepted a call to the professorship of Greek and Oriental languages in the newly founded University of Halle, where he spent the remainder of his life, and for which, in the providence of God, his previous life had been a preparation.

His removal to Halle marks a new and important epoch in the life of the man who, in a few years of activity, had gained a wide popu-

larly both for sound scholarship and a deep practical piety. He was a "Pietist" of the school of Spener, in full accord with the doctrines of the Luth. Church, and was an intimate and cherished friend of Spener. His labors at Halle, from the beginning, were arduous. Besides his labors in the university, he also served as pastor of Glaucha, a small village on the outskirts of the city. Here, during the remainder of his life, he discharged the duties of the twofold office of professor and pastor with rare energy and success. He became specially eminent as the founder and manager of institutions of mercy, which have become famous throughout the world. He was led into this work by his pastoral experience at Glaucha, whose inhabitants he found deeply degraded and grossly ignorant. He began by instructing the young, feeding the poor, and trying to raise up the fallen. The work prospered beyond all expectation. He opened a school for the poor, in a single room, but within a year additional rooms were found necessary. This was the small beginning of the now famous Halle Orphan House, which, by the divine blessing, has developed into a series of institutions and has accomplished much for Christ and his cause. What is most remarkable in connection with his numerous enterprises, is the fact that he never asked any one for money, but implicitly trusted in God for the supply of the means necessary to carry on the work. In 1695 he began the erection of the Orphan House, without capital, but in faith. Other institutions were added, from time to time, until they formed a regular village of educational and benevolent institutions with which, at his death, several thousands were connected. (See HALLE INSTITUTIONS.) From the Divinity School Muhlenberg and other early Luth. pastors of America came. F. also wrote hymns. Of his few hymns, two have been translated into English, "Gottlob, ein Schritt zur Ewigkeit" (Thank God that towards eternity), Miss Winkworth, Lyra Germ. (1858), "Was von Aussen und von Innen" (What within one and without), Miss Winkworth, Lyra Germ. (1855).

Francke's busy life left him little time for purely literary work. His principal contributions to literature are *Manducatio ad Lectiorem Scripturæ* (1693); *Praelectiones Hermeneuticæ* (1717); *Commentatio de Scopis Librorum Veteris et Novi Testamenti* (1724); *Lectioes Paræneticæ* (1726), besides numerous sermons.

S. E. O.

**Francke, Gotthilf August**, theologian and philanthropist, b. at Halle, March 21, 1696, d. September 2, 1769. He was the son of Aug. Herm. Francke, received his early training in the Pædagogium and the university at that place. In the year 1717 he entered the University of Jena, but returned to Halle in February of the year 1720, and was ordained to the office of the ministry. In 1723 he became assistant pastor of Frauenkirche at Halle, director of the Latin school, and in general lightened the labors of his father in connection with his manifold duties. In 1726 he was elected professor extraordinary, and in 1727 regular professor of theol-

ogy in the university, and in the same year, after his father's death, director of the Pædagogium and the Orphan House. In the following year he was elected a member of the English Society de Propaganda Christi Cognitione. In 1738 he was made deacon and in 1740 archdeacon of Frauenkirche. In 1739 he received the degree of doctor of theology. In 1767 he was elected a member of the Oberconsistorium. At the time of his death he was senior professor of the theological faculty and of the ministerium at Halle.

Both as the head of the institutions founded by his father and as professor of theology in the university, he exercised a great influence upon the minds of a large number of students by giving them solid information and pointing out to them, by his pious example, no less than by his teaching, the value of personal and practical piety. With the men associated with him, he made Halle a centre for the cause of the orphan, for elementary and higher education on truly Christian principles, for missions in various parts of the world, and for the spreading of the Bible among the masses of the people. For more than thirty years he delivered exegetical lectures, twice a week, in the great hall of the Orphan House, discharged his duties in connection with the university, and watched over the interests and labored for the advancement of the noble institutions founded by his father and over which he had been placed. Many of his lectures have appeared in print. He was very conscientious in the discharge of his official duties, and although these were very numerous and demanded much of his time, yet he still found time to take an active interest in the work of missions and labor for their advancement in different parts of the world, especially the missionary work among the Lutherans in America. In this work he had associated with himself Dr. Ziegenhagen of London, court chaplain of the king of England. Many of the early ministers of the Luth. Church in America were educated at Halle and, beginning with Henry Melchior Muhlenberg, were sent from that institution to labor among the widely scattered Lutherans in Pennsylvania and other provinces. The Luth. Church in Pennsylvania, not to mention other portions of our country, owes a lasting debt of gratitude to Dr. Francke for his active and substantial interest in the supply of pastors and other aid in the early years of its existence here.

His published works are numerous. For many years he had the supervision of the published reports of missions in India and those from Pennsylvania, known as the "Halle'sche Nachrichten." He published 7 university programmes (1729-37); 25 sermons and meditations (1724-51); 11 theological opinions (1729-46); contributions to the weekly *Halle Anzeiger* (1746-62). He contributed prefaces to various publications, re-edited older works, and published translations of English works. His whole life was one of intense activity as teacher, author, philanthropist, and promoter of missions, and all in the spirit of true evangelical piety, as it appeared in the lives of Spener and his sainted father.

S. E. O.

**Frænke Institutions.** See HALLE INSTITUTIONS.

**Frænkean Synod.** See SYNODS (L.).

**Frank, Melchior,** German composer of church music in the style of Eccard. (See art.) B. at Zittau, 1580. Resided at Nürnberg, 1601-1604. Chapel-master to the Duke of Coburg from 1604 to his death, June 1, 1639. The magnificent melody to Meyfart's fine hymn "Jerusalem, du hochgebaute Stadt" (1626), first published in the Erturt *Gesangbuch* (1663), is generally ascribed to Frank. Many of his compositions are found in Schoeberlein's *Schatz des liturg. Chor- u. Gemeindegesangs*. J. F. O.

**Frank, von, Franz Herm. Reinhold,** b. March 25, 1827, in Altenburg, studied at Leipzig under Harless, Winer, Niedner, called to Erlangen 1857, where he taught until his decease Feb. 7, 1894, being the great Luth. systematic theologian after the death of Thomasius (1875). In his *Theologie der Concordienformel* (1858), he gathered immense dogmatic material, which he discussed thoroughly in the exposition of the consistency of position and thought of the great confession. But his ripest work is his system, whose foundation is the consciousness of the regenerate man, reminding of Schleiermacher, but surpassing him in positive truth, pointing to v. Hofmann but excelling in systematization. The system is the *System der chr. Gewissheit* (certainty); *Wahrheit* (truth); *Sittlichkeit* (morality); (2 vols. each). The regenerate ego, determining certainty in its centrality, becomes certain of *imminent* truths (e. g. sin, righteousness, etc.), which presuppose *transcendent* truths (e. g. personality of God, trinity, etc.), that are mediated by *transcend* truths (e. g. church, word, revelation). Certainty, the essence of true apologetics, finally touches objects of *natural life*. These four classes have, as antitheses, rationalism, pantheism, criticism, materialism. The system of truth begins with God as the principle, who would make a "Menschheit Gottes" (a mankind of God). The phases are (1) generation, (2) degeneration, (3) regeneration. Morality shows the unfolding of a man of God (1) in himself, (2) in the spiritual world, (3) in the natural world. F.'s posthumous publication, *Geschichte u. Kritik der neuer. Theol.*, unfolds the self-criticism of history on modern theology. J. H.

**Frankfort-on-the-Main,** one of the chief cities of Germany, formerly a free city, on right bank of the river, in Wiesbaden, in Hesse-Nassau, with a population of over 150,000, was prominently identified with the earliest struggles of Lutheranism. Luther stopped here on his way to and from Worms in 1521, and preached from his window to the crowds in the square below. Hartmann Beyer was the leading advocate of the movement for Reform. In 1528 the Lord's Supper was administered in German in both forms, and the city subscribed the Protest of Spire. In 1536 it joined the Schmalkald League. It was the seat of a number of conferences and conventions, and, by its extensive book trade, contributed much to the spread of the Reformation. In 1554 it became

the place of refuge for exiles from England, under Queen Mary, and the rupture in the English congregation, worshipping temporarily in the Weissfrauen Kirche, between the liturgical party under Dr. Richard Cox and the anti-liturgical party under John Knox, has been perpetuated in the separation between English Episcopalian and Presbyterians. For twenty years (1666-1686) Frankfort was the home and centre of influence of Spener; here, too, J. P. Presenius was pastor (1743-61). Flacius, Gomarus, Gottfried Arnold, Zizendorf, all, for a time, resided here. It was prominently identified also with the earlier German emigration to Pennsylvania. (See below.)

**Frankfort Land Co.,** an association formed at Frankfort-on-the-Main, in response to the invitations and representations of William Penn, which in 1682 purchased from him 25,000 acres of land in Pennsylvania, and sent the young lawyer, Pastorius, the succeeding year to America, to found the colony at Germantown. A purchase shortly afterwards placed in their possession the entire Manatawny district in the present Montgomery and Berks Counties, where Daniel Falckner was for a time the agent of the company.

**Frankfort Recess,** a document prepared by Melancthon at Frankfort in 1558 for the Electors of Saxony, Brandenburg, the Palatinate, the Landgrave of Hesse, in which an attempt was made to settle the controversies that had been agitating the Luth. churches on "Justification," "Good Works," "The Lord's Supper," and "*Adiaphora*," by presenting doctrinal statements, forbidding the publication of farther discussions, and referring all questions that would arise to the decisions of consistories (Synopsis in Gieseler's *Church History*, English Translation, IV. 444 sqq.).

**Franklin College,** an institution founded at Lancaster, Pa., in 1787, for the education of the Pennsylvania Germans. According to the charter, the board of trustees was to consist of 14 Lutherans, 14 Reformed, and the rest from other Christian denominations. Dr. Henry Ernst Muhlenberg was the first president, and Rev. F. V. Melsheimer was another member of the first faculty. The institution was maintained, the greater part of the time, in much feebleness, until the Luth. interest was bought by the Reformed, and the funds accruing from the sale were transferred to Pennsylvania College, Gettysburg, and formed the endowment of the Franklin professorship there, filled 1850-67 by Dr. F. A. Muhlenberg, and 1870-83 by Dr. H. E. Jacobs, as nominees of the Ministerium of Pennsylvania.

**Frech, Johann Georg,** b. 1790, near Stuttgart, d. 1864, in Esslingen, organist and music director, associated with Kocher and Silcher in the preparation of the *Wuerttemberg Choralbuch* of 1828 and 1844, for which he composed a number of tunes. A. S.

**Freder, Johann,** b. 1510, in Koesslin, Pomerania, d. 1562 as superintendent in Wismar. As a student in Wittenberg (1524) he had been living in Luther's house, one of the most prolific of Low German hymn-writers. His name was involved

in a famous controversy on ordination. In 1537 he had been called to the position as conrector of St. John School in Hamburg, at the recommendation of Melanchthon and Bngenhagen. In 1540 he was received into the Ministerium at the Dom, as *lector secundus*. He had been properly called, approved, and installed with prayer, but without the laying on of hands, because at that time there were still some Roman Catholic priests at the Dom (*canonici*). To avoid offence or conflict this ceremony had been omitted. In 1547 Freder was called to Stralsund, as superintendent, with the right of examining, ordaining, and installing ministers. Against this Gen. Supt. Knipstrow in Greifswald protested, as an infringement of his rights, claiming that Freder should first be ordained by himself by the laying on of hands. Freder was willing to submit, but the fathers of the city of Stralsund opposed this arrangement. In 1549 Freder was called to Greifswald, as professor, and soon afterwards the Duke of Pomerania appointed him supt. of the island of Ruegen. In this position he had to be confirmed by the Bishop of Roeskilde, Denmark. This confirmation was refused, even after Freder had been installed by Knipstrow, unless he should first have received ordination from Bishop Palladius of Roeskilde. To this Freder submitted, and thereby brought upon himself the wrath of the Duke of Pomerania and of General Superintendent Knipstrow. A violent controversy ensued between Knipstrow and Freder, concerning the necessity of ordination. In 1556 the decision of the Synod of Greifswald, based upon an opinion of the Wittenberg faculty, was given against Freder. Melanchthon himself testified that there was, in reality, no doctrinal dissensus between them. (See letter to Freder, Nov. 1, 1555.) The laying on of hands was admitted to be an adiaphoron. But Freder went too far in extending this idea of the adiaphoron to every feature connected with ordination, even to examination, approbation, prayer of intercession. (Cf. Geo. Rietschel, *Luther und die Ordination*, Wittenberg, 1883.) A. S.

**Frederick III.**, "the Wise," Elector of Saxony, b. at Torgau, Jan. 17, 1463, d. May 5, 1525. He was the elder son of Elector Ernest, successor to his father in the electorate (1486), but reigned, together with his brother, John the Constant, in undisturbed harmony over the other territories.

Frederick was the model of a prince and of a pious man of his age. He was carefully educated, being sent first to the Dom school at Grimma, which was under the supervision of the Augustinian order, for which order he ever afterward had a predilection. He was carefully storing up knowledge; Seneca, Terentius, and Horace were his special favorites. Frederick not only honored and rewarded his former instructors, as Magister Kemmerlin or Dr. Pollich of Mellerstadt, when he became elector, but also sought eagerly the intercourse of learned men; especially that of Spalatin, who, being court preacher and private secretary, became his intimate counsellor. He continually read and was remarkably well acquainted with classical literature and the history of his country.

But he was not only a learned man, far surpassing cotemporaneous rulers; he was also a pious man, who under no circumstances, at home or abroad, neglected to attend the celebration of mass, and in real piety he (1493) undertook a pilgrimage to Jerusalem, not followed by a princely suit, but "incognito" with other princes and counts as a simple pilgrim. Frederick also piously collected thousands of relics, regardless of price. At an expense of 200,000 guilders he erected a memorial of all saints, endowed it so as to support 80 canons who were magisters and could teach at the university, besides spending hundred-thousands for relics, because he was given with all his heart to mediæval churchism, in which he had been brought up.

When Frederick became elector he was 23 years old, and reigned nearly 40 years with great circumspection, successfully avoiding wars and making his subjects enjoy the blessings of a peaceable rule. He built highways, bridges, churches, castles, promoted agriculture, traffic, mining, and arts. For these reasons, and because of his standing always on the side of reform in religious and political affairs, he was highly esteemed by princes and people. But the most meritorious and eventful of his actions was the founding of the University at Wittenberg, his most favored residence (1502). This he intended to make a place of true science and piety. He loved and endowed it richly as "his daughter." He inquired carefully for learned men for his university, heeding at the same time the advice of trustworthy men, as e. g. Staupitz when Luther, or Reuchlin when Melanchthon was called. It was providential that Luther and Melanchthon were here brought together as co-workers in the blessed reformation of the Church, and that this union was established under a ruler so wise and of such reputation as Frederick. It was of the greatest importance that Frederick was such a pious man, holding the Word of God in the highest esteem, that he stood on the side of reform, that he was proud of his professors, that he would not allow the consciences of others to be oppressed. So he was thoroughly qualified to become protector of Luther, for this was the part entrusted to him; and should the dream Frederick is said to have had in the night previous to the 31st October turn out to be a myth, it at least shows clearly what Frederick had to do: to grant Luther permission to live unmolested in Saxony and to protect the young, daring hero. To this trust Frederick came up fully. He did not allow the germ to be crushed by the mighty foes of Luther. He arranged matters, that Luther had not to go to Rome, but was granted a hearing before Cajetan at Augsburg; he was the Duke to whom Charles V. was under obligations, because he had refused the crown of German emperor that was offered him and cast his electoral vote in favor of Charles (1519). Thus he was enabled to secure for Luther a hearing at the Diet of Worms (1521). He was the man that took care of Luther, granted him security at Wartburg Castle. All this he did without being openly a confessor of Luther's doctrine, for it was not until his death that he partook of the Lord's Supper in the true form. F. L.

**Frederick I.**, King of Denmark and Norway (1523-1533), in spite of the terms of his election, favored the Reformation. In 1526 he openly favored the evangelical doctrines and called Hans Tausen, the Danish Reformer, to Copenhagen. At Odensee (1527), he published an edict of religious toleration, and thereby laid the foundation of the Reformation in Denmark. During his reign the *Confessio Hafnica*, drawn up by Hans Tausen, was submitted to the nobles (1530), and adopted. E. G. L.

**Frederick IV.**, of Denmark (1699-1730), the great patron of missions, who began the East India Mission at Tranquebar (1706), in which Ziegenbalg and Plütschau labored. The Finnish and Greenland missions were also fostered by him. In 1714 he founded the "Collegium de promovendi cursu Evangelii." Just and truly pious, he also abolished vassalage.

**Frederick Francis II.**, of Mecklenburg-Schwerin, b. Feb. 28, 1823, d. April 15, 1883, noted for his elevating the peasants, promulgating proper Sunday laws, advancing education, and stimulating the life of the Luth. Church. In his reign (1849) the whole government of the Church was made independent of the "Ministerium" and given the "Oberkirchenrath." Old church orders were introduced, and Kliefoth could freely carry out Luth. ideals. Frederick was a true father of his people and deeply pious.

**Frederick, Md.**, one of the historical churches of the eighteenth century, and the successor of the extinct congregation at Monacacy, ten miles to the north. Pastors at Frederick: B. M. Hausihl (1742-58); J. S. Schwerdfeger (1763-68); J. C. Hartwig (1768-9); J. A. Krug (1771-96); C. F. Wildbahn (1796-98); J. F. Moeller (1799-1802); F. W. Jasinsky (1802-7); D. F. Schaeffer, D. D. (1808-37); S. W. Harkey, D. D. (1837-50); Geo. Diehl, D. D. (1851-87); L. Kuhlman, D. D. (1888-). A second congregation was founded in 1887.

**Freedom (Christian Evangelical).** The year 1520 marks that period in Martin Luther's life when he may be said to have become fully conscious of the necessity of a thorough reformation of the Church, and of his own personal vocation and duty with reference to this cause. In that decisive year he issued his three Reformation manifestos, in which his position was clearly defined over against the absolute authority which the Roman hierarchy had thus far exercised over the Church and the individual conscience. The first of those manifestos was his *Appeal to the Christian Nobility of the German Nation*, setting forth the necessity of a reformation. Then followed his treatise on the *Babylonian Captivity of the Church*, in which he exposed the fundamental errors of the Church of Rome. At the very time when this *Preludium de Captivitate Babil.* was finished the Papal Bull reached Germany which condemned Luther and all his writings, suspended him from the ministerial office, and threatened him, as a heretic, with the penalty of death. Luther's answer to this cruel and tyrannical decree was the treatise on the *Liberty of the Christian*, the greatest of those three Reformation manifestos, a positive and cheerful testimony concerning the

power of justifying faith and evangelical liberty, the solemn proclamation of a fully matured Christian who had passed through the deepest experience of spiritual anguish and conflict, and, having found his sure and abiding rest at the foot of the cross, was determined henceforth to stand fast in the liberty where-with Christ had made him free, and not to be entangled again with the yoke of bondage. On the basis of 1 Cor. 9: 19 (Though I be free from all men yet have I made myself servant unto all), Luther lays down two principal points: first, that by faith the Christian is a free lord over all things and subject to none; secondly, that by love he is servant to all things and subject to every one; the former looking chiefly to man's relation to God, in a state of grace and justification, as a new, regenerate, and spiritual man; the latter, to his being still in this world, and under the duties which his calling and condition of life impose upon him. By faith the Christian is united to Christ, and whatever belongs to Christ belongs to the Christian. Christ's righteousness, life, and salvation have freed us from sin, death, and hell, and from the law. But as Christ took upon himself the form of a servant to minister unto us, thus the Christian, being himself free from all works by faith, resigns his own liberty in order to do to his neighbor as Christ has done to himself. For the Christian does not live in himself but in Christ and in the brethren; in Christ by faith, in his fellow-men by love. By faith he soars upwards to God, by love he stoops to his fellow-men. "And this is the true Christian liberty, not a liberty from works (*ab operibus*), but from those false, presumptuous opinions concerning works (*ab opinionibus operum*), which seek justification through works."

The principles laid down in this treatise have always been maintained by the Luth. Church, over against a spirit of legalism, be it Romish, Puritanic, or Pietistic, which makes Christ a new Lawgiver, and the gospel itself a new law; against the spirit of bondage which submits to the dictates of human and worldly authorities in matters of faith and conscience over which the Word of God alone must have the rule; as well as against the spirit of antinomianism and moral indifference that would use liberty as a cloak of maliciousness. A. S.

**Freedom of the Will.** Free will is within man's power in natural life and morality (Gen. 4: 6, 7; Acts 14: 15 ff.; 17: 22 ff.; Rom. 1: 18; 2: 14), but in spiritual matters he is unfree, being "flesh," inclined to evil from youth (Gen. 6: 5; 8: 21), needing a new heart and thorough regeneration (Ps. 51: 10; Ez. 11: 19; 36: 26), being in thought and will helpless and in contradiction with divine salvation (John 15: 5; Rom. 7: 7; 1 Cor. 1: 17 ff.). Luther recognized this deeply from the Word and by experience, knowing that civil and legal righteousness did not suffice. The heart is the very "source and spring whence arise the chief sins." God alone can deliver. This is developed with great stringency in *De Servo Arbitrio* (1525), which ought to be viewed not from its deterministic overstatements, but its religious centre, which L. always held. With this book

he destroyed the wrong notion that "religious experience consists of historical and sacramental acts, which God works and keeps in readiness, and of subjective acts, which are somehow man's part" (*Harnack*). He restored religion to the believer and "gave back to it that view, in which the Christian constantly experiences it" (*Harnack*). Melancthon at first followed Luther, but afterward by overstating the ethical gave the will some power in conversion (*non sane otiosam sed repugnantem infirmitati suæ*) (1535). But the Augs. Conf. (Art. XVIII.) holds the proper balance, when it states, "that man's will hath some liberty to work a civil righteousness, and to choose such things as reason can reach unto, but it hath no power to work the righteousness of God, or spiritual righteousness, without the spirit of God." Similarly the Apology unfolds this truth within the proper limits. The later discussions of synergism (see SYNERGISM; FLACIUS; STRIGEL) made necessary the statements of the Form. of Concord (Art. II, The Free Will), which leave not even a spark of saving knowledge and power to man, although he may apply himself to an outwardly decent life and even externally read and hear God's Word, go to church, hear or not hear the sermon. But toward grace man is as a stone or block, nay worse, opposing, or at least not applying, himself in any way for the preparation or coming of grace. This position, fully unfolded by the old dogmatists, abandoned by Pelagian rationalism, was again taken up by modern confessional Lutheranism, which, however, recognizes man's action as a result of converting grace and allows for the preparatory work in the natural conscience, without desiring to injure the exclusiveness of divine grace. It will have no meritorious co-operation, but simply operation, as a resultant of the divine influence, conceiving of man rather in his personality than, as the older theologians, in his nature (Köstlin, *L's Theol.* II., p. 297 ff.; Frank, *Theol. der Concord.* I., p. 120 ff.; the *Dogmatics* of Philippi, Luthardt, Frank; Luthardt, *Die Lehre vom freien Willen*, 1863). J. H.

**Freemasons.** See SECRET SOCIETIES.

**French Lutherans.** See FRANCE, LUTHERAN CHURCH IN.

**Fresenius, John Philip, D. D.,** preacher and devotional writer, b. at Niederwiesen, in the Palatinate, 1705, studied at Strassburg, pastor successively at Niederwiesen, Giessen, Darmstadt, Giessen again, and Frankfort-on-the-Main. Declined general superintendency of Schleswig shortly before his death in 1761. During his pastorate at Darmstadt (1736-42) he founded an institution for proselytes. More than four hundred passed through the course successfully, while more than six hundred were dismissed as unworthy. His polemical writings against the Moravians were an episode of a life otherwise devoted to the cultivation of depth of spirituality, which he combined with fidelity to the Lutheran confessions. Besides his *Meditations on the Gospels of the Church Year*, and *Sermons on the Epistles*, his *Confession and Communion Book* (1746) is most important. He took a deep interest in the founding of the Luth. Church

in America, and aided in various ways his near relatives, the pioneer missionaries, Stoecker, father and son, in Virginia and Pennsylvania.

**Freylinghausen, Johann Anastasius,** b. at Gundersheim, Brunswick, 1670, d. 1739 as director of the Francke Institutions in Halle, which under him attained their highest development. He is the chief representative of the hymnology of the Halle pietism, both in his own hymns and in the hymn-book edited by him, *Geistreiches Gesangbuch* (Halle, 1704 and 1714). A number of his hymns passed into English, among them "Wer ist wohl wie Du," his noblest and most beautiful product, freely translated by J. Wesley, "O Jesu, source of calm repose." A more literal translation by Dr. M. Loy, in the Ohio Hymnal, "Who is, Jesus blest." A. S.

**Freystein, Johann Burchard,** b. 1671, at Weissenfels, d. 1718, at Dresden, lawyer, court counsellor, and hymn-writer of the pietistic school. His hymn, "Mache dich mein Geist bereit," was translated by Miss Winkworth, "Rise, my soul to watch and pray," Choral Book for England, 1863. Another translation by E. Cronenwett in the Ohio Hymnal, "Up, my soul, gird thee with power." A. S.

**Fries, Nicolaus,** b. 1823, in Flensburg, Silesia, pastor at Heiligenstedten, noted for his popular Christian stories, among which the *Bilderbuch zum heil. Vaterunser* is the best.

**Fritschel, Gottfried, D. D.,** b. December 19, 1836, at Nuernberg, Bavaria, d. July 13, 1889, in Mendota, Illinois. At the request of his father he first devoted himself to business, while his brother Sigmund entered the Missionary Institute for America, at that time in Nuernberg, afterwards in Neuendettelsau. The study of Sartorius, *Heilige Liebe* (Holy Love), awakened the desire in him to devote himself to the ministry of the gospel, and in 1852 his father at last consented that he also should enter the Missionary Institute, where he studied under Loche. From Pastor J. T. Mueller, the editor of the Symbolical Books, he received instruction in Symbolics. In 1857 he followed his brother to America, after having spent one year at the University of Erlangen. He soon took his place as one of the leaders of the Iowa Synod, and one of the most scholarly and prominent Luth. theologians of our Church in the West, doing faithful service as pastor, preacher and missionary, as professor and author. Among his publications we mention his *History of Christian Missions among the Indians of North America in the Seventeenth and Eighteenth Centuries; Passionsbetrachtungen* (Meditations on the Passion of the Lord), with an introduction by W. Loche; *Theophilus*, a little book for the newly confirmed members of the Church. In 1879 Muhlenberg College conferred the title of D. D. on him. On a missionary tour of inspection, through Dakota, in the summer of 1888, he contracted a serious illness, to which he finally succumbed after nine months of great suffering. A. S.

**Fritzhaus, Johann,** a Franciscan of Magdeburg, who accepted the evang. faith, and, compelled to flee, exhorted the Magdeburgers to

receive the true doctrine. Permitted to return, he became pastor of the Church of the Holy Spirit (1524). He was zealous and conservative.

**Fritzsch, Ahasuerus**, b. 1629, at Moecheln, in the province of Saxony, d. 1701, at Rudolstadt, as president of the Consistory. He published several collections of hymns, *Jesustlieder* and *Himmelslieder*, but it is difficult to ascertain those which he composed himself, as no names of authors are given. A. S.

**Froehlich, Bartholomaeus**, pastor in Perleberg, Mark-Brandenburg, from 1580-1590, author of the hymn "Ein Wuermlein bin ich, arm und klein," which first appeared in Selnecker's Psalms (1587). A. S.

**Froehlich, Johann Karl Heinrich**, b. 1826, in Kamenz, d. 1881, in Dresden. Studied in Leipzig; 1823, secretary of the Saxon Bible Society; 1844, rector of the Deaconess House in Dresden. At the head of this institution he proved himself a most faithful and devoted Luth. pastor, a remarkably successful instructor, and a man of eminent gifts for organization and administration. A. S.

**Froeschel, Sebastian**, b. 1497, in Amberg, Palatinate, studied at Leipzig, became a friend of Camerarius, and was won for evang. faith by the Leipzig disputation. Showing his faith as a priest, he had to flee to Wittenberg (1522), where he heard Bugenhagen's lectures on the Pauline letters. Although Melancthon gave him the outlines of his sermons, he was a clear, powerful preacher, whom Luther and Bugenhagen gladly heard, and the latter prevailed on F. to publish his sermons on the Catechism. He also issued sermons on Matt. 5:8, and on the kingdom of Christ. As a pastor he was faithful and earnest.

**Frommel, Emil**, b. 1828, in Karlsruhe, Baden, d. Nov. 9, 1896, in Slön. He studied theology in Halle, Erlangen, and Heidelberg; became assistant pastor in Alt-Lusheim, 1850, and, after a journey to Italy, assistant of the famous Alois Henhoefer in Spoeck, from whom, according to his own confession, he learned the ABC of theology over again. In 1855 he was called to Karlsruhe; 1862 to Barmen; and 1869 to Berlin, as military chaplain. After the Franco-German war he was appointed court preacher in Berlin. He was one of the most gifted preachers of recent times, and also a prolific writer of popular books of a healthy Christian character. In 1883 the theological faculty in Berlin conferred the title of Doctor of Theology on him. A. S.

**Frommel, Max**, brother of Emil F., b. 1830, at Karlsruhe, d. Jan. 5, 1890, in Celle, Han. He had first intended to devote himself to the study of art, but finally turned to theology. Through the influence of Harless in Leipzig he became a decided Lutheran. After a journey to Italy he first served congregations of the "Old Lutheran" Synod of Breslau. As pastor in Ispringen, Baden, he broke off his connection with that body. In 1880 he was appointed consistorial counsellor and general superintendent in Celle, thereby entering the service of the state church. In 1883 the theological faculty in Dorpat conferred on him the title of

Doctor of Theology. He was also distinguished as a popular writer and a preacher of uncommon ability. His postils on the Gospels and Epistles rank even above the sermons of his brother Emil. A. S.

**Fuerbringer, Ottomar**, b. June 30, 1810, at Gera (Reuss), studied theology at Leipzig, 1828 to 1830, together with Walther, Brohm, Buenger, and others of the circle led by Cand. Kuehn in their devotional exercises. From 1831 to 1838 he was instructor in an institute for boys at Eichenberg, where G. H. Loeber was pastor. He came to America with the Saxon pilgrims, 1839, was one of the founders of Concordia College in Perry Co., Mo., and of the Missouri Synod; pastor in Elkhorn Prairie, Ill., 1840 to 1851, at Freistadt, Wis., 1851 to 1858, and at Frankenmuth, Mich., from 1858 to his death, July 12, 1892. He was, for 25 years (1854 to 1872 and 1874 to 1882), president of the Northern District Synod of Missouri, and the profoundest thinker among the fathers of the Missouri Synod. A. L. G.

**Funck, John**, b. 1518, in Wöhrdt, near Nuremberg, accepted ev. faith at Wittenberg, was pastor at his home, which he had to leave because of the Nuremberg Interim (1547), came to Königsberg, and followed Osiander in doctrine. After O.'s death he was the leader of the Osiandrian party, but became involved in political intrigues and was beheaded 1566, having abandoned Osiandrianism shortly before. He was earnest and eloquent, but injudicious and hot-tempered.

**Fundamental Articles.** The distinction of articles of faith into fundamental and non-fundamental has proceeded from the conception of the organic relation between all the contents of revelation, and the central position in this organism of certain doctrines. It does not proceed from the thought that anything that God has revealed is unimportant, or may be denied without peril to salvation, when it is recognized as coming from God. Properly speaking, the foundation of salvation is Christ himself, and the fundamental articles are then those that are implied in the knowledge of Christ. The old Luth. dogmatists define *Fundamental* doctrines as those that must be known and believed for salvation, and divide them into (a) *Primary*, or those which must be apprehended in their details; and (b) *Secondary*, or those the knowledge of whose details is not necessary, but which stand in such close relation to the primary doctrines that, when the details are presented, they dare not be denied without causing loss of salvation. The Primary Fundamental articles they again classify as antecedent, constitutive, conservative, and consequent. *Non-fundamental* articles are purely theological problems, such as the origin of the soul, the sin of the angels, etc.

Among modern Lutherans, Philippi has distinguished between *central* and *peripheral* fundamentals: and *immediate* and *mediate*, *formal* and *material* fundamentals. A *formal* fundamental is "the doctrine that God's revelation, in all its parts, must have the unconditional obedience of faith, even where its contents



neither form a part of the immediate experience of faith, nor stand in necessary connection with the fundamental act of salvation, nor can be derived from it by simple inference," while the *Material* comprises those which form part of such experience, etc. Frank has reconstructed the distinction. He shows that the difference made by the Luth. Church between the Small Catechism, as the symbol of the laity, and the ampler confessions for the pastors and teachers, implies this distinction. The distinction upon which he insists is that of what is *fundamental to the individual* and what is *fundamental to the Church*. To every individual and every Church that is fundamental which it has learned to know as a part of God's revelation. "Of the pastors and teachers of the Church, such a degree of knowledge must as a rule be required, that to them everything is fundamental that is fundamental to the Church. But of the laity, only such a degree of faith is, as a rule, to be demanded that, founded upon that which is absolutely fundamental, they may gradually grow up under the training of the Church, to the heights of churchly knowledge. Finally, in a still smaller number, whose personal knowledge of salvation is more comprehensive than that of the Church, the extent of what is fundamental is increased, in proportion as they have entered, in a still greater degree than the Confession, into the depths and remote places of the organism of salvation" (Philippi, *Kirchliche Glaubenslehre*, I. 101-118; Frank, *Die Theologie der Concordienformel*, I. 16-19; *Book of Concord*, Philadelphia edition, II. 321-329). H. E. J.

**Funk, John Aegidius Louis**, d. 1867, opposed the Agenda of Fredr. Wm. III. of Prussia (1822), as military chaplain at Danzig, denying the right of the prince to make liturgical laws. Then Funk had not yet come to faith in Christ, but in the ensuing discussion he was led to accept Christ, and served with great blessing the pastorate of St. Mary's, Lübeck, from 1829. For his truthful conscientiousness he was called the "conscience of Lübeck."

## G.

**Galesburg Rule**, so called from the meeting of the General Council at Galesburg, Ill., in 1875. It belongs to a series of interpretations of the Pittsburg Declaration of 1869 concerning the Four Points (see FOUR POINTS) asked by synods that desired a stricter practice. What is generally known as the Galesburg Rule is properly the Akron Rule of 1872. At the meeting of the General Council at Lancaster, O., in 1870, an answer was made to questions from the Minnesota Synod; the Lancaster Declaration being unsatisfactory to the German Synod of Iowa, that synod requested that a verbal declaration made in the debate at Lancaster, by the president, Dr. Krauth, be adopted by the Council. At Akron this was done, as follows: "I. THE RULE is: Lutheran pulpits for Lutheran ministers only. Lutheran altars for Lutheran communicants only. II. The exceptions to the

rule belong to the sphere of *privilege*, not of *right*. III. The *determination* of the *exceptions* is to be made in consonance with these principles, by the conscientious judgment of pastors, as the cases arise." At Galesburg, one clause was inserted with the first sentence of the Akron Declaration, so that it reads: "The Rule, which accords with the Word of God and with the confessions of our Church, is," etc. Sundry questions were agitated as to the meaning of terms, and the question whether the clause inserted at Galesburg did or did not dispense with the second and third articles admitting exceptions. This was followed accordingly by the action at Pittsburg in 1889: "Inasmuch as the General Council has never annulled, rescinded, or reconsidered the declarations made at Akron, Ohio, in the year 1872, they still remain, in all their parts and provisions, the action and rule of the General Council. All subsequent action of the General Council is to be understood and interpreted according to the principles there determined and settled. . . . The present position of the General Council is to be understood and interpreted in such manner that neither the amendment and further explanation at Galesburg, nor the original action at Akron, be overlooked or ignored; both of which remain in full force and mutually interpret and supplement one another." H. E. J.

**Gallus, Nicolas**, b. 1516, in Köthen, a devoted Luth. pastor at Regensburg (1543), which he left on account of the Interim (1548), becoming pastor and supt. at Magdeburg (1550), whence he was recalled to Regensburg (1554). He gave an asylum to persecuted Flacians and assisted Flacius on the Magdeburg Centuries. D. 1570.

**Garve, Karl Bernhardt**, b. 1763, near Hanover, d. 1841, at Herrenhut: Moravian pastor and hymn-writer of a healthy scriptural spirit, whose hymns have been freely received into modern Luth. hymn-books. "Dein Wort, O Herr, ist milder Thau," translated by Miss Winkworth, "Thy Word, O Lord, like gentle dews," *Lyra Germ.* (1855), and Church Book, afterwards revised, "Thy Word, O Lord, is gentle dew," in the Ohio Hymnal. A. S.

**Gedicke, Lampertus**, b. 1683, in the Alt-Mark, Prussia, d. 1735, as chief military chaplain, in Berlin. He studied in Halle, and also assisted there for a time as instructor. Author of the fine hymn "Wie Gott mich fuehrt, so will ich gehn." A. S.

**Geerken, Dr. John**, b. Feb. 20, 1803, d. Oct. 2, 1864, pastor at St. Michael, Hamburg, beginning 1829, known for his works on early Lübeck, Hamburg, and his *Bilderkatechism. des 15 Jahrh. u. die katech. Hauptstücke in dieser Zeit bis auf Luther* (1855).

**Geier, Martin**, b. April 24, 1614, in Leipzig, prof. at its univ. 1639, then subdeacon, deacon, archdeacon, supt. at St. Thomas, until called (1665) as court preacher to Dresden. He wrote commentaries on the Psalms, Proverbs, Daniel, and published many sermons of great eloquence. D. at Freiburg, Sept. 12, 1680.

**Geissenhainer**. I. FRED. WILLIAM, Sen., D. D., b. June 26, 1771, at Mühlheim, in Rhenish-

Prussia, studied at the Universities of Giessen and Goettingen, where he labored for two years as Privat-Dozent. In 1793 he came to America, accompanied by his brother, Hy. Anastasius, and accepted a call to the New Goschenhoppen charge. He was licensed in 1796 and ordained four years later. In 1808 he becomes Dr. Kunze's successor in New York, resigns 1814, is pastor in Western Pa., and is re-elected pastor of the united churches in N. Y. in 1823, where he continues until his death, May 27, 1838. 2. FRED. WM., JUN., D. D., son of 1, b. June 28, 1797, at New Hanover, Pa., studied under his father, is licensed in 1817 by the Pa. Synod, serves churches in Chester Co., Pa., and is called in 1826 as assistant to his father, to New York, and pastor of the English St. Matthew's Church on Walker St. When in 1850 English services were discontinued, G. organized the German Luth. St. Paul's Church until recently at 6th Ave., cor. 15th St. He opened the Luth. cemetery at Middle Village, and was active in the founding of the Theol. Sem'y at Phila., being the first president of the board of trustees. D. June 2, 1879. 3. HENRY ANASTASIUS, younger brother of 1. He is licensed provisionally by the Pennsylvania Synod in 1797, two years later he receives full license, and is ordained in 1804. Before 1804 he served two churches in Chester Co., Pa.; until 1806 he is located at Pikeland, and then becomes pastor of the large Whitehall parish in Lehigh Co. In 1818 we find him at Pottsgrove, and in 1820 he moved to Pittsburg. 4. ANASTASIUS T. Entered the ministry in 1835. He is pastor of the church at Wirttemberg, N. Y., from 1838 to 1840, when he becomes pastor of the Orwigshurg charge. Subsequently he resides in New York City, and in 1851 becomes pastor of church at Trenton, N. J., and for a second time in 1860. In 1857 he accepts call to St. Paul's, Allentown, Pa., and is engaged from 1862 to 1866 as traveling missionary of the second conference. In 1867 he is elected treasurer of the Pa. Synod, and serves as such for eleven years. D. March 2, 1882. J. N.

**Gellert, Christian Fuerchtegott**, b. 1715, at Hainichen, Saxony. In 1734 he entered the University of Leipzig as a student of theology. For a number of years he was engaged as private tutor, and in 1751 he was appointed professor extraordinarius of philosophy, lecturing also on poetry, rhetoric, and moral philosophy. As a professor he was greatly esteemed and revered by his students, among whom were Lessing and Goethe. His *Fabeln* (1746 and 1748) still rank among the classics of German literature. His hymns, though somewhat stiff and didactic, and not up to the mark of true church hymnody, are the sincere utterances of a genuine Christian morality, recognizing the fundamental facts of Christianity. At a time when rationalism and infidelity were in the ascendancy in Germany Gellert's hymns were a positive testimony for the Christian faith, and well deserved, and still deserve, a place in the hymn-books of the Luth. Church. They first appeared in Leipzig, 1757, under the title *Geistliche Oden und Lieder* (54 in number). More than half of them found their way into the English language,

among them "Jesus lebt, mit Ihm auch ich" (Easter hymn), the best translation by Frances Elizabeth Cox (1841-1864), "Jesus lives no longer now" (see Church Book); "Dies ist der Tag, den Gott gemacht" (This is the day the Lord hath made), transl. by Miss Borthwick (1864); "Wie gross ist des Allmaechtgen Guete" (How bounteous our Creator's blessing), transl. by A. T. Russell (1851). A. S.

**Geletzky (Jeletzky) Johannes**, one of the pastors and hymn-writers of the Bohemian Brethren, d. 1568, at Groedlitz. To the hymn-book of 1566 he contributed 22 hymns and translations; a few of them have passed into the English Moravian hymn-books of 1754 and 1789. The translation of "Resonet in Laudibus," in the German Sunday-School Book, is ascribed to him. A. S.

**General Council of the Lutheran Church in North America.** The Ministerium of Pennsylvania was the first of the old Eastern synods which fully acknowledged all Luth. confessions in 1853, and thus returned to its original position of 1748. As in Germany, a conservative reaction (from about 1850) led many back to the faith of the fathers, intensifying the conflict between the Lutheran and the unLutheran elements within the General Synod. A rupture could not be avoided. At the York convention in 1864, the unLutheran Franckean Synod, which never had adopted the Augs. Conf., after a long discussion was received into the General Synod, with the understanding that at its next meeting it should adopt the Augs. Conf., "as a substantially correct exhibition of the fundamental doctrines of the Word of God." Against this unconstitutional action all the delegates of the Pa. Synod and others protested, but in vain. The Pa. delegates retired from the sessions of the General Synod, according to a previous stipulation of their synod, reported at its next meeting, and were sustained. The Pa. Synod, however, sent delegates to the next convention of the General Synod at Fort Wayne in 1866. The president (Dr. S. S. Sprecher) refused to receive their credentials, holding that, because they had retired, their status should be determined after the organization. The delegates protested, but after a three days' debate his action was approved. A few weeks later the Pa. Synod at Lancaster, Pa., severed its connection with the General Synod, other synods followed suit (New York, which lost its English pastors and congregations, Pittsburg, which also suffered a split, Minnesota, the English Synod of Ohio, Illinois, and Texas).

The Pa. Synod, which had been instrumental in forming the General Synod in 1820, retired from it in 1823, for practical reasons, and again joined it in 1853. It took a highly important step after having left the General Synod, when, at the convention at Lancaster, in 1866, moved by a fervent desire to bring about a union of all true Lutherans in America, it, the "Mother Synod," appointed a committee to issue a fraternal address to all Luth. synods and to invite them to a conference for the purpose of forming a general body. In this address the committee says: "It is most clear that the Ev. Luth. Church in North America

needs a general organization, first and supremely for the maintenance and unity in the true faith of the gospel and in the uncorrupted sacraments, and furthermore, for the preservation of her genuine spirit and worship, and for the development of her practical life in all its forms. With our communion of millions scattered over a vast and ever-widening territory, with the ceaseless tide of immigration to our shores, with the diversity of surrounding usages and of religious life, with our various nationalities and tongues, our crying need of faithful ministers, our imperfect provision for any and all of the urgent wants of the Church, there is danger that the genuinely Luth. elements may become gradually alienated, . . . that the unity of the spirit . . . may be lost, and that our Church, which, alone in the history of Protestantism, has maintained a genuine catholicity and unity, should drift into the sectarianism and separatism which characterize and curse our land." This address was signed by the Rev. Drs. G. F. Krotel, Chas. P. Krauth, W. J. Mann, C. W. Schaeffer, and J. A. Seiss, who, with the Revs. Dr. B. M. Schmucker, S. K. Brobst, and S. Laird, were the first clerical delegates of the Pa. Synod to the convention held at Reading, Pa., in December, 1866, where for the first time in the history of our Church preliminary steps were taken for the formation of a general body on strictly confessional principles. The Synod of Pa., two English Synods and the Joint Synod of Ohio, the Synods of Pittsburg, Michigan, Wisconsin, Minnesota, Iowa, Canada, New York, and the Norwegian Synods sent delegates. Even Missouri was represented. The Swedes expressed their sympathy by letter. Prof. M. Loy of Columbus delivered the opening sermon on the conditions of Christian union (1 Cor. 1 : 10), viz. : "(1) the same faith in the same truth, (2) the same confession in the same faith, (3) the same judgment under the same confession." Nine articles containing the fundamental principles of faith and church polity and eleven articles on ecclesiastical power and church government, prepared by Dr. C. P. Krauth, were fully discussed from the 12th to the 14th of December, and after a few alterations unanimously approved and a plan of organization adopted. With joyful hearts all present joined in singing, "Now thank we all our God."

In the eighth article of the principles of faith the convention (and the General Council) declared : "We accept and acknowledge the doctrines of the Unaltered Augsburg Confession in its original sense as throughout in conformity with the pure truth of which God's Word is the only rule. We accept its statements of truth as in perfect accordance with the Canonical Scriptures. We reject the errors it condemns, and believe that all which it commits to the liberty of the Church of right belongs to that liberty." And in the ninth article : "In thus formally accepting and acknowledging the Unaltered Augsburg Confession, we declare our conviction, that the other confessions of the Ev. Luth. Church, inasmuch as they set forth none other than its system of doctrine and articles of faith, are of necessity pure and scriptural. Pre-emi-

statements of doctrine, by their intrinsic excellence, by the great and necessary ends for which they were prepared, by their historical position, and by the general judgment of the Church, are these : the Apology of the Augsburg Confession, the Schmalkald Articles, the Catechisms of Luther, and the Formula of Concord, all of which are, with the Unaltered Augsburg Confession, in the perfect harmony of one and the same scriptural faith." On ecclesiastical power Article I. says : "All power in the Church belongs primarily, properly, and exclusively to our Lord Jesus Christ. . . . This supreme and direct power is not delegated to any man or body of men upon earth. II. All just power exercised by the Church has been committed to her for the furtherance of the gospel, through the Word and sacraments, is conditioned by this end, and is derivative and pertains to her as the servant of Jesus Christ. IV. The primary bodies through which the power is normally exercised, which Christ commits derivatively and ministerially to his Church on earth, are the congregations. The congregation in the normal state is neither the pastor without the people, nor the people without the pastor. V. In congregations exists the right of representation."

On Nov. 20, 1867, the first convention of the General Council was held at Fort Wayne, Ind. The Synod of Missouri kept aloof from the movement. Thirteen synods (Pa., N. Y., English Ohio, Pittsburg, Wisc., Iowa English District of Ohio, Mich., Scandinavian Augustana, Minn., Can., Ill., and the Joint Synod of Ohio) organized the General Council. Even then the so-called four points were brought up by the Joint Synod of Ohio, the Synod of Iowa seconding the three last ones, viz. : (1) Chiliasm, (2) pulpit fellowship, (3) mixed communion, (4) secret societies. These points gave rise to many debates and constant agitation for years, and led to the withdrawal of some synods which were not wholly satisfied with the declarations of the General Council (Wisc. in 1869, Ill. and Minn. in 1871, and Mich. in 1888). (See FOUR POINTS.) The Joint Synod of Ohio withdrew from the G. C. in 1867; the German Synod of Iowa adopted a waiting, but friendly, position and made use of the privilege of debate. Thus the hopes with which many, even Prof. Walther of the Mo. Synod, had greeted the Reading Conference, were only partially realized. But moved by the example of the G. C. another general body, the Missourian Synodical Conference, was organized in 1872. The G. C. received the Texas Synod in 1868, the Indiana Synod in 1872, the Holston Synod in 1874, but afterwards permitted the last one to join the General Synod South and the first one to join the Iowa Synod. The Indiana Synod is now the Chicago Synod. In 1875 the G. C., at Galesburg, Ill., passed the resolution : "The rule which accords with the Word of God and with the confessions of our Church is : Lutheran pulpits for Lutheran pastors only, Lutheran altars for Lutheran communicants only." (See GALESBURG RULE.) There is no opposition to this rule at present. The Western Synods, not having passed through the unlutheran experiences of the East, could more easily insist upon a strictly Luth. practice ; they started

with a good Luth. material, many having come to this country on account of their truly Luth. faith, but in the East there were many old prejudices to be overcome as well as much lukewarmness in doctrine and practice, sectarian influences, unionism, the evil of secret societies. The old synods had to revive Luth. consciousness, to arouse a Luth. spirit, and to remove much rubbish in order to reach the good old Luth. foundations. This requires time and tries patience. In 1881 Dr. Krauth wrote to the convention of the G. C. at Rochester, N. Y.: "Our General Council has borne rich fruit for God's glory and the future of the Church. Most of all has she done a great work in that testimony for which she has been most assailed. In her principles of pulpit and altar fellowship she has vindicated herself from the reproach of the avowed sectarianism which in our day is trying to usurp the place of apostolic unity. May God keep her steadfast in the assertion of principle. May he make her willing to perish rather than to surrender it." There has been a growth in knowledge, in firmness, in harmonious co-operation. The future belongs to the G. C., because it occupies the golden mean between eccentric doctrinal tendencies to the right and to the left, acknowledging the truth wherever found, and, while unflinchingly opposed to error, hearing its adversaries no ill-will. True conservatism is the character of its position. Having planted itself firmly and sincerely on all Luth. confessions contained in the Book of Concord, but disdaining to add to them favorite doctrines held by some other synods as a test of Lutheranism, keeping the unity in spirit in the midst of a variety of languages and customs, the G. C. has the special mission to spread sound Luth. doctrine in the English language, and thus to exert a far-reaching influence on the many denominations which surround it.

Even at the first convention the exceedingly important work of home, foreign, and emigrant missions was considered. The mission amongst the Telugus in East India was transferred to the G. C. in 1862, and carried on successfully up to the present time. The home mission work was divided among a German, an English, and a Swedish committee in 1881. Moved by an appeal issued by the German board, Pastor Johannes Paulsen started a theological seminary at Kropp for the G. C. in 1882, and although not officially connected with it since 1888, he continued to send laborers to the same. The German board has been publishing a monthly paper *Siloah* in the interest of its home missions since 1882. The work succeeded so well in the Northwest, that in 1897 the German Manitoba Synod was organized, having about 3,000 communicants. The *Foreign Missionary* since 1880, and the German *Missionsbote* since 1878, are published in the interest of the Telugu Mission. The Swedes have missionary papers of their own. A large weekly paper, *The Lutheran*, Dr. G. F. Krotel, editor, represents all the various interests of the G. C. (since 1896). The Emigrant Mission, begun in 1865, by the Pa. and N. Y. Synods, but in 1869 transferred to the G. C., has proved a great success.

At the first convention of the G. C. the publication of an English and a German Church Book was taken into consideration. The English edition appeared in 1868, the German in 1877. A truly Luth. form of worship and a wealth of liturgical and hymnological material is given in these books which, together with the German and English Sunday School Books, have enriched our Church and found high favor even in England and Germany. All these books show the true Luth. spirit, the order of divine service having been especially prepared in conformity with the German standard Agenda of the time of the Reformation. Dr. E. M. Schmucker, who, with Drs. J. A. Seiss, C. P. Krauth, C. W. Schaeffer, and others, had prepared the English Church Book, gave his profound liturgical knowledge to the German books also, together with Drs. A. Spaeth, S. Fritschel, and Edw. F. Moldehnke.

The champion of Lutheranism in the English language was Dr. Chas. P. Krauth (d. Jan. 2, 1883), who, by his *Conservative Reformation* and other books and essays, exerted a powerful influence. Through the work of Pastor F. W. Weiskotten and Dr. Wm. A. Schaeffer, a publication house has been successfully started at Philadelphia in 1896. The *Lutheran Church Review* contains many valuable articles written by members of the G. C. The Philadelphia Theological Seminary at Mt. Airy, founded in 1864, having such professors as Drs. Krauth, Krotel, Mann, C. F. and C. W. Schaeffer, Spaeth, Jacobs, and lately J. Fry and G. F. Spieker, has exerted influence in consolidating and strengthening the G. C. Good work is also done in this direction by the Swedish Augustana Seminary at Rock Island, Ill., founded in 1860, Dr. O. Olsson, president, and by the Chicago Seminary, founded by Dr. W. A. Passavant in 1891, where Drs. R. F. Weidner, G. H. Gerberding, H. W. Roth, W. A. Sadtler, W. K. Frick, are untiring in their labors in despite of great difficulties. Not only this seminary, but also many institutions of mercy, owe their existence under God to Dr. Passavant, the greatest of all American Luth. philanthropists. Within the bounds of the G. C., there are 12 orphan asylums, 23 hospitals, deaconess institutes, homes for aged, 6 colleges (Muhlenberg at Allentown, Pa., Dr. Theo. L. Seip, president; Augustana at Rock Island, Dr. O. Olsson, president; Bethany at Lindborg, Kan., Dr. C. A. Swensson, president; Gustavus Adolphus at St. Peter, Minn., Dr. M. Wahlstrom, president; Thiel at Greenville, Pa., Dr. T. B. Roth president; Wagner Memorial at Rochester, N. Y., Dr. J. Nicum, president). Nine German, 13 English, 4 Swedish Church papers are published. Nine synods belong to the G. C., Pa., the "Mother Synod," the leading synod of the East, N. Y., Pittsburgh, District of Ohio, Swedish Augustana, which has grown wonderfully, Canada, Chicago, Northwest, Manitoba, comprising 1,176 ministers, 2,003 congregations, 339,876 communicants. The presidents of the G. C. were G. Bassler (1 year), C. W. Schaeffer (1 year), G. F. Krotel (5 years), C. P. Krauth (10 years), A. Spaeth (8 years), J. A. Seiss (1 year), C. A. Swensson (2 years), and Edw. F. Moldehnke (since 1895). E. F. M.

**General Synod of the Evangelical Lutheran Church in the United States.** The oldest organization for the union of the different synods of the Luth. Church in America. It arose out of the normal growth and needs of the Church. The planting and early training of Lutheranism in the United States were congregational. The Church consisted of distinct and independent congregations. No successful attempt at any synodical organization occurred before the formation of the Synod or Ministerium of Pennsylvania in 1748. The Synod of New York was organized in 1786, the Synod of North Carolina in 1803, the Joint Synod of Ohio in 1818, the Synod of Maryland and Virginia in 1820. Then, however, in the territorial expansion and the demands of its advancing work, the Church became conscious of the necessity for a closer bond of fellowship and a means of united effort and enterprise for its common interests and prosperity. The separate synods, standing and working apart from each other, could not meet the Church's larger exigencies. Under these circumstances, and through the call of these necessities, the General Synod came into being. It exists as the product of the divine Providence which led the Church through the manifestly proper and needful completing step of organization for fellowship and efficient co-operation in its great mission and work in our country.

The movement was led by the Synod of Pennsylvania. At its meeting in Harrisburg, in 1818, it declared it "desirable that the various Evangelical Luth. Synods in the United States should in some way or other stand in closer connection with each other," and appointed a committee to prepare some feasible plan. This committee reported a plan to the synod at its meeting a year later in Baltimore. After adoption there, and submission to the existing synods for consideration and approval, a convention was called, and the General Synod was formally organized at Hagerstown, Md., Oct. 22, 1820. All the above named synods were represented in the organization except that of Ohio, from which no delegates appeared.

**GENERAL PRINCIPLES.** The general principles which determined the form and constitution of the body were such as arose from the conditions of the Church and the objects aimed at. These were primarily not doctrinal, but practical. It was a union for counsel and work. In it the synods came together on the recognized and unquestioned fact that the synods so uniting were Evangelical Luth. bodies. To this practical purpose of united effort in upbuilding the Church and accomplishing its work all the powers and orders of the organization were adjusted.

**DEVELOPMENT.** For this worthy purpose the "plan" meant to embrace the entire Church—"a fraternal union of the whole Evangelical Luth. Church in the United States." But both indifference and hostility soon interfered. By reason of the former, the New York Synod at once permitted its connection to lapse, till resumed in 1837. By reason of the latter, in the form of an empty congregational fear of loss of liberty, through centralization of ecclesiastical

power, the Synod of Pa. felt constrained to withdraw after the first meeting, and remained separate till 1853. Yet the growth of the body and the prominent efficiency of its work in the development and prosperity of the Luth. Church has been most gratifying and honorable. It drew into itself largely the synods which were successfully formed in the Church's expanding territory—uniting most of the English-speaking synods. After 1820 a decennial exhibit shows the number of synods in union with it as follows :

1830 . . . . .	3
1840 . . . . .	7
1850 . . . . .	16
1860 . . . . .	26
1870 . . . . .	21
1880 . . . . .	23
1890 . . . . .	24

The loss shown between 1860 and 1870 came, first, through the Civil War separating the Southern synods, since associated in the United Synod of the South, and secondly, by the withdrawal of the Pennsylvania, New York, and several other synods, which have united with the General Council.

**CONFESSIONAL POSITION.** Though the primary object of its organization was not confessional, but practical, looking to fellowship and co-operation on the basis of acknowledged Luth. standing, the General Synod at once placed a positive Luth. basis under its practical work. In the constitution of the theological seminary which it at once proceeded to establish it enacted : "In this seminary shall be taught, in the German and English languages, the fundamental doctrines of the Sacred Scriptures, as contained in the Augsburg Confession." This was incorporated in the professors' oath of office. In the constitution provided for district synods in 1829, the question required in ordination was : "Do you believe that the fundamental doctrines of the Word of God are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession?" During this time the liturgies of the chief synods standing aloof from the General Synod failed to exact confessional obligation in ordination. The General Synod led the way in re-establishing, from the prevalent neglect, the proper authority of the Church's great Confession. Its completed form of subscription, adopted into its constitution, is : "*Receiving and holding, with the Evangelical Lutheran Church of our fathers, the Word of God, as contained in the canonical Scriptures of the Old and New Testaments as the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the divine Word and of the faith of our Church as founded on that Word.*" The explanatory resolution with which the synod accompanied the constitutional requirement, "to prevent all misapprehension as to the doctrinal position of the Luth. Church as represented by the General Synod, should be read in connection, viz. : "This General Synod, resting on the Word of God as the sole authority in matters of faith, on its infallible warrant rejects the Romish doctrine

of the real presence or Transubstantiation, and with it the doctrine of Consubstantiation; rejects the Romish Mass, and all ceremonies distinctive of the Mass; denies power of the sacraments as an *opus operatum*, or that the blessings connected with baptism and the Lord's Supper can be received without faith; rejects auricular confession and priestly absolution; holds that there is no priesthood on earth but that of all believers, and that God only can forgive sins; and maintains the divine obligation of the Christian Sabbath." This declaration, with respect to errors sometimes said to be in the Confession, is not meant to add anything to the Confession or take anything from it, but as definitive of the General Synod's understanding of its true teaching as against the errors alleged.

The body is thus grounded in a double way: primarily, on the Word of God as the only infallible rule, and secondarily, on the Augsburg Confession as a correct exhibition of the fundamental doctrines of that Word. There is no need, therefore, of specifying its teaching, as the Confession itself is the sufficient statement of its doctrine. As in harmony with its basis it sets forth Luther's Smaller Catechism as a handbook for catechetical instruction.

The General Synod, thus, does not require adherence to any of the other writings which have, to greater or less extent, been received in the Church. It declines to include them for such reasons as these: *that the Augsburg Confession is the one only universal symbol of the Luth. Church, marking and identifying it always and everywhere; that the other symbols never have been necessary to define and constitute the Church, the Luth. Church having existed and done its work, in full standing, in whole countries on the basis of the Augsburg Confession alone; that, however high the value of these additional writings, they are not believed to be adapted to unite the whole Luth. Church, as shown in its actual experience, both past and present; that the generic and universal Luth. Confession, while fully securing the Luth. system of doctrine and identifying Luth. status, allows also free room in the union for all Lutherans who may accept for themselves special developments or types of view found in the other symbols.* True to the original purpose, expressed in the Pennsylvania Synod's plan for the organization, as "a central union for the Evangelical Luth. Church in the United States," the General Synod believes that the Lutheran Church in this country ought to be one, and, therefore, that its basis, in this meeting-place of Lutherans from all lands, should be nothing narrower than the great Confession that is common to all. This secures the full historic continuity of the Church and provides the true conditions for denominational fellowship and co-operation. The General Synod looks on this breadth of communion as not only proper in itself, but as vital and essential to the hope and possibility of ever realizing a union of the whole Church. This fact explains the reason why the body does not, and cannot, look with favor upon any plans or movements that seek union through forms of confessional obligation to particularistic stand-

ards or types narrower than the Church's œcumenic Confession.

**WORSHIP.** The General Synod approves of and provides well-ordered liturgical services, seeking due conformity to the moderate orders of the past, with needful adaptation to present conditions and necessities. According to Luth. principles concerning "uniformity of ceremonies," their use is not placed in the sphere of law, but of liberty. They are not enforced by authority or constraint, but submitted to the free use of the congregations as they may be found to edification and the best spiritual life.

**CATECHIZATION.** This custom of the Church for the proper instruction of the young and their preparation for admission to communion is adopted and exalted to its full place of prominence. While seeking the conversion of the world through the faithful preaching of the gospel, the General Synod lays the utmost stress upon bringing up the children of the Church in the nurture of the Lord, and gathering them, as also the unbaptized children from without, into the catechetical class for special indoctrination in the truth and awakening living faith.

**CHRISTIAN LIFE AND CHURCH WORK.** The time of its organization made it largely recipient of the current of revived evangelical piety which, from the spiritual labors of Spener, Arndt, and their associates, came to America through Muhlenberg and other godly ministers from Halle. That gracious quickening, giving to doctrine its true life, gave deep and permanent impress to the life of the churches and synods of this body. The pietistic principle remains vital in their views and temper. It appears in various features of congregational order and usage, such as mid-week services, prayer-meetings, Sunday schools. It has given the ministry, mostly, a pronounced interest on all effort, by means consistent with the Scriptures, to quicken true piety and bring the life of the Church into full witness for Christ.

In harmony with this and the original purpose of the organization, the General Synod devotes its chief endeavor to carrying on the Church's work in education, missions, church literature, and different forms of mercy. Under its auspices, more or less direct, have been established four theological seminaries, at Gettysburg, Pa., Springfield, Ohio, Selinsgrove, Pa., and Atchison, Kan., and eleven colleges, viz., Pennsylvania College, Gettysburg, Pa.; Wittenberg College, Springfield, Ohio; Roanoke College, Salem, Va.; Newberry College, Newberry, S. C.; North Carolina College, Mt. Pleasant, N. C.; Susquehanna University, Selinsgrove, Pa.; Carthage College, Carthage, Ill.; Midland College, Atchison, Kan.; Watts Memorial College, Guntur, India; Maryland Female College, Lutherville, Md.; Kee-Mar College, for Young Ladies, Hagerstown, Md., and Irving College, Mechanicsburg, Pa. The body carries on extensive home missionary and church extension work, and supports two foreign missions, one in India, and the other in Africa. It conducts these enterprises through boards responsible to its directions. A woman's home and foreign missionary society, formed in 1877,

acts in co-operation with the missionary boards. Among the General Synod's benevolent operations are a prosperous orphan home, a home for the aged, and a deaconess house. Three weekly papers are published, and a quarterly review, dating from 1849. The Publication Society, organized 1855, operating through a board of publication, has attained a large prosperity and usefulness.

**RELATION TO OTHER DENOMINATIONS.** The constitution of the General Synod accepts as its duty to be "sedulously and incessantly regardful of the circumstances of the times and of every casual rise and progress of unity of sentiment among Christians in general, in order that the blessed opportunities to promote concord and unity, and the interests of the Redeemer's kingdom, may not pass by neglected and unavailing." In accordance with this, the General Synod cultivates fraternal relations with the other branches of orthodox Protestantism. While holding the truth as our Church confesses it, and thus witnessing against contrary teaching, it still "believes in one holy, Catholic Church," "which is gathered from every nation under the sun," "the congregation of saints, confessing one gospel, having the same knowledge of Christ, and one Holy Spirit, who renews, sanctifies, and rules in their hearts" (*Apol. Conf.*, Arts. VII. and VIII.). The synod maintains friendly correspondence, or interchanges of courtesies by delegates, with a number of other denominations. It enacts no restrictive law against fellowship in pulpit or at altar, but allows to both ministers and members the freedom of conscience and love in this matter.

M. V.

**George III. of Anhalt**, surnamed the Pious, b. 1507, at Dessau, was in Roman orders, but after a long struggle and study of the Scriptures, the Fathers, the *Angustana*, and *Apology*, he became evang. 1532, when he appointed N. Hausmann court-preacher at Dessau. Called by Aug. of Saxony as spiritual coadjutor of the vacant bishopric of Merseburg, he wished to be made bishop for the sake of the enemies of the gospel. On Aug. 2, 1545, Luther installed him. He did not join the Smalcald league, but later favored the Leipzig Interim. Compelled (1550) by the Emperor to leave his bishopric, he went to Dessau and d. Oct. 17, 1553, honored for his learning and piety.

**George, Margrave of Brandenburg-Ansbach**, the Confessor, b. March 4, 1484, at Ansbach, became evang. at his uncle's court, Wladislaw II. of Hungary, assisted his brother, Albrecht, grand-master of the German order, in introducing the Reformation into Prussia. In Silesia he had the gospel preached in 1524. After the death of his brother, Casimir, his coregent in his inherited lands, he introduced the Reformation fully (1528). At Spiers (1529) he was one of the Protestants, took part in the convents at Schwabach and Smalcald, and at Augsburg (1530) was ready to give up his head rather than his faith. Under his rule the celebrated Brandenburg-Nuremberg church order (1533) appeared after a visitation. D. at Ansbach, Dec. 17, 1543.

**George of Denmark**, consort of the English Queen Anne, son of Frederick III. of Denmark, b. 1653, married 1683, on accession of his wife to the throne in 1702, became Generalissimo and Lord High Admiral of England; d. 1708. Unfavorably criticised by English writers as singularly deficient in gifts. A consistent Lutheran, he founded the court chapel of St. James, and introduced with it as the second pastor in 1705 the influential Anthon Wilhelm Böhme.

**George Ernst of Henneberg-Schleusingen**, b. 1511, d. 1583, furthered the Reformation in Henneberg, was instrumental in framing the Maulbronn Formula, and instituted a church order of Reformed character, which was assailed by the clergy of Henneberg.

**George, Duke of Saxony**, b. 1471, succeeded his father, Albrecht, the Courageous, in 1500. In contradiction to the Ernestinian line he naturally opposed Luther, although not averse to a reformation in the sense of Erasmus, for he was economical and solicitous of the welfare of his people. A sermou of Luther at Dresden (July 25, 1517) scandalized George because Luther did not emphasize good works. The Leipzig disputation finally confirmed him against Luther. In 1525 he formed a league with the Electors of Mayence and Brandenburg and the Duke of Brunswick against the new doctrine. He desired to give over his country to Ferd. of Bohemia to save it from Lutheranism, but when the estates refused this, he demanded of his successor, his Luth. brother, Henry the Pious, the promise to leave the religion of the land unchanged. Before Henry's negative reply reached him, George d. April 17, 1539.

**Georges.** From 1714 to 1837, Great Britain was ruled by sovereigns who were, at the same time, the rulers of the electorate of Lüneberg, which in 1814 assumed the name of its chief city, and became the kingdom of Hanover. These sovereigns were George Lewis, Elector of Lüneberg from 1698, and as King of England, George I. (b. 1660), 1714-27; George II. (b. 1683), 1727-60; George III. (b. 1738), 1760-1820; George IV. (b. 1762), 1820-1830; William IV. (b. 1765), 1830-1837. The laws of Hanover not allowing a female sovereign, the accession of Victoria separated Hanover and Great Britain. As electors of Lüneberg, the English sovereigns were the executive heads of the Luth. Church of that country, a circumstance which was of great importance to the German Luth. congregations of the last century, giving them the official recognition of the English government. George II. was almost a foreigner to England, and made no effort to conceal his preference for the country of his birth, although he as well as his father and George IV. were not men of religious character, and were stained by notorious scandals.

**Georgia, Lutherans in.** In 1890, 18 congregations, with 1,932 communicants, were reported; two congregations, with 455 communicants, being independent and the rest belonging to the United Synod of the South. They are chiefly in the former settlements of the Salzburgers and in the cities of Savannah, Atlanta, and Augusta.

Georgia Synod. See SYNODS (IV).

**Gerber, K. F. W., LL. D.**, b. 1823, was professor successively at Erlangen, Tuebingen, Jena, Leipzig, since 1871 minister of ecclesiastical affairs and public instruction in Saxony. He deserved well of the Luth. Church in Saxony by giving to it a Luth. consistory for the government of the Church, and also by securing for it a decided influence on the common schools, especially by bringing the religious and moral education under its inspection and control. D. Dec. 23, 1891. J. F.

**Gerhard, Johann**, the "arch-theologian" and standard dogmatician of the Luth. Church, b. Oct. 17, 1582, at Quedlinburg, province of Saxony. Whilst attending school there he was induced by Johann Arndt to devote himself to the service of the Church. He studied theology at Wittenberg, Marburg, and Jena. Only 24 years old and having preached no more than four times, he was appointed supt. at Heldburg, duchy of Coburg. At the same time he was created doctor of divinity. 1615, the duke made him genl. supt. In this capacity he directed a visitation of all the churches and composed an order of church government and discipline—a twofold labor the salutary effects of which were felt long afterwards. But G. had always had the desire of serving the Church as a theological professor, a position for which he was pre-eminently fitted. Still, he waited patiently, till God opened the way for him. Three times he received a call to the University of Jena and once to that of Wittenberg; but only when the third call to Jena came the duke yielded to the entreaties of the faculty and the remonstrances of the Elector of Saxony and permitted G. to go. At Jena G. labored from 1616 to his death (1637, Aug. 20), as the greatest ornament of the Luth. Church in those times, eminent as teacher, author, and counsellor to men of every station, in theological, ecclesiastical, and even political matters, "the oracle of his times." Whilst at Jena he received 24 honorable calls, one from the Swedish University at Upsala; but he was faithful to Jena, where he so manifestly enjoyed the blessings of God in every respect, financial matters not excluded. To his ability, faithfulness, and kindness as a teacher, as also to his reputation as a theologian, it was owing that the University at Jena in the midst of the horrors of the Thirty Years' War flourished "as a rose among thorns." G. was characterized by extraordinary humility, great charity, and unmovable confidence in God. His modest and tender disposition qualified him rather for setting forth, explaining, and defending the truth in a calm, assured, and peaceful way than for carrying on vigorous controversies.

His chief work was in *Dogmatics*. His *Loci communes theologici* in 9 vols. (best older ed. by Cotta, 1762; latest ed. Leipsic, 1885), begun when he was 27 years old and completed 1621, are a model especially in thorough scriptural proof. His *Confessio catholica* (3 vols., 1633-37) improves upon the *Catalogus testium veritatis* of Flacius, proving the truth of the Luth. doctrine by testimonies of Roman Catholic

writers. In *Exegesis* also G. did excellent work. He completed the *Harmonia evangelica*, begun by M. Chemnitz and continued by P. Leyer; published commentaries on Genesis, Deuteronomy, and especially the Epistles of Peter; and superintended the publication of the renowned Weimar Bible, contributing himself the explanation of Genesis, Daniel, and Revelation. In *Isagogics* his excellent *Methodus studii theologicis* emphasized the study of the Scriptures, true piety, and a practical preparation for the ministry. Of his *devotional* writings the *Meditationes sacre* (transl. into German and English) take the first place—the ripe fruit of a severe sickness while a student. His *Schola pietatis*, written to counteract the somewhat pietistic and mystic *True Christianity* of J. Arndt, is too scholastic in form. His printed sermons also are too much like lectures.

The best biography of G. is the *Vita Gerhardi* by Fischer (1723), of which a popular German translation was published by Boettcher (1858).—Compare Herzog, *Realencyclopædie*; Meusel, *Handlexikon*. F. W. S.

**Gerhard, Johann Ernst**, son of Johann Gerhard, b. Dec. 15, 1621, at Jena, prof. of theol. at Jena 1655-68, d. Feb. 24, 1668, excelled in oriental languages and church history. On his journeys through several European countries he became acquainted with different denominations and sects; this may account for his more liberal tendency. He edited his father's *Patrologia*. His son, Johann Ernst (1662-1707), a very learned man and orthodox, was inspector of schools and churches in Gottha and afterwards professor of theology at Giesen. F. W. S.

**Gerhardt, Paul**, b. March 12, 1607, at Graefenhainichen, between Halle and Wittenberg, he lost his father in early childhood, attended the famous school at Grimma (1622-1627), and entered the University of Wittenberg in 1628, as a student of theology. The Thirty Years' War was then at its height, and when he had finished his studies he could not for a long time find regular work as a pastor. For years he served here and there as a private tutor, and in 1643 became instructor in the house of the eminent lawyer, Andreas Barthold, in Berlin, whose daughter Anna he married in 1655. In 1651 he was appointed chief pastor (Probst) in Mittelwalde, near Berlin. In 1657 he became third Diaconus at St. Nicolai, Berlin, and enjoyed the affection and respect of his congregation in the highest degree. In 1662 (and in a stricter form, in 1664), the Edict of the Great Elector of Brandenburg appeared, which, under penalty of suspension, forbade the Luth. pastors to carry on a personal controversy, with mentioning of names, against members of the Reformed Church to which the Elector himself belonged, and other theologians suspected of unsound doctrine. Gerhardt had acted as secretary of the Luth. Ministerium in the negotiations and correspondence concerning this subject, and though he himself never indulged in any personalities, he absolutely refused to sign the "Revers" which would bind him under the Edict of the Elector. The result was his sus-



pension in 1666. But as the representative citizens of Berlin interceded for him he was soon re-installed. The Elector, in restoring him to his office, expressed the hope that even without signing the Revers Gerhardt would know how to live up to it. This made it impossible for a man of Paul Gerhardt's tender conscience to accept his restoration to office. In a touching letter to the Elector he frankly declared his unwillingness to be restored with such an understanding. He continued to live in Berlin until 1668, when he was called to Luebben on the Spree. There he spent the last years of his life as a widower, among people who were unable to appreciate him. He died June the seventh, 1676. With his deep personal piety and his devout and spiritual hymns, Paul Gerhardt is forever the strongest testimony against the groundless charge that a strict unyielding confessionalism is incompatible with a true living Christianity.

Next to Martin Luther Paul Gerhardt ranks as the greatest hymn-writer of the Church. With the strong solid objectivity of the ancient churchly hymns he most happily combines a warm and healthy subjectivity. His hymns, 120 in number (with 11 songs composed for special occasions), appeared first in the different editions of Crueger's *Praxis Pietatis Melica* (3d edition, 1648) and in the Crueger-Runge hymn-book of 1653. The best modern critical edition is the one prepared by J. F. Bachmann (1866). His hymns were set to music by his contemporaries Crueger and Eheling, who were both organists of St. Nicolai in Berlin. In recent times Friedrich Mergner furnished some beautiful and striking tunes to Gerhardt's hymns, not so much in the style of the choral as in that of the aria, bringing out the lyric subjectivity of his songs (Paul Gerhardt's *Geistliche Lieder in neuen Weisen*, Erlangen, 1876). A large number of Gerhardt's hymns have been translated for English hymn-books, though the extreme length of some and the intricate metres of others have somewhat impeded their general adaptation for English use. Julian's *Dictionary of Hymnology* gives 16 of his hymns as being in common English use, with 11 others not in common English use. A. S.

**Gericke, Christian William**, b. 1742, at Kolberg, Prussia, studied at Halle, taught in Francke's girls' school (1763), was ordained to the ministry in India (1764), arrived at Kudelore (June, 1767). G. was a great and gifted worker, preached to the English, Portuguese, and Tamil daily in town and country, suffered much from war and pestilence, saved Kudelore from destruction, worked at Negapatam (1783), was transferred to Madras (1787), journeyed much in Tamil Land, d. at Madras, October 5, 1803. G. was, next to C. F. Schwartz, the most successful of Luth. missionaries in India. W. W.

**Gerike, Paul**, a Luth. pastor of Poland, who at the Synod of Thorn (1595) opposed the unionistic agreement of Sendomir (1570). He was suspended as a disturber of the peace.

**Gerlach, Stephan**, b. 1546, instrumental as court preacher of von Ungnad at Constantinople, in the correspondence of Crusius with patriarch

Jeremias II. (See CRUSIUS.) G. was prof. at Tübingen 1579, d. 1612.

**Gerlach, Otto von**, h. April 12, 1801, in Berlin, pastor at St. Elisabeth, Berlin, court preacher at the Dom (1848), was effective in bringing the estranged masses to the Church by manifold organized activity and fervid expository preaching. He d. 1849, and is still noted for his *Bibelwerk* which popularizes thorough exeget. study.

**German Bible** (translation). See BIBLE TRANSLATIONS.

**German (Luth.) Literature in America.** The writings of Luth. divines in this country who used the German language cover the four departments of theology. *History*.—As soon as Dr. H. M. Muhlenberg had arrived in Philadelphia (fall of 1742) he sent reports to Halle, describing the condition of the Lutherans, his work among them, etc. This, continued by his successors, is known as *Hallesche Nachrichten*. (See article.) The early history of the Salzburg settlement of Ebenezer in Georgia is given in *Ausführliche Nachrichten von den Salzburgerischen Emigranten*, by Saml. Ursperger (1735 to 1767), containing reports of Revs. Bolzius and Gronau, pastors at Ebenezer. General histories are: *Lutheraner in Amerika* (E. J. Wolf and J. Nicum); *Geschichte der Luth. Kirche in Amerika* (A. L. Gräbner); *Geschichte der Luth. Kirche in Amerika* (based on Dr. Jacobs's work, G. J. Fritschel). In recent years several synods have had their histories prepared and published; thus the Missouri Synod by C. W. Hochstetter; the N. Y. Min., by J. Nicum; the Ohio Synod, by C. Spielmann; and the Iowa Synod, by J. Deindörfer. In the domain of *Exegesis* no original work has appeared in the German language. In connection with the discussion on predestination and election comments on many passages were published in *Lehre und Wehre* on the side of Missouri, and in *Altes und Neues*, by F. A. Schmidt and others against an election to faith.—*Systematic Theology*. M. Günther's *Populäre Symbolik* has appeared in a new edition. C. F. W. Walther's *Kirche und Amt* may also be classed as belonging to this department. *Practical Theology*.—A number of most excellent volumes of sermons have appeared. A. E. Frey published sermons on the gospel, in memory of the 25th anniversary of his pastorate. G. Fritschel, *Passionbetrachtungen*; W. J. Mann, *Heilsbotschaft*; W. Sihler, *Sermons on the Gospels*; A. Spaeth, *Saalkoerner und Brosamen*; C. F. W. Walther, *Evangelienpostille, Epistelpostille, and Brosamen*. Considerable work has been done in the preparation of genuine Luth. hymn-books, liturgies, and agenda. J. C. W. Lindemann has published a *Katechetic*. C. F. W. Walther in 1872 published *Americanisch-Lutherische Pastoral Theologie*. There is also a very large number of less voluminous and popular publications on a great variety of subjects. J. N.

**German Universities.** See UNIVERSITIES.

**Germanu, William**, Supt. and Kirchenrat at Wasungen, Thuringia, co-editor with Drs. Mann and B. M. Schmuucker of the annotated

edition of the Halle reports. Dr. G. has not only published several works on the early Luth. missionaries in India and one on the reformer Foerster, he has also done a great service to the Luth. Church in America by having all the important documents in the archives of the Orphanage at Halle, which pertain to the history of the Luth. Church in this country, copied. These copies are preserved in the Theol. Semy. at Mt. Airy. J. N.

**Germantown, Luth. Church in.** Germantown was laid out in 1685. While the first settlers were German Quakers, Menonites, etc., Lutherans were there early in the next century. Gerhard Henkel preached there before 1726. The first church was consecrated in 1737, the Swedish pastor Dylander serving the congregation. Zinzendorf frequently preached there in 1742. Brunnholtz was the first regular pastor. Other regular pastors were Handschuh, Heintzelmann (assistant), J. N. Kurtz, Voigt, Van Buskerk, J. F. Schmidt, Weinland, F. D. Schaeffer, J. C. Baker, under whom another church was built in 1819, B. Keller, J. W. Richards, S. S. Schmucker, C. W. Schaeffer, F. A. Koehler, J. P. Deck, P. H. Klingler, and S. A. Ziegenfuss, under whom the third church was built in 1897.

**Germany, Luth. Church in.** About the middle of the sixteenth century the Luth. Reformation had conquered the greater part of Germany. Even in the Austrian crown lands of the Hapsburg dynasty, it had taken firm root, in spite of the fact that the central power of the Emperor was altogether devoted to the interests of the Roman Hierarchy, while the smaller territorial powers of princes and free cities were the chief supporters of the Luth. Reformation. But soon a reaction set in, and the growth of Lutheranism was seriously interfered with from two sides. In the East and South, in Bohemia, Austria, and Bavaria, Jesuitism, through the power of the Hapsburg dynasty, crushed the Church of the Augsburg Confession. On the other hand, the Reformed faith gained the ascendancy with some prominent Protestant princes and began to exercise an influence more and more antagonistic to true, consistent Lutheranism. In 1613 Johann Sigismund, Elector of Brandenburg, formally accepted the Reformed faith, a step of far-reaching consequences for the Luth. Church in Germany. For the house of Hohenzollern aspired to the national and political leadership in Germany, which, after two hundred years of struggle and conflict, was finally obtained by William, the first Protestant Emperor of Germany, in 1871. It was natural that the same dynasty considered itself called to assume the protectorate and leadership also of German Protestantism, and to take the place which Saxony had formerly held in the Corpus Evangelicorum, the Protestant States of Germany. Thus it happened that the leading power in Protestant Germany was no longer Lutheran, as in the days of the Reformation, but Reformed. And whilst it never dared to ignore or to set aside the seventh article of the peace of Westphalia, which secured to the Church of the Augsburg Confession its

right of existence, it had no sympathy with, and no appreciation for, the Luth. Confession and for those who felt themselves in conscience bound to adhere faithfully to it. The treatment which Paul Gerhardt received from the Great Elector is characteristic in this respect. Ever since the beginning of the eighteenth century the princes of the house of Hohenzollern made persistent attempts to abolish the distinction between the Reformed and the Luth. churches, and to unite them in one evangelical body. King Frederick William the First, the father of Frederick the Great, abrogated many characteristic features of the old Luth. service. In 1808 the Evangelical Luth. Consistory for Prussia was abolished. At the opening of the newly founded University of Berlin, October 31, 1816, the theological faculty had to promise to treat their science "according to the teachings of the Evangelical Church." On September 27, 1817, the famous edict of King Frederick William the Third, of Prussia, decreed the union of the Reformed and Luth. Churches in Prussia, into one Evangelical Church, and this union was first consummated and demonstrated in the Court-and-Garrison Church at Potsdam, with the celebration of the Lord's Supper, in honor of the three hundredth anniversary of the Reformation. The example set by Prussia was soon followed by Baden, Nassau, Waldeck, and Rhenish Bavaria, while in Wuerttemberg, Franconia, Saxony, Hanover, Mecklenburg, and Schleswig-Holstein the confessional status of the Luth. Church remained, for the present, intact. As the King of Prussia, in 1830, insisted on the introduction of his unLutheran Agenda (see AGENDA CONTROVERSY), the faithful Lutherans of Breslau and other parts of Silesia, under Scheibel, Huschke, and Steffens, protested, and asked for permission to celebrate the Lord's Supper, as hitherto, in accordance with the Luth. Confession. The Prussian government answered those Protestants with violent acts of coercion, imprisonment, and banishment. Many thousand faithful Lutherans emigrated to America. Under the reign of Frederick William the Fourth, the Lutherans met with a more just and considerate treatment on the part of the State. In 1842 the Synod of Lutherans in Prussia was founded as a Free Church, based on the unreserved acceptance of the Luth. Confession. In 1845 the government officially granted them the right of existence as an independent ecclesiastical body. Looking back over more than thirty years of government efforts in behalf of the "Union," Hengstenberg's *Evangelische Kirchenzeitung*, which had at first been favorable to the union, said, in 1859, "What has been accomplished? 20,000 to 30,000 Prussians have been driven across the Atlantic, 40,000 to 50,000 into independent Luth. organizations, and within the Church nothing but conflict and troubled conscience wherever the word 'Union' is pronounced." The prophetic warning of Claus Harms, in 1817, had been fulfilled. The attempt to "force a marriage" between the Luth. and Reformed Churches had led to a powerful revival of Lutheranism all over Germany. In Bavaria there were men like Caspari, Buchrucker, Harless, Loche, v. Zezschwitz; in Wuertem-

berg, where the strong pietistic elements and the close connection with the Basel Mission Institute are unfavorable to strict Lutheranism, Eberle, Voelter, Burk, and Kuebel; in Alsace, Horning and Haerter; in Hanover, Petri, Ludwig Harms, Buettner; in Kiel, Koopmann and Ruperti; in Mecklenburg, Kliefoth, Philipp, Dieckhoff, v. Maltzan; in Saxony, Lindner, who influenced the leaders of the Missouri Synod, Rudelbach, Graul, Delitzsch, Luthardt, all working in the spirit of confessional Lutheranism, though here and there divided on minor points. In 1866, when Hanover, Electoral Hesse, and Schleswig-Holstein were incorporated into Prussia, the danger seemed greater than ever that Lutheranism in Germany would gradually be swallowed up into one national German Church of a decidedly unionistic character. And the formation of the German Empire, five years later, under the King of Prussia, could not but aggravate the ecclesiastical situation for the Lutherans. The General Luth. Conference was organized to represent and protect the Lutheran interests all over Germany. It met for the first time in Leipzig, in 1868, and since then, from time to time, as the circumstances seemed to call for a convention. Though the statistical numbers of what used to be, strictly speaking, the Luth. Church in Germany, have been greatly reduced by the establishment of the "Union," and though the Luth. Church, in the true confessional sense of the word, seems more than ever removed from the hope of becoming the national church of Germany, it is nevertheless true that of all the different confessions none has such a claim to that title as the Luth. Church. The spirit of positive, churchly Christianity in Germany, even in the churches of the Union, is at the present day pre-eminently Lutheran. (See for details, articles on separate states and provinces; also Rochell, *Gesch. der Ev. Kirche in Deutschland*). A. S.

**Gerock, J. Sigfr.**, pastor in Lancaster, Pa., New York, and Baltimore, Md. A Wuertemberger. Arrived in this country in 1753, d. in 1787. Member of the Pa. Ministerium (1760-77).

**Gerok, Karl**, renowned pulpit orator and Christian poet, b. at Vaihingen, Wuerttemberg, 1815, studied at Tübingen; deacon at Böblingen (1844); from 1849 at Stuttgart, deacon, dean, chief court chaplain, chief member of consistory and prelate; d. Jan. 14, 1890. Published sermons: "Evangelien Predigten," 10 eds.; "Epistel Predigten"; "Pflgerbröd" (gospels); "Ans Ernster Zeit"; "Hirtensimmen" (epistles); "Brosamen" (gospels); "Himmelan" (gospels); "Der Heimath zu" (posthumous), etc. Lectures on Psalms, 3 vols.; on Acts, Poetical works; "Palmblätter" (100 eds.) "Pflngstrosen," and many others. H. W. H.

**Gesenius, Justus**, b. 1601, at Esbeck, Hanover, studied at Helmstedt and Jena, pastor in Brunswick (1629), court chaplain and cathedral preacher in Hildesheim (1636), general superintendent in Hanover (1642), d. in 1673. Gesenius was an accomplished theologian, a great catechist and preacher, and a prominent Luth. hymnologist. Together with D. Denicke he

edited the Hanover hymn-books of 1646-1660, recasting many of the older hymns in accordance with the linguistic and poetical canons of Martin Opitz. His revisions were soon widely accepted. It is difficult to ascertain in detail his own work in the composition and revision of hymns, inasmuch as those Hanover hymn-books give no authors' names. The following hymns, however, unquestionably belong to him: "O Tod, wo ist dein Stachel nun?" (Easter), and "Wenn meine Suedn mich kraenken" (Passion), transl. by Miss Winkworth, *Lyra Germ.* (1855), "When sorrow and remorse." A. S.

**Gesius (Gese, Goess) Bartholomæus**, b. about 1560, near Frankfurt-on-the-Oder, d. there about 1614; a prominent church musician who published a *Cantionale* in three parts (1601-1605), containing the most common choral tunes in settings for four and five voices, also the "Passion" after the Gospel of John (1588) and the "Passion" after Matthew (1613). A. S.

**Gettysburg, Tendency of**. The trend of Gettysburg has been somewhat devious, though on the whole directed toward an increasing apprehension of Luth. doctrine. The seminary, at its founding, took the initial step in the re-acknowledgment of the Augs. Conf., which had for at least a generation fallen into desuetude, and its first constitution required adherence to both the Catechisms as well as to the Augustana. One professor departed, indeed, from this position, but the alumni of the institution did not follow him, and his chief antagonist was chosen to succeed him, while his associate sounded the bugle for the Church to renew her connection with the past.

Another associate made at his inauguration the promise to teach the full faith embraced in the Symbolical Books, a promise which was religiously kept. None of the successors of these men stand charged with deviations from the Confession, and the alumni, throughout the entire history of the institution, including such men as C. W. Schaeffer, the younger Kranth, the younger Schmucker, with hundreds now living and laboring in the three general bodies of English Lutherans, bear testimony that they received at Gettysburg their start in the path of confessional Lutheranism. Those charged in these days with the examination of candidates for the ministry are often heard commending the soundness of doctrine which they find to characterize the Gettysburg students. E. J. W.

**Gezelius, Johan, Sr.**, b. in Vestmanland, Sweden (1615); professor in the University of Dorpt (1641); D. D. (1661); bishop of Abo, Finland (1664); d. 1690. He labored zealously for promoting religious and intellectual interests, rendered valuable services to common and higher education, was a diligent writer, had his own printing press, published the Greek New Testament; wrote text-books, manual of pedagogy, dictionary, encyclopædia, etc. Most important, however, was his great exegetical Bible work, commenced in 1670, and after his death finished by his son and successor Bishop Johan Gezelius, Jr. (d. 1718), a man of great learning and piety. N. F.

**Gigas (Heune), Johann**, b. 1541, at Nordhausen, d. 1581, at Schweidnitz, Silesia; a pupil and friend of Justus Jonas, successor of Matthias in Joachimsthal, wrote a few hymns still found in German Luth. collections. A. S.

**Glassius, Solomon**, b. at Sondershausen in the principality of Schwartzburg-Sondershausen (1593), received his gymnasial training at Gotha, and entered the University of Jena in 1612, where he devoted three years to the study of philosophy. In 1615 he studied theology under Balduin, Hutten, and Meissner. Returning to Jena, he enjoyed the instruction of the great dogmatician, John Gerhard, for a period of five years. Gerhard influenced him strongly and thought very highly of him. For a time Glassius labored at Sondershausen as superintendent. In accordance with the last wish of Gerhard, Glassius succeeded him as prof. at Jena, but only for a brief time. In 1640 Duke Ernest the Pious called him to Gotha and assigned him the influential position of general superintendent for the improvement of the churches and schools of the duchy. As a scholar his preference was for the study of philology, which gave him the eminent reputation still held by him as a biblical critic. His great work of enduring value is the *Philologia Sacra*. As a man he was mild in disposition, meditating between the school of Calixt and the theologians of electoral Saxony in the syncretistic controversy. D. in 1656. G. F. S.

**Godman**. See CHRISTOLOGY.

**Goering, Jacob**, b. in York County, Pa., June 17, 1755; studied theology under Dr. Helmuth at Lancaster; served congregations in and near Carlisle and York, sometimes in conjunction with his father-in-law, Rev. John Nicholas Kurtz. He was a dignified and scholarly man, an able preacher, and published three small controversial works against Anabaptists and Methodists. D. Nov. 27, 1807. C. E. H.

**Goettingen Univ.** See HANOVER, LUTH. CHURCH IN; UNIVERSITIES.

**Goetwasser, John Ernest**, was the first pastor of the Dutch Ev. Luth. Trinity Church in the city of New York. The Luth. churches at New Amsterdam and Albany, as early as 1649, had sent urgent requests for a pastor to the Luth. consistory at Amsterdam, Holland. But the principal obstacle in the way of sending them a pastor was the well-known opposition of the West India Trading Co. to granting liberty of worship to any religious body whose confession differed from the articles of Dort. When, in 1656, another request was received from the New Netherlands, the Luth. consistory at Amsterdam conferred with the directors of the West India Trading Co., who assured them that the Lutherans should enjoy religious liberty in the New Netherlands, and when, in April, 1657, a person had been found who was willing to serve as minister in the New Netherlands, the Luth. consistory again sought an understanding with the West India Co., who once more most solemnly assured them that the Lutherans should enjoy full religious liberty. The day after receiving this renewed assurance (April 3, 1657), Goetwasser (Gutwasser) is called. He accepts and pro-

ceeds to his destination. The Dutch Reformed minister in New Amsterdam (*Megapolensis*) is furious because of the arrival of a Luth. minister. Conducting public services is prohibited by a fine of 100 pounds; and the immediate return of G. is demanded. Oct. 31, the consistory at Amsterdam received a letter from G., describing the condition of affairs. In May, 1658, a commissioner sent by the Lutherans of the New Netherlands appears, and he and the consistory urge upon the West India Co. that religious liberty be granted to the Lutherans in the New World as originally promised. Meanwhile G. remained, as pastor. After Nov. 11, when he is required to stay in his lodgings, G.'s name disappears from the records here as well as in Amsterdam. J. N.

**Göschel, Karl Friedrich**, b. Oct. 7, 1794, in Langensalza, noted Luth. jurist, consist. president in the province of Saxony, d. Sept. 22, 1861. He felt constrained to espouse Luth. confessionism after being brought to the examination of the Luth. separatists. He wrote: *Der Mensch nach Leib, Seel u. Geist; Zur Lehre von den letzten Dingen, and Die Konk. form. nach Gesch., Lehre u. Bedeut.*

**Good Friday**, See CHURCH YEAR.

**Good Works**, This subject, and the questions connected with it, were very intimately related to the central theme of the Reformation, justification by faith, and to the indulgence controversy which occasioned the presentation of the 95 Theses.

The Church of Rome taught that men are saved on account of their good works, eternal life being a recompense rendered for the merits and good deeds of the regenerate (*Chem. Examen*, 213 : 2.) Also, that a man cannot only satisfy the requirements of the divine law fully, completely, and in rich measure, but can lay up treasures of superfluous good works, which by indulgences can be applied to the needs of his less holy brother.

Luther and his followers rejected such false teaching. They insisted on the truth, which they substantiated amply by the Scriptures, and by quotations from the Fathers, that we are justified by faith alone, without the works of the law. They also called attention to the utterly false conception of good works which held that the requirements of the Church have precisely the same authority, and must be obeyed under the same penalties, as the commandments of God,—a conception which, added to the practical exaltation by the Romanists of monasticism, pilgrimages, and the like, over the keeping of the ten commandments, rendered their ethical system almost grotesque.

The third important correction of the teaching of the adversaries was made by the Lutherans in emphasizing the importance and value of good works in their proper place. Calumniously charged with prohibiting good works, they easily find sufficient answer, as when Melancthon, in the Apology (Art. III.) says: "Our teachers not only require good works [he has already given an explanation of what constitutes a truly good work], but also show how they can be performed." There could be no

more faithful teachers of the duty of good works than the leaders of our Church have been. The confessions bear abundant testimony to this fact. The controversy is as to the place of good works in the plan of salvation, as to their relation to our salvation. To assert that our works have merit, and serve to procure our pardon, is to lessen the value of Christ's salvation, to make of his sacrifice a useless, even a foolish, thing. It is also to show an entire misunderstanding of God's thought of the unpardonableness of sin; to exalt the Commandments of the Second Table (which can be outwardly kept without inner fear, love and trust in God) above those of the First Table; to make salvation depend on an impossibility, for no good work can be done without a divine life within, and, even where there is the new life and its fruit, there is no merit, for we simply do, at best, our duty. The truth is that good works are the natural and necessary fruits of a living faith. We do good works not in order to be saved, but because we are saved.

The controversies that have turned upon this question, within the Lutheran Church, the Majoristic, and in some measures the Philippist, Antinomian, and Osiaudrian, are simply evidences of the fact that all sorts of error inevitably follow upon the lack of a thoroughly clear understanding of the central doctrine, justification by faith.

The old error of Rome is the error of Rome to-day. In alliance with her, on this point, is the universal carnal heart, manifesting itself especially in every rationalistic system of so-called religion. In the churches around us also, the old deception has gained ground under the cloak of new words, "salvation is character," and the like. A thorough study of the confessions and of the Word of God equips us for the unceasing conflict.

C. A. M.

**Gospel**, according to etymology *God's spell*, i. e. "the story concerning God" (*Skeat*). The Greek *euangelion* means "good news." It appears in the LXX. to designate tidings of deliverance (2 Sam. 18 : 27; 2 Kings 7 : 9; Is. 40 : 9; 52 : 7; 61 : 1; Neh. 1 : 15). While it is used in the N. T. sometimes for the entire record of the life of Christ (Mark 1 : 1), embracing all of the teaching of Christ (Acts 20 : 21), its peculiar sense is the proclamation of forgiveness of sins and sonship with God through Christ. Upon the correct definition of "gospel" the true conception of justification and its relation to sanctification depends. The early Christian writers fail to note clearly the antithesis between law and gospel. Even Augustine finds it mainly in the degree of clearness of the revelation, and states that "in the preaching of the gospel there is taught us what we ought to love, to despise, to do, to avoid, and to hope" (Migné edition, V. 1357). Luther, by his constant study of Paul, struggled through similar conceptions, in which his first writings abound, to a clear and sharp distinction of the two kinds of doctrine. "This article concerning the distinction between law and gospel must be known, since it contains the sum of all Christian doctrine" (*Opera Latina*, Erlangen, 24 : 174). "By the law, nothing else is meant

than God's Word and command, directing what to do and what to leave undone, and requiring of us obedience or works. But the gospel is such doctrine or Word of God that neither requires our works, nor commands us to do anything, but announces the offered grace of the forgiveness of sins and eternal salvation. Here we do nothing, but only receive what is offered through the Word." "The gospel asks us only to hold the sack open and receive; the law, however, gives nothing, but only takes and demands of us." "The law requires perfect righteousness of every one; the gospel, out of grace, presents the righteousness required by the law to those who do not have it" (*Sermon on Distinction between Law and Gospel*, Erlangen ed. 19 : 234, seq.). No better brief definition can be given than that of Melancthon in the Apology: "The gospel is the gratuitous promise of the remission of sins for Christ's sake" (p. 115). "Everything that comforts, that offers the favor and grace of God to transgressors of the law, is, and is properly, said to be the gospel, a good and joyful message that God does not will to punish sins, but, for Christ's sake, to forgive them" (*Formula of Concord*, p. 593). The necessity for a confessional statement of the doctrine arose when John Agricola taught that the gospel not only offered the grace of God, but preached repentance by reproving the greatest sin, viz. that of unbelief, particularly by proclaiming the sufferings of Christ. The *Formula of Concord* shows that so far as the preaching of the suffering and death of Christ declares God's wrath, "it is not properly the preaching of the gospel, but the preaching of Moses and the law, and, therefore, a 'strange work' of Christ, whereby he attains his proper office, i. e. to preach grace, console, and quicken, which is properly the preaching of the gospel" (508). If the reproving sin be regarded a part of the preaching of the gospel, the gospel is converted into a species of law; and the plan of salvation peculiar to the gospel is either obscured or entirely denied.

Chemnitz has well analyzed the various factors involved in the conception of the gospel. "1. It is preached to penitents, and contains the gratuitous promise of reconciliation, remission of sins, righteousness before God, and acceptance to life eternal, based upon the grace, mercy, and love of God. 2. In the definition of gospel, the Person of Christ in his mediatorial office must always be included. The benefits of Christ, on account of which we receive forgiveness of sins, and are received into life eternal, must be distinguished from those of sanctification, or renewal, which follow justification. But the benefits of reconciliation are (1) That Christ transfers to himself our sins and their penalties, and makes satisfaction for them to his Father. (2) That he is the fulfilling of the law to every one that believeth (Rom. 10 : 4). . . . (3) That these benefits of the Mediator are apprehended by faith and applied to those who believe in Christ. (4) That these benefits are offered through the Word and sacraments, through which organs the Holy Spirit is efficacious. . . . (5) After the benefit

of grace or justification, the gospel contains also the promise of the gift through grace (Rom. 5 : 15), or of the truth (John 1 : 17), viz. that the spirit of renewal is shed into believers, who write the law upon their hearts. . . . (6) The gospel proclaims not only present blessings received, in this life, by faith, for Christ's sake; but also the promise of the hope of righteousness, which we expect (Gal. 5 : 15), where God will be all in all (1 Cor. 15 : 28). . . . (7) The promise of the gospel is universal, pertaining to all, Gentiles as well as Jews, who repent and receive by faith the promise."

The gospel differs from the law, in being known entirely from revelation; in proclaiming forgiveness of sins; in being the law of faith, instead of works; in offering Christ, instead of exacting works; in having gratuitous promises; in bringing life and righteousness instead of death and condemnation; in showing the only way in which good work required by the law can be rendered; in being preached to the contrite.

The gospel is proclaimed in its fulness and greatest clearness in the N. T.; but it is also found, although obscurely, in the O. T., beginning with the prophecy concerning "the seed of the woman" in Gen. 3 : 15, and the seed of Abraham, in whom all nations would be blessed (Gen. 12 : 3 ; 15 : 6, etc.; see Acts 10 : 43, and the argument of Rom. 4).

Notwithstanding this distinction between law and gospel, both must be preached, each in its own place. Luther illustrates the relation by the Person of Christ, where we must constantly distinguish the humanity from the divinity, and yet both belong together, each retaining its own place. (On Gal. 3) : "The law without the gospel either makes men hypocrites or drives them to despair; the gospel without the law nourishes carnal security."

The gospel is not only a message of salvation, but an instrument through which the Holy Spirit works (Rom. 1 : 16). See *Augsburg Confession*, Art. V; *Small Catechism* ("The Holy Ghost hath called me by the gospel"); *Large Catechism* ("Faith is offered and granted to our hearts by the Holy Ghost, through the preaching of the gospel," p. 444). The effect of the gospel is faith, as the effect of the law is contrition.

The Roman Catholic Church has failed to make this distinction. Under the New Testament, it regards the requirements of the law mitigated, and brought within the possibility of man's fulfilment. This makes of Christ simply a reviser of the code of Moses. Beyond this even works of supererogation may be rendered, in compliance with "the evangelical counsels." "God commands not impossibilities," in the statement of the *Decrees of Trent*, Session VI., Chapter XI. "If any saith that Christ Jesus was given of God to men, as a redeemer in whom to trust, and not also as a legislator whom to obey, let him be anathema" (Canon XXI.).

A recent writer (Loofs, *Dogmengeschichte*, p. 385) has shown how, in Zwingle also, the distinction between law and gospel has entirely disappeared. There is a distinction drawn in the

second of his LXII. Articles of 1523, but it is no advance upon the mediæval doctrine, except in the elimination from it of human traditions. See also Frank's *Die Theologie der Concordienformel*, II. 312. Calvin in his *Institutes* (Book II., Chap. IX.) draws the distinction, but accompanies it with so many qualifications, that the powerful contrasts drawn by Luther fade away. He prefers to regard "law" as synonymous with O. T., and gospel with N. T., and then, including in the law the germs of the gospel found in the O. T., concludes that the chief difference is only one of clearer revelation. The *Later Helvetic Confession*, however (1566), Chap. XIII., makes a full presentation of the contrast. The *Consensus Genevensis*, the *Decrees of Dort*, and the *Westminster Confession* incidentally teach the distinction; but it does not have the prominent place in the Reformed, that it has in Luth. theology.

Writers and preachers of to-day who declare that the Sermon on the Mount contains the essentials of Christianity, overlook the fact that Christ began his preaching by a statement of the spiritual meaning of the law, and freeing it from rabbinical additions. This is the office of the Sermon on the Mount. There is no gospel as yet there. That was to come in the later words and works of our Lord. H. E. J.

**Gossner, John Evangelist**, a Scriptural revivalist by word and pen, b. at Hausen, near Augsburg, Dec. 14, 1773, d. in Berlin, March 20, 1858. G. studied for the R. C. priesthood at Dillingen and Ingolstadt, was ordained priest (1796), got under the reformatory influence of Martin Boos, a R. C. preacher of justification by faith, became (1801) assistant of another evangelical priest, Fenneberg, was persecuted by the Jesuits, was parish priest (1804-11), received much light through the Luth. pastor Schoener at Nuremberg, preached in Munich (1811-19), and wrote many books and tracts. Banished from Bavaria, G. became pastor and professor at Duesseldorf on the Rhine. Called by Alexander II. to St. Petersburg in 1820, he, still a R. C. priest, preached the gospel with boldness. He had to leave Russia in 1824 and went to Leipzig, where he wrote some of his best books, e. g. his *Schatzkaestlein*. G. became a communicant member of the Evangelical Church of Prussia at Koenigsbayn, Silesia, in July, 1826. He went to Berlin and passed a severe examination of the ministry. He first became assistant pastor of the Luisenstadt Church of immense membership, and in February, 1829, pastor of Bethlehem Union Church, as successor of Father Jaenicke. G. was appointed "Luth. preacher," his colleague being the "Reformed preacher." Here he worked until 1846 as a true disciple of Christ in labors abundant in the congregation, in home and foreign missions, writing thousands of letters as the spiritual adviser of noble lords and ladies, including royal princesses. He spent 1847-58 in retirement from the pulpit, but in works of mercy, the fruits of which are still seen in the girls' home in the "Gossner House," the homes for little children, the great Elizabeth Hospital, the Gossner Mission Society, through which a great work is done among the Kol tribes in Bengal. His books are

still read extensively. J. E. Gossner was a true priest of souls. W. W.

**Gotha Bündniss** (covenant) was the agreement of Feb., 1526, concluding the Torgau agreement between John the Constant of Saxony and Philip the Magnanimous of Hesse, to defend evangelical faith and worship and to be mutual allies. It was in opposition to the Catholic Regensburg Bündniss.

**Gotter, Ludwig Andreas**, b. 1661, at Gotha, d. there in 1735, court preacher, supt., and counsellor, one of the best hymn-writers of the pietistic period. Of his hymns 23 are found in the Freylingenhausen hymn-books of 1704 and 1714. Seven were translated into English, among them "Womit soll ich Dich wohl loben" (Lord of Hosts, how shall I render), in Dr. J. Guthrie's Sacred Lyrics (1869), and "Herr Jesu, Gnadensonne" (Lord Jesus, Sun of Graces), in supplement to Germ. Psalter, ed. 1765. A. S.

**Gotteskasten**, the Lutheran, is an institution within the Luth. Church of Germany for charitable work. Its purpose is to build the Luth. Church (cp. Gal. 6:10) in every way, especially by aiding its members in non-Lutheran countries or when surrounded by other denominations. As far as its limited means go (about \$20,000 annually) it assists weak congregations in non-Lutheran surroundings (Prussia, Bohemia, Hungary, America, etc.), aids students of theology, spreads Luth. literature, maintains Luth. ministers in the diaspora, etc. J. F.

**Gottskålksson, Oddur**, b. 1514, d. 1556, a jurist in Iceland, son of Gottskålk "the cruel," bishop of Hólar, received his education in Norway, Denmark, and Germany, where he came into contact with the Luth. movement, becoming a Luth. himself, and on his return to Iceland consecrating all his energies and learning to the propagation of Lutheranism. He translated the New Testament for the first time into Icelandic, and had the same printed in *Roskilde*, Denmark, in 1540. He also translated Corvin's postil and published it in Rostock (1546). F. J. B.

**Gotwald Trial**. In February, 1893, certain charges were preferred by Messrs. A. Gebhart and Joseph Gebhart and their pastor, Rev. E. E. Baker, all of Dayton, Ohio, against Rev. Luther A. Gotwald, D. D., professor of practical theology in Wittenberg Theological Seminary, Springfield, Ohio. The charges involved the "type" of Lutheranism the accused was alleged to stand for. The case was fully heard by the board of directors of the institution in April, 1893. The charges were groundless, and unsupported by any sort of evidence, and Prof. Gotwald was acquitted by a unanimous vote, even the counsel of the authors of the charges, the Rev. Dr. E. D. Smith, voting for his acquittal. D. H. B.

**Gown**. See VESTMENTS.

**Göze, Johann Melchior**, b. in Halberstadt, 1717, second pastor at the Church of the Holy Spt., Magdeburg (1750), first pastor at St. Catherine, Hamburg (1755), senior ministerii (1760) until his death (1786). He was the advocate of orthodox Lutheranism ag. the rationalists, but is particularly noted for his attack on Lessing, when the latter publ. the Wolfenbüttel

fragments. For this he has been decried as narrow and ignorant, though he was an earnest, consistent Christian of great learning (*Röpe, Lessing u. Göze im Fragmentstreit*, Hamb., 1859).

**Grabau, John Andrew Augustus**, b. 1804, in Olvenstedt near Magdeburg, province of Saxony, Prussia, of poor but Christian parents, who spared no pains to bring up their children in the fear and admonition of the Lord. At the age of thirteen he began the study of music and Latin, and a year later entered the gymnasium at Magdeburg, where he enjoyed a stipend. From 1825-1829 he studied theology at Halle and graduated with distinction. After teaching for four years he was ordained and became pastor of the large church of St. Andrew at Erfurt. The official Agenda was given him to use in the services by the ecclesiastical authorities; becoming convinced, however, that the doctrines and usages of the Luth. Church were not expressed clearly and purely in this book, but substituted by reformed expressions, he petitioned the consistory to permit the use of the old Luth. Agendas, the more so as his congregation was at unity with him in this matter. The petition not being granted, and G. remaining firm, he was suspended, imprisoned for over six months, and, following a short release, was imprisoned again. After a time he was allowed to emigrate, as were also his congregation in Erfurt, another in Magdeburg, and others, because the king would "not be willing to tolerate any Protestant church outside of the united." In the fall of 1839, the emigrants arrived in America, the greater part of them going to Buffalo, N. Y., with their pastor, where for forty years he was at the head of his congregation, the synod and the college exercising a wholesome influence upon the Luth. Church, not only within but outside the bounds of the Buffalo Synod. D. 1879. G. was an indefatigable worker, very kind, gentle, and modest as a man, and of refined personal habits; as a theologian of indomitable will, having the courage of his conviction at all times; strict towards his parishioners, his students, and in synod, but stricter still towards himself. He published, besides many tracts, a hymnal for the use of the congregations, edited the official organ and the reports of synod. At the time of his death he was engaged in compiling an Agenda, which has since been published. *Vile Life of J. A. A. Grabau*, by J. A. Grabau. (See also BUFFALO SYNOD.) H. R. G.

**Grace**, according to Scripture, is the operative principle of salvation, the manifestation of the divine favor, thought of in its activity in its relation towards the sinner as a transgressor of the law and guilty before God (John 3:16). The grace of God excludes all human activity; works and grace are directly opposed to each other (Rom. 11:6; Eph. 2:8,9). Grace is not deserved, but presented *gratis* (Rom. 3:24), for grace and merit are also diametrically opposed (Rom. 4:4). Through grace men are called (Gal. 1:15; 2 Tim. 1:9) and justified (Rom. 3:24), in it we stand (Rom. 5:2) and walk (2 Cor. 1:12), and upon it the Christian hope is based (2 Thess. 2:16). Grace is of the *Father* (Rom. 1:7; 1 Cor. 1:3; etc.), as he is the *source* of redemp-

tion,—of the *Son*, as it is through his instrumentality that grace exercises its rule (Rom. 5:21), and it is through him that we obtain grace (Rom. 1:5) and our access to it (Rom. 5:2),—of the *Spirit*, because the Holy Spirit applies the gifts of grace and redemption to the heart of sinful man. It is God's gracious will that all men, without a single exception, should be saved (John 3:16; 1 John 2:2; 1 Tim. 2:4; Tit. 2:11; Rom. 11:32; 2 Pet. 3:9). The reason that so many perish lies in their own wickedness and sin (2 Pet. 2:1-3).

Our *Luth. Dogmaticians* in speaking of the grace of God in Christ Jesus distinguish between the *universal* will and the *special* will of God. The former, called also the *antecedent* will, inasmuch as it antedates all question as to the manner in which man may treat the offered grace, depends alone upon God's compassion for the wretched condition of man, and has not been called forth by any merit or worthiness in man (Gal. 3:22; Rom. 11:32), for in man there is no impelling cause whatever, and compassion for man only affords an occasion for the manifestation of God's grace. But this *antecedent* will is not *absolute* and *unconditional*, as the Calvinists maintain. On the other hand, we maintain that it is: (1) *relative*, limited to justice, because it has respect to the satisfaction of Christ, by which divine justice was satisfied; (2) *ordinate*, because God in his eternal counsel established a series of means (the Word and sacraments) through which he confers saving faith upon all men; and (3) *conditioned*, because God does not will that men should be saved without regard to the fulfilment of certain conditions. When regard is had to the condition upon which man is to be saved, this gracious will of God is designated as the *special* or *consequent* will of God. The *antecedent* will relates to man in so far as he is wretched, the *consequent* as he is believing or unbelieving; the former respects the *giving* of salvation on the part of God, the latter the *receiving* of salvation on the part of man.

The grace of God through the *Word* acts *before* conversion in a three-fold way: (1) by *prevenient* grace, implanting the first holy thought; (2) by *preparative* grace, arousing the affections; (3) by *exciting* grace, working in the heart. In the *act* of conversion, which is brought about by the Holy Spirit through the *Word*, we may distinguish between: (1) *operating* grace, which works (a) the knowledge of sin, and (b) compunction of heart, and (2) *completing* grace, which works faith in Christ; after *conversion* we may speak of the grace of the Holy Spirit as: (1) *co-operating* grace, which preserves, assists, and strengthens the believer, and (2) *indwelling* grace, which dwells in the heart of the believer, changes him spiritually, and enables him to grow in grace and sanctification.

As the acts of applying grace follow one another in certain relations and connections, we may arrange the "order of the works of grace" (Acts 26:17, 18) somewhat as follows: (1) the calling (Gal. 1:6-8); (2) the illumination (Gal. 2:16, 21; 3:22-24); (3) regeneration in its strict sense (Gal. 3:2; 6:15); (4) conversion (Gal. 4:3, 9), which consists of (5) repentance,

and (6) faith; (7) justification, which consists of (a) remission of sins (Gal. 3:22), and (b) the imputation of Christ's righteousness (Gal. 2:21; 3:27); (8) the mystical union with God (Gal. 2:20; 3:27, 28); (9) adoption as sons of God (Gal. 3:26; 4:4-7); (10) sanctification, which consists of (a) *renovation*, or the putting off of the old man (Gal. 5:19-21), and (b) *sanctification proper*, the putting on of the new man (Gal. 5:16, 25).

R. F. W.

**Grace Churches**, is the name of six Luth. churches in Hirschberg, Landshut, Sagan, Freistadt, Pless, and Militsch, Austria, which were built after Chas. XII. of Sweden had secured from Austria at the Old-Raustädt Convention (1707) the re-opening of 121 Luth. churches, which had been closed in Silesia, and the free exercise of religion.

**Grace, Means of**, in Luth. usage, indicates the special *means* or instruments which God has appointed and uses on his part to bestow upon us the blessings of the gospel and the gift of salvation. The expression is used in its most narrow sense, and is limited to the Word of God and the two sacraments of Baptism and the Lord's Supper. We differ therefore (1) from the Reformed churches in general, who would also include *prayer* as a means of grace, and (2) from the Roman Catholic and Greek churches, who teach that there are seven sacraments, adding to Baptism and the Lord's Supper, five others, Confirmation, Penance, Extreme Unction, Ordination, and Matrimony. (See WORD OF GOD; GOSPEL; BAPTISM; LORD'S SUPPER; PRAYER; SACRAMENTS.)

R. F. W.

**Gramann (Poliander) Johann**, b. 1487, in Neustadt, Bavaria, a friend of Luther, rector of the Thomas School, Leipzig, d. 1541, as pastor in Koenigsberg, author of the fine hymn "Nun lob mein Seel den Herren." A. S.

**Grau, Rudolf Friedr.**, b. April 20, 1835, in Herringen-on-the-Werra, studied in Leipzig, Erlangen, Marburg, prof. at Koenigsberg until his death, Aug. 5, 1893, was a Luth. of modern type, known for his *Entwicklungsgeschichte des N. T. Schrifttums* (1871), *Bibelwerk für die Gemeinde* (1877), and *Selbstbewusstsein Jesu* (1887), which emphasizes that Christ was conscious that Jehovah had appeared in him as the shepherd and physician of Israel. G. was also co-editor of the *Beweis des Glaubens* and author of the *Bibl. Theol. of the N. T.* in Zöckler's *Handbuch*, etc. He was an original thinker, a brilliant writer, but in some features departed from Luth. confessional standards.

**Graul, Karl**, b. Feb. 6, 1814, in Wörlitz, Hessa, studied in Leipzig, called as director of the Luth. Missionary Society at Dresden (1844), whose institute was transferred to Leipzig (1847). He was the soul of this Luth. mission, journeying in India as director, organizing the work, inspiring the missionaries, and raising the Leipzig mission to a high educational standard and thorough Lutheranism. Retired to Erlangen (1861), d. Nov. 10, 1864. Deeply pious and thoroughly learned, he is known for his *Unterscheidungslehren der verschied. chrl. Bekenntnisse*, the best popular Luth. symbolics.



**Graun, Karl Heinrich**, prominent musician at the court of Frederick the Great, b. 1701, in Saxony, d. in Berlin, 1759, author of the famous cantata "Der Tod Jesu," which was a great favorite with the Berlin population though far from being true church music. A. S.

**Greenland, The Lutheran Church in.** Greenland was discovered by pagan Norsemen in the tenth century, and the natives were driven back to the interior and a colony was founded. About the year 1000 Christianity was introduced, and in the course of years sixteen churches and several monasteries were built and a diocese established. But in 1348 all Scandinavia was so terribly scourged with the *black death* that all communication between Greenland and the mother country was cut off. After a struggle of fifty years, the colony was utterly destroyed by the natives. The next missionary labor was begun by Hans Egede (see article), in 1721. In 1749 he was appointed titular bishop of Greenland. He was enabled to send a number of missionaries into the field, but the most successful of them was his own son, Paul H. Egede. He too was made Bishop of Greenland. The stations established are: Good Hope (1721); Nepeesung (1724); Christian's Hope (1734); Frederick's Hope (1742); Jacob's Haven (1749); Claus Haven (1752); Holsteinborg (1757); and Rittenbeck (1759); and down to the last date, the most active missionaries numbered 21. The good work was retarded during the period of rationalism, but again revived.

Greenland is now thoroughly Christianized, and there is a theological seminary at Good Hope under the care of the pious and zealous pastor, N. E. Balle, who is doing all in his power to raise up a native ministry. Three Esquimaux have already been ordained after the completion of their studies in Copenhagen. There are also catechists and deacons, who are authorized, in certain cases, to officiate at baptisms and burials. There are churches at the several stations, and the mission is under the care of the Bishop of Sealand, Denmark, and numbers about 8,000 souls. E. B.

**Greenwald, Emanuel, D. D.**, b. near Frederick, Maryland, Jan. 13, 1811, was, like the prophet Samuel of old, dedicated by his pious parents to the holy office from his earliest infancy. His theological studies were pursued under the private supervision of Rev. David F. Schaeffer, who similarly prepared no less than fourteen other young men, in his own parsonage, for the work of the ministry.

Dr. Greenwald's first parish was New Philadelphia, Ohio, and all the adjoining country within a radius of fifteen miles in every direction. At one time he supplied fourteen preaching points on Sundays and week-days. In 1842 he was elected as the first editor of the *Lutheran Standard*, and from 1848 to 1859 he was the president of the English District Synod of Ohio.

The years 1851 to 1854 were spent in the city of Columbus, during which time he held many responsible positions on important boards, committees, etc. In September, 1854, he accepted a call to the pastorate of Christ Church, Easton,

Penn., which he faithfully served for twelve years. His fourth and last parish was Holy Trinity Church of Lancaster, Penn., in which he labored from May, 1867, up to his death in December, 1885. He began preaching every Thursday evening at a mission point in the northern part of the city, which soon developed into Grace Church, and afterwards started another mission in the western section which was the nucleus of Christ Church. An assistant being necessary for the increasing field, Rev. Charles S. Albert served in this capacity, then Rev. David H. Geissinger, then Rev. John W. Rumble, then Rev. C. Elvin Haupt, then Rev. Ezra K. Reed, then Rev. Charles L. Fry. Long after his own generation will his memory continue to be revered as an ideal pastor and a man of pre-eminent saintliness. C. L. F.

**Gregorian Chant, or Plain Song**, includes the whole body of sacred song of the Early and Mediæval Church. The name "Gregorian" was first applied to it by William of Hirschau (ob. 1091), while much of the music long antedates the time of Gregory. Its beginnings are variously ascribed to Jewish, Grecian, or early Christian sources, but it seems impossible to determine its exact origin. The melodies used by the earliest Christians were handed down by tradition simply, until Ambrose (ob. 397) collected and arranged them, and probably gave permanent form to the four scales or Modes in which most of them were written. (The so-called Authentic Modes,—Dorian, Phrygian, Lydian, Mixo-Lydian.) Gregory the Great (590-604) again revised the greatly increased number of melodies, adding many of his own and establishing four related scales, each beginning a fourth below but ending on the same final as its corresponding Authentic Mode. (The Plagal Modes,—Hypo-Dorian, Hypo-Phrygian, Hypo-Lydian, Hypo-Mixo-Lydian.) He arranged all the melodies to the then well developed Liturgy for the whole cycle of the Church Year in his "Antiphonarium," indicating them possibly by letters of the alphabet or by "neumæ" placed over the text itself. This Antiphonarium was fastened to the altar of St. Peter's in Rome and became the model for all other Office Books. During the succeeding centuries other Modes and many new melodies were added, and because of the imperfect notation numerous "local uses" crept in, appearing later in various private printed editions. The complete revision of the whole system of ritual song, begun by the Roman Church under Palestrina and Guidetti, has but recently found its completion in the "authentic editions" issued from the press of Pustet.

Gregorian music includes the inflections for the Lectings, Collects, Versicles, Prefaces, etc., and the beautiful Psalm Tones (Accentus), as well as the whole body of original melodies of the Responsories, Antiphons, Introits, Graduals, and festival forms of the Kyrie, Gloria, Sanctus, Agnus, etc., and many Hymns (Concentus). Our Reformers universally retained the Gregorian music. Luther set the old melodies to the Liturgy in his *Deutsche Messe* of 1526 and used many others later. (See his *Funeral Hymns*, 1542, etc.) The great majority of the early

Luth. orders either print them with the text or assume them as well known. The collections of Lossius (to which Melancthon wrote a preface), Elerus, Ludceus, Spangenberg, Onolzbach, Hof, etc., were prepared especially for Luth. services and have preserved hundreds of the old melodies. (For early Luth. usage of Plain Song see Preface to *The Psalter and Canticles Pointed for Chanting to the Gregorian Psalm Tunes*, Archer, Reed.)

Many factors combined to almost entirely supplant Gregorian music by modern polyphonic measured music. But within recent years earnest study given to Liturgy and the distinctively churchly in all Sacred Art has resulted in a growing appreciation of Gregorians and in their extended use, not only in the Roman Church, but in the Anglican and our own, particularly in Germany and America. Gregorian music differs from modern music, especially in being entirely unisonous, not composed in either our major or minor scales but in one of a dozen Modes, in each of which the position of the semitones varies, and in being rhythmically free, i. e., not measured. It takes the free rhythm of the prose text, and to be understood must be approached from this standpoint of musical declamation. Its grave simplicity, dignity, strength, and melodic beauty, together with its distinctive churchliness, especially qualify it to meet the requirements of liturgical song and psalmody. For easily accessible information in English, see *Magister Choralis*, by F. X. Haberl; *Plain-Song*, by T. H. Helmore; and articles in Grove's Dictionary. L. D. R.

**Greitter, Matthæus**, a choir singer at the Cathedral in Strassburg, joined the Reformation movement in 1524, and in 1528 became diaconus at the Martin's Church in Strassburg, d. 1552. He was a prominent musician, composing and arranging tunes for the service of the Evangelical Church. A. S.

**Griesbach, Joh. Jakob**, b. Jan. 4, 1745, in Butzbach, Hessa, prof. at Halle and Jena, Geheimgkircneurat in Weimar, d. March 24, 1852, a theologian noted for his excellent critical work on the text of the N. T. In 1774 he first published the critical recension of the synoptic gospels. In 1796 the complete critical ed. of the N. T. began to appear, which G. did not live to complete. Considering the texts G. possessed he was in many respects the greatest textual critic of the N. T.

**Groenning, Rev. Chr. William**, b. Nov. 22, 1813, at Fredericia, Denmark, d. Feb. 7, 1898, at Apenrade, Schleswig. He sailed as missionary of North German Society, Dec. 12, 1845, to Calcutta, India; reached Rajahmundry, July 22, 1846. In 1850 entered service of American Luth. Church, when his station was transferred to it; labored also at Guntur and in the Palnaud; visited home 1858, returning 1860. In 1865 accompanied his sick wife to Europe; became pastor at Hadersleben and Apenrade; prepared Becher, Schmidt, and Poulsen as missionaries, and in 1876 visited America in the interest of the mission. F. W. W.

**Groenning, Rev. William**, son of the preceding, b. Sept. 29, 1852, at Guntur, India, d.

July 9, 1889, at Rajahmundry. Brought to Europe (1858), studied at Kiel, Leipzig, and Erlangen. Became inspector of Breklum Mission 1879, ordained Aug. 23, 1885, at Brugge; sailed Sept. 23, 1885, from Liverpool; reached Rajahmundry, Dec. 6, 1885, and took charge of the Luth. Mission Schools, for which General Council's Foreign Mission Board had called him. F. W. W.

**Gronau, Israel Christian**, b. in Germany, d. at Ebenezer, Ga., January 11, 1745. G. was a tutor in the Orphan House at Halle, when, in 1733, he was selected to accompany Rev. J. M. Bolzius to Georgia as assistant pastor of the Salzburger Colony. D. M. G.

**Grossgebauer, Theophilus**, b. Nov. 24, 1627, in Ilmenau, Saxe-Weimar, prof. and pastor at Rostock, where he died July 8, 1661, a man of great linguistic attainments and earnest piety, known particularly for his *Wächterstimme aus dem veräusseten Zion*, which deeply earnest call to repentance influenced Spener, but also contains depreciating remarks about confession and absolution, and recommends Calvinistic lay presbyterate.

**Grossmann, C. G. L.**, b. 1783, near Naumburg, d. 1857, as supt., professor, and pastor of St. Thomas at Leipzig. He won the respect and thanks of his Luth. countrymen by his fearless defence of the rights of the Luth. Church in Saxony over against state and Romanism. He was a forceful preacher, a conscientious teacher, and a man of profound learning, from whose pen issued a great many publications. Most widely known, perhaps, as founder of the *Gustav-Adolf-Verein*. J. F.

**Grossman, Geo. M.**, b. 1823, studied theology at Neundettelsau and Erlangen, came to America in 1852, and was one of the founders of the Synod of Iowa, whose president he was for 39 years, for some time also president of its theological seminary and college. He exercised great influence in the shaping of the synod's doctrinal position, and impressed upon it the spirit of a strict confessional Lutheranism, of which he was a conspicuous representative. D. Aug. 24, 1897. J. F.

**Grüendler, John Ernst**, b. 1677, at Weissen-see, Thuringia, studied at Leipzig and Wittenberg, taught in Francke's Pædagogium at Halle (1702-08), arrived at Poreiar, July 20, 1709, founded station at Poreiar, was Ziegenbalg's best co-worker and truest friend, also his successor as senior, d. March 19, 1720, was buried in Jerusalem Church, Tranquebar. W. W.

**Grüneisen, Karl, D.D.**, b. 1802, in Stuttgart, Wuerttemberg, studied theology in Tübingen (1819), and in Berlin (1823), where he came into contact with Schleiermacher. In 1825 he was appointed court chaplain, and in 1835 court preacher in Stuttgart, and afterwards prelate. He published a volume of sermons in 1842. He was an eminent authority in matters of ecclesiastical art, editor of the *Journal für Christian Art (Christliches Kunstblatt)*, and honorary member of the Berlin Academy of Fine Arts. Himself a poet of considerable talent, he took an active and prominent part in the hymnological reform movement of this cen-

tury, first by a treatise, *On Hymn Book Reform* (1838), then as a member of the commission which prepared the Wuertemberg hymn-book of 1842, and as the chief promoter of the so-called *Eisenach Entwurf*, a collection of 150 standard hymns, approved by the Eisenach Conference over which he presided. (See HYMNODY.) A. S.

**Grumbach, Argula**, b. 1492, daughter of Bernard of Stauffen, wife of Fredr. of Grumbach, Bavaria (1516), a deeply pious Luth. princess, who wrote an earnest letter to the Cath. Univ. of Ingolstadt, against Cath. errors and persecution. Persecuted and driven from her home, she died (1554) in firm faith.

**Grundtvig, Bishop Nicolai F. S.**, b. September 8, 1783, in Udby, a small village in Sealand, Denmark, was the sixteenth minister of his name and relationship. At the time of his birth, Bishop Balle visited his parents and remarked, that, as they had already three sons in the ministry, he supposed that they could not give another, to which the mother answered that this one should also study, if she had to sell her last garment. In 1800 he was admitted to the University of Copenhagen and was graduated as candidate for the ministry in 1803. He devoted much time and study to the ancient Scandinavian literature, and translated the old Sagas of Denmark and Norway into modern Danish. In 1810 he preached a sermon in which he condemned, in impassioned language, the prevailing rationalism and its evil fruits, and earnestly advocated the position of primitive Christianity as re-established in the Luth. Reformation. For this he was called to account by the Consistorium, and it was only through the strong influence of Bishop Balle that he was appointed assistant in his father's parish and ordained May 29, 1811. He served in that position until his father's death two years later, and being in disfavor he was without appointment until 1821, when he became pastor in Praestoe, and in the following year chaplain in the Church of Our Saviour in Copenhagen. During the intervening years he led the life of a hermit and devoted his time to study and published impressive sermons and poetical writings of a high order. In his new and influential position he resisted the common practice of indiscriminate admission to the Lord's Supper, and the remarrying of divorced persons. At that time the learned, but rationalistic, Professor H. N. Clausen, of the University of Copenhagen, published his work on Catholicism and Protestantism, which aroused Grundtvig to put forth his *Kirken's Gjenmaecte*, the Church's Reply. But while he was zealous for a higher and purer Christian life in the Church, it is deplorable that he adopted and with all his power promulgated doctrines which are at variance with the teachings of the Bible and the testimony of the Church in its best estate. He strangely declared that the Apostles' Creed is the Word from the mouth of Jesus himself during the forty days of the temptation and that, as the living Word, it is above the Bible, which was sometimes designated as the dead Word. For these opinions he claimed the authority of the Church Fathers, and especially Irenæus. He also

taught that in the future world there will be a possibility of conversion and salvation for those who have been unfavorably situated in this life with reference to religious conditions. But he awakened in the Danish Church a deeper and more serious view of the sacraments.

In connection with Rudelbach and Lindberg he edited a theological review. He was prosecuted and fined for publishing his *Gjenmaecte*, and was dismissed from office in 1825, and not restored until 1837, but meanwhile received royal support. He was thus enabled to visit England three times, and there, at Exeter, Oxford, and Cambridge, excited great interest in the study of the Anglo-Saxon manuscripts. There were English congregations in Copenhagen and Helsingoer, and he was on terms of intimacy with the pastors, and especially with the Rev. Wade of the latter place. An association of 160 members, including student Martensen, —later the distinguished bishop,—was formed in Copenhagen and memorialized the king for permission to organize a free congregation with Grundtvig and the German minister Simonsen as pastors. The request was not granted.

Grundtvig preached in halls and other places to immense gatherings of people. In 1839 he was appointed pastor of Vartau, a small church, where multitudes gathered to hear him, and a large free congregation was built up. The king appointed him titular bishop. His personal labors and theological writings and hymns exercised a marked influence throughout Denmark and led to many controversies. In 1867 his health failed and he petitioned the king to be released, which was refused, and, instead, the bishop suspended him from office; but on the restoration of health he was permitted to resume it. He d. September 1, 1872, and one-fourth of the clergy of Denmark attended his funeral. He was thrice married, and his youngest son came to this country and was ordained in Chicago by Pastor A. S. Nielsen. Two of Bishop Grundtvig's brothers were missionaries in Africa. E. B.

**Grynæus, Simon**, a Swabian theologian, b. Vehringer, 1495, studied at Vienna, where he began to lecture; from 1524 to 1529 professor of Greek at Heidelberg, and then at Basle, where he lectured also on the Greek Testament; one of the authors of the I. Helvetic Confession, a participant in the Conference at Worms (1540), d. of plague, 1541.

**Gryphius (Greif), Andreas**, b. 1616, in Gross Glogau, Silesia, d. there 1664, a prominent linguist, scholar, and poet, friend of Johann Heermann, translator of some of Richard Baxter's treatises, one of the finest hymn-writers of the Silesian school. Some of his hymns have been translated into English. A. S.

**Guenther, Cyriacus**, b. 1650, at Goldbach, near Gotha, d. there 1704, as teacher in the gymnasium; a Luth. hymn-writer of the pietistic period, but remarkably free from its characteristic faults. Freylinghausen admitted 10 of his hymns into the hymn-book of 1714, among them "Bringt her dem Herren Lob und Ehr" (With joyful hearts you praise bring), and "Halt im Gedächtniss Jesum Christ" (O keep

before thy thankful eyes), both translated by A. T. Russell, 1851. A. S.

**Gunther, Franz**, of Nordhansen, was made Baccalareus Biblicus, while Luther was dean of the Wittenberg Univ., Aug. 21, 1517. Luther wrote 99 theses for him ag. Aristotelian scholasticism, defending Augustinian views of sin and grace.

**Guenther, Martin**, b. Dec. 4, 1831, at Dresden, Saxony, emigrated with the Saxon emigrants in 1838, studied at Altenburg and St. Louis, was pastor at Cedarburg, Wis., 1853 to 1860, at Saginaw, Mich., 1860 to 1873, and professor of theology in Concordia Seminary of St. Louis, 1873 to his death, June 22, 1893. He was the author of *Populäre Symbolik*, published in a third edition after his death, and a biography by Dr. C. F. W. Walther. A. L. G.

**Guericke, Heinr. Ernst Ferdinand**, b. Feb. 23, 1803, in Wettin-on-the-Saale, province of Saxony, studied in Halle, prof. at Halle (1829), left the Prussian Union because of the force used to introduce it (1834), served scattered Lutherans as pastor until forbidden (1838); in 1840, he was reinstated in office as prof. at Halle under Fred. Wm. IV., without approving the Prussian Union; d. Feb. 4, 1878. A true Lutheran, the founder with Rudelbach of "Zeitschrift für gesammte Luth. Theol. u. Kirche," he is noted for his *N. T. Isagogik* (1867); *Handbuch der Kirchengeschichte* (9th ed. 1866); *Allgem. Chr. Symbolik* (3d ed. 1861), which were standard for many years.

**Gunn, W.**, b. at Carlisle, Schoharie Co., N. Y., June 27, 1815. Pursued preparatory studies in an academy in his native county and graduated from Union College in 1840. Graduated from the Theological Seminary, Gettysburg, in 1842. Appointed to the foreign work May 25, 1843. Was ordained by the Hartwick Synod at Johnstown, N. Y., Sept. 5, 1843. Sailed the following Nov. and arrived in India June 18, 1844. D. in Guntur, India, July 5, 1851. L. B. W.

**Guntur Mission.** Located in the South Krishna district, and adjacent parts, India. Organized by Rev. C. F. Heyer, sent out by the Synod of Pennsylvania, in 1842. Transferred to the General Synod in 1846. Twenty male and ten female missionaries, not counting the wives of missionaries, have served in this field. Five male missionaries died in the service and six male and three female missionaries retired. January 1, 1898, there were seven male and five female missionaries in the field. A college building, costing about \$35,000, was formally opened March 17, 1893, and June 16, 1897, a woman's hospital, costing over \$20,000, was opened.

At the close of 1897 there were 418 organized congregations, while the gospel was being preached in 494 towns and villages. Native gospel workers, 172. Communicants, 6,138. Baptized membership, 17,164. Inquirers under instruction, 3,539. Sunday-schools, 208; teachers, 355; and scholars, 10,103.

The educational department is represented by 205 schools, 314 teachers, and 6,795 pupils. In this work is embraced the college and its branches, with 44 teachers and 936 students. L. B. W.

**Gustavus Adolphus**, the hero of the Thirty Years' War, b. in Stockholm, Dec. 9, 1594, upon the death of his father, Charles IX., Oct. 30, 1611, ascended the throne of Sweden. He inherited a war with the Danes, the Russians, and the Poles. After two years he concluded a peace with Denmark, and in 1517 he made a treaty with the Czar, by which he extended his eastern frontiers to Lake Ladoga. He next turned his arms against his cousin Sigismund of Poland, who claimed the Swedish throne. By the mediation of France a truce for six years was finally concluded in 1629. Gustavus was now enabled to come forth as the champion of the crushed and bleeding Protestants of Germany. In June, 1630, he landed on the northern coast of Germany with a veteran army of soldiers, and quickly reduced Pomerania. He met and completely routed the hitherto victorious Tilly in the battle of Breitenfeld, Sept. 7, 1631. The decisive battle of the war was fought at Lützen, Nov. 6, 1632. The great hero was killed, but his army gained a complete victory over Wallenstein and the imperial forces, and Protestantism and civil and religious liberty were saved. Though one of the greatest generals of the world he was also a great statesman and administrator. He reorganized the government of his kingdom, encouraged commerce and manufactures, founded schools and colleges, endowed the University of Upsala, and planned the settlement of New Sweden on the banks of the Delaware. He was married to Maria Eleonora of Brandenburg, and had one daughter, Christina, who became his successor. C. W. F.

**Gustav-Adolf Society**, is an association which seeks to help evang. Christians in Roman Cath. countries by furnishing them with churches and pastors. It consists of a number of societies in various German states, which have, as their main society, that at Leipzig, with an executive committee of 24. It was founded after an appeal of Dr. Grossmann of Leipzig, Nov. 6, 1832, the day of the battle of Lützen, as a living monument for Gust. Adolphus. The society is unionistic, its main bond being the negation of Romanism.

**Gustavus Vasa**, king of Sweden, b. at Lindholmen, May 12, 1496. His parents belonged to ancient noble families, and he received a careful and thorough education. At that time the three Scandinavian countries were under the same king, Christian II., of Denmark, and Sweden suffered all the ills of a subject kingdom ruled by foreign royal deputies. Gustavus became its liberator. The war of liberation began in the winter of 1521. Later in the same year Gustavus was chosen regent, and in 1523, at Strängnäs he was chosen king. Through the exertions and personal influence of Gustavus Lutheranism became the religion of Sweden in 1527, at the diet of Westeras. In 1534 the king began a war against the Hanse towns, which at that time controlled the commerce of the north. The power of the League was broken and the commerce of Sweden began to flourish. Gustavus thus became the liberator of his country in a three-fold sense—politically, religiously, and commercially. D. Sept. 29, 1560. C. W. F.

## H.

**Haas, Nicolas**, b. 1665, in Wunsiedel, Bavaria, pastor at Blowitz (1691), and Bautzen (1702), Saxony, where he d. 1715. He was a voluminous ascetic writer, and is noted for his excellent pastoral guide *Getreuer Seelenhirte* (new ed., St. Louis, 1870).

**Haberkorn, Peter**, b. 1654, in Butzbach, Hessa, court preacher at Darmstadt (1653), supt. at Giessen (1643), and prof. until his death (1676), an orthodox Luth., whose polemics ag. Rome and the Reformed (Anti-Syncretismus) were earnest and powerful.

**Habermann, Johann Avenarius**, d. 1590, as superintendent in Zeitz, a famous Hebraist and distinguished preacher, best known as the author of a little prayer book, which to this day is a great favorite of devout Christians. A. S.

**Händel, Georg Friedrich**, one of the world's greatest composers, and, with the exception of J. S. Bach, the greatest organist and harpsichordist of his time, b. at Halle, Lower Saxony, Feb. 23, 1684; began his musical studies in 1692 under Zachau, organist of the cathedral at Halle; went to Berlin, 1698; to Hamburg, 1704; visited Italy, 1706-9; returned to Germany and was chapel-master to the Elector of Hanover (afterwards George I., of England), 1709-12; settled in London as organist, 1712-16; musician to King George I., 1716-18; chapel-master to the Duke of Chandos, 1718-21; 1720-51, produced most of his operas and oratorios, and a large number of miscellaneous vocal and instrumental works; became blind in 1759; d. in London, Good Friday, April 14, 1752. Händel's great fame is due chiefly to his oratorios (twenty-one in number,—"Esther," "Israel in Egypt," "Messiah," "Judas Maccabeus," etc.), in which his genius found the grandest and most effective expression. The greatest of these and the one still most popular is the "Messiah," written in the incredibly short space of twenty-four days, and first produced at a charity concert at Dublin, April 18, 1742. "Grandeur and simplicity, the majestic scale on which his compositions are conceived, the clear definiteness of his ideas, and the directness of the means employed in carrying them out, pathetic feeling expressed with a grave seriousness equally removed from the sensuous and the abstract. These are the distinguishing qualities of Händel's music." Of the large Händel literature see Chrysander, *G. F. Händel*, Leipzig, 1858-67, 3 vols.; Rockstro, *Life of Händel*, London, 1883. J. F. O.

**Haerter, Franz Heinrich**, b. 1797, in Strassburg, d. 1873, Luth. pastor in Iitenheim and Strassburg, founder of the Deaconess House in Strassburg. As far back as 1817 the idea had been suggested to him of gaining Christian women for the nursing of Protestant patients in the Strassburg Hospital. Independent of Fliedner, H. was quietly preparing the way for such work, and on the 31st of October, 1842, he was at last able to open the Deaconess House in Strassburg. See Dr. Th. Schaeffer, *Geschichte der weiblichen Diakonie*, p. 113. A. S.

**Hafenreffer, Matthias**, theologian, b. at Lorch, Wuerttemberg (1561). Professor at Tübingen (1592) until his death (1617). A stimulating teacher, with a magnetic influence upon young men. Among those who enjoyed his instructious and correspondence was the astronomer Kepler. He combined strictness of confessional fidelity with an irenic disposition. His chief work was his system of doctrine, under the title, *Loci Theologici* (1600).

**Hagenau Conference** is the meeting of June 12—July 16, 1540, arranged by King Ferdinand between the Romish theologians Eck, Faber, Cochleus, the papal nuncio Morone, and the evangelicals Brenz, Osiander, Capito, Cruciger, Myconius. Though without result it prepared for the Worms colloquium.

**Hagerstown, Md.**, formerly "Elizabethtown." St. John's is the mother church, whose corner-stone was laid, 1795; congregation organized about 1769. The pastors have been C. F. Wildbahn, J. G. Jung, J. G. Schmucker, Solomon Schaeffer, B. Kurtz, S. K. Hoshour, C. F. Schaeffer, Ezra Keller, F. W. Conrad, F. R. Anspach, Reuben Hill, E. Evans, T. T. Titus, and since 1869 S. W. Owen. Trinity Church was organized, 1869, of which Rev. E. H. Delk is now pastor; and St. Mark's, in 1889, Rev. G. H. Bowers, pastor. There is also a German congregation. Total number of communicants at present, 1,400. S. W. O.

**Hagiüs, Peter**, b. 1559, in Henneberg, rector of the cathedral school at Koenigsberg, where he d. Aug. 31, 1620, hymn-writer, composed "Uns ist ein Kind geboren," "Ich weiss, dass mein Erlöser lebt."

**Hahn, Philip Matth.**, b. Nov. 26, 1739, at Scharnhausen, Wuerttemberg, pastor at Kornwestheim and Echterdingen, where he d. May 2, 1790, a pietistic preacher, who instituted devotional Bible-hours, which were much opposed, but later gained great acceptance. II. taught the trinity in a subordinative sense, regarded Christ as raising his flesh to divinity, held that justification was given because God saw the new life, in its completion, and denied the eternity of punishment. He was also a mechanical genius, thinking on the problem of moving a wagon by steam, and inventing cylinder-watches.

**Hahn, Dr. Hugo**, Rhenish missionary in Southwest Africa, b. at Riga on the Baltic, Oct. 18, 1818, d. Nov. 24, 1895. II. began his work among the Herero in 1844, founded New Barmen and two other stations which were destroyed (1853); went with J. Rath to the Ovambo (1856), told the Finnish Miss. Soc. to occupy this field—which they did (1870), and returned to the Herero in (1864); founded seminary "Augustineum" at Otjimbingue. Hahn was an energetic and wise worker. W. W.

**Hälfðanarson, Helgi**, b. 1826, in the north of Iceland, d. 1894, graduated in theology from the University of Copenhagen (1854), was ordained 1855, serving as pastor till 1868, became professor of the theological seminary at Reykjavik in 1867, serving in that capacity for 18 years, teaching exegesis, ethics, church history, practical theology, and dogmatics. In

1885 he was appointed president of that institution and made *lector theologicæ*. He was president of the committee, officially appointed in 1878 to prepare a new hymn-book, which was published in 1886, more than 200 hymns being from his own pen, 66 original and 145 translated. He is the author of the catechism now in use in the Icelandic Church, published 1877, an estimate of Luther (1883), History of the Ancient Church (1883-96), Christian Ethics according to Luth. doctrine (1895), and a treatise on homiletics (1896). He was a man of pure and scriptural orthodoxy, and dedicated all his energies and learning to his church. In its present hymn-book Iceland possesses a treasure equal to any Luth. hymn-book; this standard of excellence was reached through his efforts and contributions and those of Rev. V. Briem, the poet. F. J. B.

**Halifax, Luth. Church in.** See NOVA SCOTIA.

**Halle, its Institutions.** Hala, a fort for the protection of the salt springs, given by Otto I. in 961, to the Archbishops of Magdeburg, a powerful Hansa city in the Middle Ages, frequently at war with its archbishops, subdued by Ernest in 1478, who built the "Moritzburg" in 1503, in order to hold the city in check, having rid itself of Archbishop Albrecht of Magdeburg and Mayence in 1549, embraced the Reformation and called Justus Jonas in 1541, as pastor and superintendent. In 1680 it became part of Brandenburg and belongs to the kingdom of Prussia. A peculiar group of the inhabitants are the "Halleren," descendants of the original salt-springs' keepers. The library of the Market Church (built in the twelfth century) preserves a life-like figure of Luther wearing his famous death-mask. The city has some large institutions, viz. for the deaf and dumb, for lunatics, students of technology and agriculture, dispensaries, a deaconess mother-house founded in 1857, by Fliedner, assisted by the wife of Professor Tholuck. Two institutions have acquired a world-wide fame.

1. THE FRANCKE INSTITUTIONS (*Stiftungen*). August Hermann Francke, Spener's friend, of fiery zeal and piety, a great organizer, began his stupendous work amongst the poor in a most humble way. With seven guilders he started a school for the poor in 1695 and built the first Luth. orphan asylum in 1698. His work grew rapidly. His institutions soon became the centre of great missionary activity. In 1705 Ziegenbalg and Plütschau were sent to East India *to the heathen*, afterwards Gründer, the great Christian Fred. Schwartz and others; in 1728 the Institutum Judaicum was founded by Cailenberg for *Jewish* missions; in 1742, Henry Melchior Mühlberg, who had been a teacher under Gotthilf August Francke in 1738, was sent to America to the scattered Germans, and other ministers after him. A multitude of pious, zealous ministers were practically prepared for the churches in Germany. But other countries—viz. Denmark, Sweden, Norway, Russia, Austria—felt the blessed influence of Francke's work. Now, the institutions occupy a very large area. The front wing of the main building (erected in 1698 and containing the

book concern, Latin school, museum) shows two eagles flying towards the sun and the inscription "Jesaiah 40 : 31." A wide yard, 800 feet long, follows, flanked by high buildings containing orphan asylums, primary and grammar schools, boarding schools, residences for teachers, a dining-hall, Aula, the Canstein Bible Institute (founded 1712), a high school for girls, a female teachers' seminary, a library (30,000 volumes). In the rear of the yard is the statue of Francke, modelled by Ranch, unveiled in 1829, bearing the inscription: *He trusted in God*. Behind it, in the rear building, is the residence of the director, the college (*pædagogium*), residences, seminarium *præceptorum*. Then follow extensive buildings for school purposes, the East Indian mission, Aula, drug store, gymnasium, printing establishment, hospital, play-grounds and a large garden. Up to 1898, 109,068 pupils had been educated in the institutions.

2. THE UNIVERSITY, founded by the Elector Frederick III., "to the honor of God and for the common good," as a school of a moderate type of Lutheranism, was dedicated in his presence on July 1, 1694. Christian Thomasius, driven from Leipzig, in 1690, having attracted many students, contributed most to its foundation. Spener's influence was paramount in the selection of professors. Joachim Justus Breithaupt (b. Feb., 1658, d. March 16, 1732), began his lectures in Nov., 1691, Francke after Easter, 1692 (being professor of the Greek and Oriental languages, in 1698 professor of theology). John Wm. Baier, called in 1694, left the uncongenial pietistic atmosphere in 1695, and had Paul Anton for his successor, who most of all pietists clung to the Symbolical Books. Vitus Ludovicus Seckendorff, the great statesman (*omnium christianorum nobilissimus, omnium nobilium christianissimus*), was the first chancellor. Halle became the seat of *Pietism*. The professors strove, "not only to impart the necessary knowledge, but also to edify their hearers, to move their conscience, and to educate pious and zealous pastors." This proved a great blessing for the churches. The following generations of Pietists were more narrow-minded and weak, e. g. Gotthilf August Francke, Joachin Lange ("the sword of the Pietists"), the timid John George Knapp (d. 1825), and could not cope with the most influential philosopher of those times, *Christian Wolff* (d. 1744), who, from 1706 at Halle, though trying to prove the truths of Christianity by mathematical methods, yet really endangered its very foundations and was the champion of "practical common sense." Expelled under penalty of the hangman's rope, in 1723, by Frederick William I., who, being fond of the Pietists, obliged all theological students of his country to study at Halle for at least two years, Wolff was recalled by Frederick II., in 1740, and inaugurated the period of the so-called "Aufklaerung." Hence the proverb, "Hallem tendis, aut pietista aut atheista reversurus." John Solomon Semler (professor from 1753-1791), "the father of rationalism," introduced the historic-critical method of Bible study. Gesenius (d. 1842) and Wegscheider (d. 1849) were famous rati-

alists. Frederick Schleiermacher, the father of the so-called modern theology, was professor at Halle from 1804 to 1806, when Napoleon abolished the university, because the students had greeted him with a "Pereat." In 1813, it was re-established and on June 21, 1817, the Wittenberg University was added to it. Since then it bears the name, The United Frederick's University of Halle-Wittenberg. By the old Luth. movement since 1830, the religious awakening produced by the Napoleonic wars was led into more strictly Luth. channels. But although favoring Lutheranism, Julius Müller (d. 1878), August Thöluck (d. 1877), Justus Lud. Jacobi (d. 1888), were representatives of the "positive Union" and pillars of the so-called "Vermittlungs-Theologie." The old Luth. Professor Guericke had very little influence. The present faculty has for its most prominent member Julius Koestlin (recently emeritus), the deep thinker Martin Kachler, Willibald Beyschlag, Haupt, Kautzsch, Loofs (all three belonging to the historico-critical school), and H. Ifering, a pronounced adherent of the Prussian Union. Of all German universities, Halle has the largest number of theological students, viz. 433, while in the whole number of students, viz. 1604, it is greatly surpassed by Berlin and Leipzig. E. F. M.

**Hallelujah.** (*Praise be to the Lord.*) Taken into Christian worship from the Jewish Passover Liturgy. The song of the redeemed in praise of the Risen and Glorified Christ (Rev. 19: 1, 3, 6). Gregory the Great ascribed the use of it to the church of Jerusalem, whence it was brought to Rome by Jerome. It was sung after all Antiphons, Psalms, Verses, and Responses from Easter to Pentecost, but omitted in Lent, and when the Litany was said. Sung after the Epistle in the Morning Service with passages from the Psalms varying with the season. Luther called the Hallelujah "An unbroken voice of the Church, commemorative of its passion and its victory." E. T. H.

**Hallesche Nachrichten**, a series of reports from the Luth. pastors in Pennsylvania (Muhlenberg, Brunholtz, Handschuh, etc.), sent to the authorities at Halle, and published at irregular intervals in parts. The first part, published in 1744, has the title "Brief Report from some Evangelical Congregations in America, especially Pennsylvania." So great was the demand that a second edition of the earlier parts appeared as early as 1750. The last part was printed in 1787. When complete, bound volumes appeared with an introduction by the Director of the Orphan House at Halle, Dr. J. L. Schulze. These volumes are filled with most interesting details of the pastoral experiences and missionary labors of the Fathers of the Luth. Church in America. By the generosity of a descendant of the Patriarch Muhlenberg, Dr. H. H. Muhlenberg of Reading, Pa., the unbound sheets still remaining at Halle were secured about 1854, and after being substantially bound were distributed to libraries, institutions of learning, and many Luth. pastors in this country. A translation into English was undertaken by Dr. J. W. Richard, but was interrupted by his death. To Drs. W. J. Mann and

B. M. Schmucker, with the co-operation of Dr. W. Germann of Bavaria, belongs the credit of editing a reprint of these reports, with exhaustive notes explanatory of the geographical, historical, and theological allusions of the text, and bringing down the history of congregations mentioned to the date of the republication. While the elaborate scheme of the editors was interrupted by their death, the first volume was issued with an excellent index in 1857, and several numbers of the second volume published before the death of Dr. W. J. Mann. The rest of the text was reprinted, under the superintendence of Rev. F. Wiseman, but without notes (1894). The publication of two English translations has been begun, but been abandoned; one by Dr. J. Oswald, which is too faithful to the original to be regarded a real translation, and the other an excellent translation of the edition of Drs. Mann and Schmucker by Dr. C. W. Schaeffer (1882). All efforts to reproduce these invaluable documents in either German or English have entailed financial loss upon those who assumed responsibility for their publication. H. E. J.

**Hamann, Johann Georg**, called the "Magus of the North," b. 1730, in Königsberg, d. 1788, in Muenster. He studied in Königsberg theology, law, philosophy, mathematics, and languages, without much system. For a short time he held positions as tutor in Livonia and Courland, and finally tried a business life as merchant in Riga, and other cities. This led to a crisis in his life when he found himself in a state of utter destitution in London. Now he began to study the Bible, and though always a somewhat erratic genius, he became a powerful and brilliant defender of the realities of the Christian faith (*Omnia divina et humana omnia*) over against the presumptions of rationalistic and speculative philosophy. He was highly appreciated by men like Claudius, Jacobi, Lavater, Herder, and even Goethe, who had intended to prepare a full edition of his writings. His most valuable and characteristic treatise is *Golgotha und Sheblimini*. The most complete collection of his writings by Roth, Berlin (1821-1843) in 8 vols. A. S.

**Hamburg, The Luth. Church in.** Hamburg, the largest and most influential seaport on the continent of Europe, is a free city of about 500,000 inhabitants. The Reformation was formally introduced into this city on the 28th day of April in 1528.

In 1523 a certain Franciscan monk from Rosstock, Stephan Kempe, began to preach the gospel according to Luther's interpretation at first at St. Mary Magdalene's, later on as pastor of St. Catharine's parish church. A great many accepted the new doctrine, others opposed. This strife lasted until Easter, 1528, when the senate, unwilling to see the population divided on religious questions, invited both parties to state their doctrines publicly in the city hall. When, on the appointed day, the Romish party failed to appear, the senate declared in favor of the Luth. side, and the city was forthwith reformed in the sense of Luther. However, no violence was done to those who chose to remain in the old faith. Bugenhagen was called from Wit-

tenberg and completed the work of Reformation in 1529. One of the monasteries was changed into a college, the "Johanneum," the others into homes for aged people. New schools were established and hospitals founded.

Hamburg remained an exclusively Luth. city until 1806, when toleration was granted to people of other creeds, and in 1860 religious liberty was proclaimed. The government of the Church is in the hands of a synod composed of the ministers, several senators, and a number of lay representatives for the administration of temporal affairs, and a ministerium composed of the pastors of the parish churches and a certain number of senators for the administration of spiritual matters.

Hamburg abounds in charitable institutions, orphan asylums, deaconess homes, hospitals, homes for the aged, the poor, the blind, the deaf and dumb. Most of which, if not directly under the control of the Church, are at least in the hands of Lutherans, or were founded by Lutherans. The various home and foreign missionary societies, the "Gustav-Adolf Verein," have a great many representatives in Hamburg. In order to meet the enormous immigration into this ever growing city, a great number of new parishes have been established and many new churches were erected within the last 25 years.

K. L. W.

**Hamelmann, Hermann**, the reformer of Westphalia, b. 1525, in Osnabrück, converted to evang. faith as priest at Camin (1552), pastor at Bielefeld (1554), genl. supt. at Gandersheim (1560), where he introduced the Reformation into Brunswick, supt. at Oldenburg (1573), was instrumental in giving it the true faith, writing the Oldenburg Ch. order with N. Selnecker (1573). Learned, deep in conviction, sound in faith, he d. 1591.

**Hamilton, Patrick**, first martyr of the Reformation in Scotland, b. of noble family connected with the House of Stuart (1504), educated at Paris and Louvain, became member of Faculty of St. Andrew's (1524). Early in 1527, his sympathy with the evangelical doctrines endangering his life, he fled to Germany, where he visited Wittenberg, and, leaving there because of the plague, went to the recently-founded University of Marburg. The theses on "Law and Gospel" which he there defended were afterwards published as *Loci Communes*. Returning home the same year, he was arrested Feb. 28, 1528, and burned at the stake the next day. His fortitude won Alesius, who had undertaken to convert him, to the Luth. cause. H. E. J.

**Handschuh, John Frederick**, one of the founders of the Ministerium of Pennsylvania, b. 1714, educated at Halle, came to America (1748), pastor in Lancaster, Germantown, and Philadelphia. D. 1764.

**Hanover (former kingdom), Luth. Church in.** 1. *The established Luth. Church* of Hanover is as old as the Reformation. Its *birth* may be assigned to 1530, in the moment when the Dukes Ernest and Francis of Lüneburg signed the Augsburg Conf. Its *extent* coincided with the boundaries of the kingdom that existed before 1866. It arose with this kingdom, and consists

of the possessions of the ducal Brunswick-Lüneburg house (younger line), which formed the original stock and the various territories, which were gradually incorporated; Hoya, Diepholz, Osnabrück, Bremen-Verden, Hildesheim, Lauenburg (partly), East Frisia. All provinces have throughout a Luth. population; only Hildesheim and Osnabrück have Catholic districts, and Osnabrück and East Frisia on the frontier toward Holland considerable Reformed districts. Noted reformers of various parts are: Urbanus Rhegius (Lüneburg), Anton Corvinus (Calenberg), Hermann Bonnus (Osnabrück), and perhaps George Apontanus (East Frisia; here Lasco founded the Reformed Church). The special *privileges* of this church from the very first are its church orders and appointments on the basis of the Luth. confessions (mostly including the Form. of Concord). The country districts particularly have glorious church orders (*Kirchenordnungen*): first of all the Calenberg order (1569); then the Lüneburg (1619—inwardness), and the Lauenburg (1585—great earnestness), likewise the East Frisian (1630—has actual but not judicial validity), and the Hoya order (1573—is abolished through the Lüneburg). The *orders of service and Agenda* contained in these orders, together with the liturgies and their musical parts (Lossius), possess a high value (wealth with moderation, depth and popular simplicity). Before rationalism excellent *catechisms* were in use: Gesenius for Hanover, Walter for Lüneburg, Soetefleisch for Stade; likewise good *hymn-books*: the Hanoverian (1019 hymns, among them 500 of the best hymns), the Lüneburg and Lauenburg (the latter dependent upon the former and more diluted), the East Frisian (with traces of Pietism). The Hanoverian hymn-book served to indicate the way for hymn-books of other countries. The *church-life* within the congregations was marked by religious longing and decided churchliness, though less by great activity, certainly until 1866. Even though few, as everywhere, grasped truth in its depth, yet the mass of the people were kept within salutary limits by a Christianity of habit and a sense for churchly propriety. External righteousness (*justitia civilis*) deserves even until now high praise, especially among the country population. Rationalism brought its *devastation* of the inheritance of the fathers in Hanover also. (See RATIONALISM.) The confessions were actually abolished. The catechisms had to give way to the "alten Freund" of 1790. The hymn-books were either replaced by new fabrications, that in part were terribly flat (Osnabrück, Hildesheim, Bremen-Verden), or disfigured by appendices with insipid hymns, among which those of Gellert were the best. The school-children and congregations were taught only to learn and sing these (Hanover, Lüneburg, East Frisia). The East Frisians removed about one-half of their best pithy hymns. But everywhere a few Luth. hymns were noticeably kept unchanged, and "A mighty fortress" was perhaps never wanting. It is self-evident that the old church orders became obsolete, the services lifeless, and in Reformed manner bald; that the Agenda were arbitrarily changed or exchanged



for private fabrications, that the churches became sheep-stables (*Schafställe*.) The established university Göttingen (1737), at which the theologians were compelled by the state to receive their education, added its quota to the general devastation, without, however, being worse in this respect than other universities. The afflictions of the Napoleonic times led back to the Word. There had been pious souls, the quiet of the land, who had nourished themselves with the old postils, catechisms, hymn- and prayer-books, and here and there with Pietism, during the time of spiritual death. They were the connecting point for the awakening of the life of faith. Nearly everywhere scattered witnesses of the gospel arose. It was the spring-time in which a Weibezahn held his reviving sermons, Schüren sent forth his popular pedagogical writings, and Spitta sang his devout hymns of faith. Summer followed with the glorious triumphvate, Ludwig Harms, Ludwig Adolf Petri, Konrad Karneades Münkkel, whose sermons resting upon the Scriptures and in the spirit of the confessions of our Church, perhaps stand forth unattained in modern times in the power and mighty earnestness, in the beauty of structure and classic language, in the wealth and impressive depth of their thoughts combined with proportional correctness of doctrine. (See, however, *Löhe*.—Eds.) The time of the harvest came and passed over into fruit-bearing autumn. Harms spread out his missionary net over the world from Hermannsburg, the lonely village on the heath. To the few orphans' homes and institutions of rescue of the past were added a multitude of all kinds of activities of inner mission. Freytag published his *Hanoversches Sonntagsblatt*, and founded the society for inner mission, which spread over the whole land. Büttner became director of the "Henriettentstift," the large and recognized deaconess home of Hanover. Fricke brought the "Stephansstift," the important institution of brothers, to its blossom. The church orders, and with them the order of services, were again replaced, and the churches were restored or rebuilt anew in beautiful form, mostly Gothic (Hase and his architectural school). The old catechism of Walter was to be introduced generally in a new edition, but it had a high church tinge and the catechism-storm (1862) carried it away. More carefully a new hymn-book and order of service were of late introduced generally. Both are pearls and treasures of the Luth. Church of the present time. A union of all the Luth. provinces was attempted and attained in the new synodical order of 1863. A synod of the whole land and a consistory established prior to 1866, which co-operates with the synod, are the church authorities and have the final decision in all internal matters, being dependent upon the state only in external matters (*in externis*). But meantime the winter has come for the new church life of Hanover. Although the church-government (a Niemann, Lichtenberg, Brüel, and partly Uhlhorn) has labored with blessing in sustaining the new church-life and its leaders, in gathering in the harvest of the inner-mission work, yet it cannot be denied that, on the whole, it has entered upon a dangerous,

wrong course. This was evident before 1866 in the organization of independent school-boards within the consistories; in the formalistic manner of contending against the rapid growth of the *Protestantenverein*, bold as the attack in general was; in the call of Ritschl to Göttingen, and in the weakly position during the catechism-storm. After 1866 the danger grew in the favorite admission of Reformed Christians and those from the Prussian Union as guests to the Luth. communion (*gastweise Zulassung*), which exception has now been made a duty; in the admission of jurists from the Prussian Union to consistorial offices; in the introduction of the form of marriage of 1874, and in the frequent deposition of faithful pastors for disobedience when, for conscience sake, they do not follow instructions, etc. The theory of the omnipotence of the state has gained power over the Luth. Church of Hanover, and with it a bureaucracy which blights spiritual life. Opportunistic rules and favors ambition; coquetry with Berlin removes the antithesis and the necessary opposition to the Prussian Union. The sovereign right of the individual conscience, theoretically guaranteed since the Reformation but without force through fault of the jurists and canonists, is oppressed.

II. The separation in Hanover has its secret and deepest source in the ferment of a methodism combined with high-church mysticism, as undeniably found with Ludwig Harms. But it grew through the abuses in the established church. The marriage-form of 1874 was the last straw. The separation began at Hermannsburg under Theodor Harms, who attracted many Hessian Vilmarians, and also united with those tending toward Breslau. The result was, that soon the "Hessians" and "Breslauers" again separated, and a Hessian and Breslau Free Church were formed beside the old Hermannsburg Free Church. Through further division a Missourian Free Church was added as a fourth organization. Time must teach whether these organizations will remain. At present it does not seem thus. Though blessed with men of high character they exhibit one-sided narrowness and severity, and have not proved themselves good builders. F. B.

**Hanover, Pa., (York Co.),** one of the earliest settlements of Germans west of the Susquehanna River, known first from its surveyor, McAllister, or Callistertown, or from the general name of the settlement, Conewago, which, properly speaking, was a short distance away. The first known pastor was Daniel Candler, of whom there are traces as early as 1738.

**Hardenberg, A. R.** The family name of this theologian seems to have been Rizaeus, but, after the custom of his time, he was called Hardenberg after his birthplace, Hardenberg, a village in Holland. Albert Rizaeus of H., b. about 1510, received his education in the cloister at Groningen and at the University of Loewen. The bitter opposition to the Reformation, which prevailed in the latter institution, led H. to the study of Luther's works, by which he became persuaded of the error of Rome. His leaning becoming known, he was soon forced to leave. Influenced by a Lasco, a friend of Zwingli, and

Melanchthon, he formally separated himself from Rome and came to Wittenberg in 1543, where an intimate friendship with Melanchthon and Paul Eber sprang up. From 1544 to 1547 he labored in the archbishopric of Cologne to introduce the Reformation, but left when Cologne again became Catholic. In 1547 he became preacher in the cathedral at Bremen. When, in 1556, he publicly assailed Art. X. of the Augsburg Confession, which treats of the Lord's Supper, and presented a Calvinistic view of the sacrament, he became involved in a bitter controversy with his colleague, John Timann. H. was favored by the burgomaster, Büren, and by an opinion of Melanchthon in 1557. When, upon the death of Timann, in 1559, Tilemann Hesshusius came to Bremen, H. was immediately put under the ban. The league of the cities of lower Saxony, before which he was accused, in 1561, deposed him, without, however, taking his office from him. Thereupon he went to Oldenburg, where he d. as preacher at Emden May 18, 1574. But Bremen, through the controversy, was lost to the Luth. Church. II. W. H.

**Hardenberg, Georg Friedrich Philipp von (Novalis)**, b. 1772, near Eisleben, d. 1801, at Weissenfels. He was of Moravian descent; one of the foremost poets of the Romantic school of Germany. He wrote 15 hymns of remarkable beauty, but too subjective and sentimental for church use. He attracted considerable attention in England and America, especially since T. Carlyle made him the subject of a treatise in 1829. His hymns were all translated into English. A. S.

**Harless, Gottlieb Christoph Adolf von**, b. in Nuremberg, Nov. 21, 1806, studied philosophy and law at Erlangen (1823), and then theology. After studying the great philos. systems of Spinoza and Hegel he came under Tholuck's influence. When, in 1829, he began to teach theology in Erlangen he had experienced that conversion, the full truth of which he found in Luther's writings and the Luth. confessions. In 1836 he wrote his epochal and still fresh commentary on Ephesians, in 1837 his characteristic theol. encyclopædia, in 1842 his Ethics of surpassing power and depth. Coming into conflict with ultramontaniam, he was dismissed from his professorship (1845), but was called as prof. to Leipzig (1847), where he was also pastor at St. Nicolaï, preaching sermons of spiritual insight and intellectual strength. He became chief court preacher at Dresden (1850), but was recalled to Bavaria by Max. II. as pres't of the consistory (1852), and was instrumental in retaining Löhe within the Church, which was more thoroughly Lutherized and given an excellent liturgy and constitution. H. d. Sept. 5, 1879, one of the greatest modern Lutherans as theologian, preacher, and organizer, firm in conviction, but gentle in spirit. (D. Adolph v. Harless by Wilh. von Langsdorff, 1898.) J. H.

**Harms, Claus**, a distinguished Luth. theologian, pastor, and pulpit orator, b. May 25, 1778, at Fahrstedt in Holstein, d. at Kiel, Feb. 1, 1855. As a boy he suffered an interruption in his education and labored with his father as

a miller; but finally, at the age of 19, he entered the gymnasium at Meldorf, and two years later the university at Kiel, where he studied theology. While a student, he made the happy transition from rationalism to positive faith, partly under the influence of Schleiermacher's *Reden über die Religion*. A tutor from 1802 to 1806, he first became assistant pastor at Lunden, and in 1816 first assistant (*archidiakonus*) in Kiel. This remained henceforth the scene of his labors. In 1835 he became chief pastor and in 1841 *Oberkonsistorialrath*. In 1849 he was compelled to relinquish his labors on account of blindness. Claus Harms was a truly great pastor and preacher. No more characteristic figure can be found than his to mark the translation from rationalism to positive Lutheranism in Germany in the first half of this century. He is most noted for his republication of Luther's theses with 95 new theses as "a transition from 1517 to 1817" on the occasion of the tercentenary celebration of the Reformation. In these vigorous, witty, popularly written theses he sounded the trumpet for battle, not only against the prevailing rationalism, but also against the union of the Luth. and Reformed churches just then beginning. He published several volumes of sermons and is the author of a number of practical writings, the best of which is the still popular *Pastoral Theologie*. He also published his own biography. A. G. V.

**Harms, Louis**, (full name, George Louis Detlev Theodore), founder of the Hermannsburg Mission, b. at Walsrode, May 5, 1808, d. at Hermannsburg, Nov. 14, 1865. Son of a rationalistic pastor at Hermannsburg in Hanover, he attained to a deeper perception of Christianity at Goettingen, where he studied from 1827-1830. He showed the force and independence of his character already as a student by his self-denial to save his parents expense, by his resistance to the temptations of student-life, and by his independent studies, the lectures of the rationalistic professors giving him little satisfaction. For many years after the completion of his studies he had no appointment in the Church. But as a tutor at Lauenburg and afterwards at Lüneburg he exerted a decided religious influence by his occasional preaching and by his interest in missionary and philanthropic work. Finally, in 1844, he became the assistant of his father, and in 1849 his successor at Hermannsburg. This town he made famous. His earnest, deeply evangelical preaching produced a religious awakening in the congregation. He also infused his enthusiasm for missions into the people. So the great Hermannsburg Mission started as a local enterprise. Soon Harms founded an institution for the training of missionaries. Through a *Missionsblatt* the interest in the work was carried abroad. In 1853 the missionary ship "Candace" was built. By his restless labors the indefatigable pastor, who had "no time" to get married, impaired his health. His published sermons on the Gospels and Epistles were extensively circulated. A. G. V.

**Harms, Theodore**, b. in 1819, d. in 1885, brother of the famous Louis Harms, whose faith-

ful assistant and successor he was in the Hermannsburg Mission. From the founding of the institution for the training of missionaries, he was its inspector. He is the author of the biography of his distinguished brother. In 1876 his opposition to the new civil marriage laws led to his separation from the state church. With others he then formed the Hanoverian Free Church, which, however, has again suffered a separation within it, not without fault on the part of Theod. Harns. A. G. V.

**Harnack, Adolf,** b. at Dorpat, May, 7, 1851, Privatdozent at Leipzig (1874), prof. extraordin. (1878), prof. of ch. history at Giessen (1879), at Marburg (1886), and at Berlin (1889), member of the Prussian acad. of sciences (1890), pres. of the commission to edit old Greek Ch. lit. (1892), is the present leader in historical research from essentially the Ritschlian point of view, a man of immense learning, critical acumen, and original power. Among his many works are to be noted: *Edit. of the Apost. Fathers* (Latin, 1875 ff.); *Die Zeit des Ignatius*, etc. (1878); *Das Mönchtum u. s. Ideale*, etc. (1881); edit. work together with Gebhardt in *Texte u. Untersuch. zur Gesch. der Altkhrl. Lit.* since 1881; *Lehrbuch der Dogmengesch.* (1st ed. 1886, 3d ed. 1894-97), a monumental and epochal work of negat. tendency; a transl. of Hatch's work on the Influence of Greek Thought in the Ch. with notes (1883); *Das N. T. um das Jahr 200*, subversive of prevailing ideas on the N. T. canon; *Die Altkhrl. Lit. bis Eusebius*, begun 1893, 1 vol. on chronology (1897), which tends back to the traditional views on the age of N. T. writings. J. H.

**Harnack, Theodosius,** father of Ad., b. Jan. 3, 1817, in St. Petersburg, a great modern Luth. theologian of practical theology, was prof. at Dorpat, 1848, called to Erlangen, 1853, returned to Dorpat, 1856, retired, 1875, d. Sept. 23, 1889. In the Baltic provinces he exerted a large influence for Lutheranism. His position was, that confessional theology is a churchly science and is connected with faith. But the personal appropriation of this faith and its scientific interpretation gave theology its freedom. The Church divinely instituted but humanly organized is to gather souls for the kingdom. Church and state are to mutually recognize each other, but the Church ought to be free. Among his publicat. are to be noted: *Die Kirche, ihr Amt u. Regiment* (1862); *Luther's Theol. from the Centre of L.'s Thought* (vol. 1, 1862, vol. 2, 1886); *Practical Theol.* (2 vols., 1878); *Über den Kanon u. die Inspiration der h. Schrift* (1885). J. H.

**Harrisburg, Pa., Luth. Church in.** The first church building in Harrisburg, a primitive structure of logs, was erected by members of the Luth. and Reformed (German) churches, in 1787, within two years after the laying out of the town. It was jointly owned and stately occupied by people of these two communions until 1814, when the Lutherans sold their interest in the property to the Reformed, and built Zion Church, a commodious brick building, on the site still occupied by the congregation. In its earliest days the congregation was served by

Rev. F. D. Schaeffer, of Carlisle. In 1795 Rev. Henry Moeller became the first resident pastor. The church has kept pace with the increase of population in H. In 1813 a friendly separation of the German from the English membership of Zion Church was effected, the former organizing what is known as St. Michael's. Since then the following churches have been added: Messiah, in 1860; Zion (German), in 1863; Memorial, in 1872; Bethlehem, in 1887; Christ, a colony from Memorial, in 1890; Augsburg, a colony from Messiah, in 1891; and Trinity, the latest mission of the original mother church, in the same year. The aggregate membership of these nine organizations is, in round numbers, 4,000. D. M. G.

**Harsdoerffer, Georg Philip,** b. 1607, at Nuernberg, d. there 1658. He studied law at Altdorf and Strassburg, and resided in Nuernberg from 1630. In 1655 he was made senator. In common with Klaj he founded the "Pegnitz Shepherd and Flower Order," in 1644. Only a few of his hymns are still found in German hymn-books. Two of them have been translated into English. A. S.

**Hartmut von Kronberg,** a German knight, relative of von Sickingen, friend of the Reformation and correspondent of Luther, lost his castle in 1523, and received it back from Philip of Hesse (1541), d. 1549.

**Hartwig, Rev. John Christopher,** a German Luth. clergyman, b. Jan. 6, 1714, in the dukedom of Saxe Gotha, province of Thuringia, d. at West Camp, N. Y., July 16, 1796. In one of the codicils to his will he says, "My name is Johannes Christophorus Hartwig, which the English according to their dialect pronounce and write Hardwick, sent hither a preacher of the gospel upon the petition and call of some Palatine congregations in the counties of Albany and Dutchess." Besides New York, he speaks of clerical labors in Pennsylvania, Maryland, Virginia, and New England. On April 22, 1761, he obtained a patent for 21,500 acres of land he had bought of the Indians in Orsego County, and he left his estate to found a theological and classical seminary which has been named after him—also the town in which it is located and one of the New York synods. He was never married. His estate yielded about \$17,000 for the seminary. W. H.

**Hassler, Hans Leo,** b. 1564, at Nuernberg, d. 1612, one of the greatest composers of Luth. church music. He studied at Venice, 1584, became organist in Augsburg, 1585, and in 1601 director of church music in Nuernberg, 1608 in Dresden. He may be said to hold the same place in Luth. church music which belongs to Palestrina and Orlando Lasso in the Roman Catholic Church. His compositions appeared in ten volumes, containing about 400 numbers, among them (for choir), *Psalmen und Christliche Gesaeng fugweise componirt* (1607, also Leipzig, 1777); and (for congregations), *Kirchengesaeng, Psalmen und Geistliche Lieder, simplischer gesetzt* (Nuernberg, 1607, also Berlin, 1865). He is the author of the beautiful tune "Herzlich that mich verlangen," originally written for a secular poem, "Mein Gemuet ist mir verwirret," and

for the first time used for Christoph Knoll's hymn in a hymn-book for schools, Goerlitz, 1613 (*Harmonie Sacre*). A. S.

**Hasselquist, Tuve Nilsson**, b. 1816, d. 1891, was the first president of the Swedish Augustana Synod, and the president in the hearts of its members as long as he lived. He was also the president of Augustana Coll. and Th. Sem. (1863-91), he was the father of the *Hemlandet*, the first Swedish political paper in this country, and the life-long editor of the *Rätta Hemlandet*, later *Augustana*, the principal religious and theological paper of the pilgrims; he was the prince of all their preachers and Bible expositors, and as long as evangelical preaching and theology holds sway among them, he will be looked back to as the very ideal of the evangelical pulpit. In personal piety he was a model, and as a church Father he was free from that peculiar vanity which calls for hero-worship. O. O.

**Hasslocher, Johann Adam**, b. 1645, in Speier, d. 1726, in Weilburg, Nassau. In 1675, pastor of St. Augustine Church, Speier, 1689, consistorial counsellor and court-preacher in Weilburg; a hymn-writer of Spener's school. His hymns were published by Casimir Schlosser after his death, among them "Hochster Gott, wir danken Dir." A. S.

**Hattestad, Ole J.**, 1823-1892, Norwegian Luth. pastor, came to America in 1846, and became co-editor of *Nordlyset*, the first Norwegian paper published in America. He was ordained in 1855, and served congregations at Leland, Ill., Milwaukee, Wis., and Decorah, Iowa. He was president of the Norwegian Augustana Synod (1870-1880 and 1888-1890), and for several years editor of *Luthersk Kirketidende*. In 1887 he published *Contributions to the History of the Norwegian Augustana Synod and other Church Bodies in America*. E. G. L.

**Hauck, Albert**, b. 1845, in Wassertrüdingen, Bavaria, prof. in Erlangen (1882), at Leipzig (1889), was co-editor with Herzog of the 2d ed. of *Realencycl. für prot. Theol. u. Kirche*, which he completed alone, Herzog having d. 1880. H. is now editing the 3d ed. of the *Realencycl.* and is also known for a monograph on Tertulian and a church history of Germany.

**Hauge, Hans Nielsen**, 1771-1824, "the Spener of the North," was b. in Tune Parish, Norway, of plain but pious and more than ordinarily intelligent parentage. As a boy and young man, he was quiet and serious, avoiding all youthful pleasures and amusements. The turning-point of his life, however, occurred in 1796, when, in a moment of spiritual exaltation, he determined to proclaim unto others the grace he had himself experienced. But not till the following year did he fully enter upon his career. He then became a revival preacher, driven thereto, as he maintained, by the Holy Spirit. During the next four years he travelled through Norway, from end to end, and also through Denmark, preaching in private houses and in the open air, often several times a day, to large and ever-increasing audiences, besides producing a great number of writings and carrying on an extensive controversial correspondence. In

1801, he settled at Bergen as a merchant, but continued to work there as a lay preacher and writer.—Rationalism, about the time Hauge was born, had become dominant in nearly every pulpit of Norway. The effects of it were sadly manifest ecclesiastically and socially. Hauge became instrumental in rousing the nation from its spiritual and moral lethargy. The movement he created spread throughout the masses of the entire land. As a consequence he met with the bitterest opposition of the rationalistic state clergy, and was by them persecuted, slandered, and finally imprisoned at Christiania, in 1804, under a law of Christian VI., against conventicles. Here, with a short intermission, he remained till 1811, when he was permitted to withdraw on bail, but was obliged, in 1814, to pay a fine of 1,000 Rix dollars and costs. Broken in body and spirit he could no longer labor as he had done, though he still maintained communication with his friends by visits and correspondence till his death in 1824.—Hauge, in the main, kept faithful to the doctrines of the Luth. Church, and from that Church he never separated himself. In his *Summary of my Religious Ideas* he says: "So far as I am conscious, in thought and feeling, I have, with all my strength, sought to follow the doctrines of Christ and his apostles as set forth in the Scriptures and in the Symbolical Books of our Church." There was, however, a one-sided tendency in Hauge's utterances. For instance:—Good works are the basis, not, indeed, of justification, but of the assurance of salvation. Sanctification is emphasized at the expense of justification. A spirit of legalism is developed, manifesting itself especially with regard to the Adiphora. The sacraments, though rightly administered, obtain a less prominent position. But in spite of shortcomings like these the work of Hauge has proven to be of great and lasting good, both to the Luth. Church in Norway and to the Norwegian Luth. Church in America. E. G. L.

**Hauge's Synod.** See NORWEGIAN EV. LUTH. HAUGE'S SYNOD.

**Hauptmann, Moritz**, b. 1792, at Dresden, d. 1868, at Leipzig, the most prominent of Johann Sebastian Bach's successors at the Thomas School, in Leipzig, published a number of excellent motettes, cantatas, and anthems for the Thomas Choir. A. S.

**Hausihl, Bernard Mich.**, pastor at Frederick, Md., Reading, Pa., New York City, and in Nova Scotia, b. in Strassburg, 1727, came to America in 1752, was a loyalist during the Revolutionary War, and in his later years re-ordained by the Bishop of London as a missionary in Nova Scotia, where he d. in 1799. He is reported to have been a man of more than ordinary culture, high social standing, imposing appearance, and distinguished pulpit ability.

**Hausmann, Julie**, b. in Riga, Baltic Provinces of Russia; since 1870 in Petersburg, where her sister was principal of St. Ann's School; a gifted hymn-writer, who was encouraged by Pastor Knak in Berlin to publish four volumes of *Maiblumen* (1862-1879); author of *Sonnetten denn meine Haende*. A. S.

**Hävernick, Heinrich Andreas Christoph**, b. at Kröpelin, Mecklenburg-Schwerin, in 1811, studied theology and philology at Halle, 1828. At the University of Berlin he made a specialty of Old Testament branches and became closely attached to Hengstenberg. In 1832 he was teacher in Geneva; then privat-dozent, and later, in 1837 professor extraordinary at Rostock, 1841, professor of theology at Koenigsberg, D. 1845. Though death took him away in the midst of his labors, his work has not been without influence in the development of the theological positions of the orthodox Church. His works are esteemed among the most learned of this school. The more important ones are: *Commentar über das Buch Daniel* (1832); *Handbuch der historisch-kritischen Einleitung in das A. T.* (2 vols., 1836-39); *Neue kritische Untersuchungen über das Buch Daniel* (1838), *Commentar zum Buche Ezechiel, Vorlesungen über die Theologie des A. T.*; English translations: *General Introduction to O. T.*; *Introduction to the Pentateuch*. H. W. H.

**Hay, Charles Augustus**, b. February 11, 1821, at York, Pa., studied at Gettysburg, Berlin, and Halle. D.D. from Pennsylvania College (1859). Pastor at Middletown, Md., Hanover and Harrisburg, Pa. Professor of Hebrew, German, and pastoral theology at Gettysburg (1844-48 and 1865-93). President of East Pennsylvania Synod and of General Synod. Translator of Schmid's *Dogmatik*, Luther's *Commentary upon Sermon on Mount*, etc. Contributor to quarterly reviews and weekly church papers. Enthusiastic and conscientious in all work. Greatly beloved by parishioners and pupils. D. suddenly at Gettysburg, Pa., June 26, 1893. C. E. H.

**Hayn, Henriette Louise von**, b. 1724, at Idstein, Nassau, d. 1782, in Herrnhut. In 1746 she was formally received into the Moravian community. In 1751, in Herrnhut, as teacher of the girls' school, and since 1766 as nurse of the invalid sisters. A gifted hymn-writer, author of "Weil ich Jesu Schaefflein bin" (Seeing I am Jesus' lamb), tr. by Miss Winkworth, *Lyra Germanica* (1858), also in the Church Book. A. S.

**Hazelius, Ernest Louis**, a prominent educator in the Luth. Church in America in the first half of this century. B. in Silesia, Germany, September 6, 1777, educated at the Moravian gymnasium at Niesky, he came to America in 1800, taught in the Moravian school at Nazareth, Penn., was ordained to the Luth. ministry by the New York Ministerium in 1809, became professor in Hartwick Seminary in 1815, went to Gettysburg in the same capacity in 1830, and to Lexington, S. C., in 1833, to take control of the newly founded Classical and Theological Institute, where he labored until his death, February 20, 1853. A. G. V.

**Hecker, Heinrich Cornelius**, b. 1699, in Hamburg, d. 1744, in Metuselwitz as court-preacher of Count Seckendorff, is known for his sermons on the Gospels (*Seckendorff'sche Handpostille*), in which he summarizes each sermon in an appended hymn. The best known is "Gottlob, ein neues Kirchenjahr."

**Hedinger, Johann Reinhard**, b. 1644, in Stuttgart, the fearless court-preacher of the immoral Eberhard Ludwig of Wuertemberg, whom he earnestly begged, despite personal danger, to desist from wickedness. H.'s pietistic tendency caused an awakening, which ended in separatism, after his death, Dec. 28, 1704.

**Heermann, Johannes**, b. 1585, at Raudten, Silesia, d. 1647, at Lissa, Posen. He was educated at Wohlau, at Fraustadt (where he lived with Valerius Herberger), at Breslau and Brieg; pastor at Koeben-on-the-Oder, 1611. In 1634, on account of an affection of his throat, he had to cease preaching, and in 1638 he retired to Lissa. The terrible sufferings of the Thirty Years' War and his own domestic trials helped to ground him in the school of affliction. As a hymn-writer he is second only to Paul Gerhardt, and his hymns, distinguished by unwavering faith and trust, fervent love to Christ, humble submission to the will of God, and the beauty and force of their language, still hold their place among the classics of German hymnody. More than twenty of them have been translated into English, among them "Frueh Morgens, da die Sonn aufgeht" (Easter) (Ere yet the dawn hath filled the skies), tr. by Miss Winkworth, *Lyra Germ.* (1858), Ohio Hymnal (1880); "Herzliebster Jesu, was hast Du verbrochen" (Passion) (Alas, dear Lord, what law then hast Thou broken), tr. by Miss Winkworth, *Choral Book for England* (1863), also tr. by Dr. J. A. Seiss, in *Luth. Church Review*, 18; "Jesu, Deine tiefe Wunden" (Passion) (Lord, Thy death and passion give), tr. by Miss Winkworth, *Lyra Germ.* (1855), found in the Church Book; "O Gott, Du frommer Gott" (O God, Thou faithful God), tr. by Miss Winkworth, *Lyra Germ.* (1858), Ohio Hymnal (1880); "O Jesu Christe, wahres Licht" (O Christ, our true and only light), tr. by Miss Winkworth, *Lyra Germ.* (1858), Ohio Hymnal (1880); "So wahr ich lebe, spricht dein Gott" (Sure as I live, thy Maker says), in Jacobi's Psalt. Germ. (1725). A. S.

**Hefentrager, (Trygophorus) Johann**, b. 1497, in Fritzl, priest with the Augustinians (1524), became a Luth. pastor at Niederwildungen (1532), where he d. 1542. He was the first evang. pastor of Waldeck, and wrote a catechism and an agenda.

**Hegenwalt, Erhardt**, author of the hymn "Erbarun dich mein, O Herre Gott," Erfurt Enchiridion (1524), tr. by Coverdale (1539), "O God, be merciful to me;" another translation by J. C. Jacobi (1722), "Show pity, Lord, O Lord forgive." Of the life of the writer little is known; he seems to have studied in Wittenberg. A. S.

**Held, Heinrich**, of Guhrau, Silesia, studied law at Koenigsberg, Frankfurt-on-the-Oder, and Leyden, settled as attorney in his native place, d. about 1659. Author of several standard hymns: "Gott sei Dank durch alle Welt" (Advent) (Let the Earth now praise the Lord), tr. by Miss Winkworth, *Choral Book for England* (1863), in the Church Book; "Komm, O komm, Du Geist des Lebens" (Come, O come, Thou quickening Spirit), tr. by Dr. Chas. W. Schaeffer (1866), in the Church Book. A. S.

**Helder, Bartholomæus**, b. in Gotha, d. 1635, pastor in Ramstaedt, near Gotha, hymn-writer and composer of church tunes which mark an era of transition from the old classical style towards the more modern form of the aria, such as "Das Jesulein soll doch mein Trost," "Ich freu mich in dem Herren," in the German Sunday-School Book of the General Council. Some of his hymns passed into English, among them "O Lammlein Gottes, Jesu Christe" (O Jesus, Lamb of God, who art), tr. by J. Crull, Ohio Hymnal (1880). A. S.

**Helgason, Arni**, b. 1777, d. 1869, pastor at Gardar in Iceland, dean (1821), episcopus titularis (1858). He was a representative of the German Illumination in Iceland, a man of powerful intellect and philosophical insight, but with rationalistic tendencies. He published a volume of sermons (1822-23) which possess all these qualities and belong to the later rationalistic period in the Luth. Church. F. J. B.

**Helmhold, Ludwig**, b. 1532, at Muehlhausen, Thuringen, d. 1598. In 1561 conrector of the St. Augustin Gymnasium at Erfurt; 1565, dean of the philosophical faculty of that university; in 1566, crowned as poet by Emperor Maximilian II.; in 1571, diaconus of St. Mary's Church at Muehlhausen; 1586, pastor of St. Blasius and superintendent. Author of a number of Latin odes and German hymns, and a metrical version of the Augsburg Confession. His hymns, mostly on the gospels of the Church Year, are simple, clear, and somewhat didactic in style, showing the schoolmaster. Joachim von Burgk composed suitable tunes for a number of them. "Herr Gott, erhalt uns fuer und fuer" (O God, may we e'er remain retain), transl. by Dr. M. Loy, Ohio Hymnal, 1880; "Nun lasst uns Gott, dem Herren" (To God the Lord be rendered), Moravian hymn-book (1754); and his finest hymn, "Von Gott will ich nicht lassen" (From God the Lord, my Saviour), in Jacobi's Psal. Germ. (1722), Moravian hymn-book (1754), General Synod's hymn-book (1850). A. S.

**Helmuth, Justus Christian Henry, D. D.**, pastor at Lancaster, Pa. (1769-79), and Philadelphia (1779-1822), and professor in the University of Pennsylvania, b. Helmstädt, 1745, d. 1825. An eloquent preacher, graceful poet, and faithful pastor, of the Pietistic school and a friend of the Moravians. Author of several practical books and many poems, and editor of the *Evangelical Magazine*. In the yellow fever epidemic of 1793, 625 of his congregation died, and he spent a large part of his days in the graveyard, burying the dead, and held daily services in his church.

**Heming, Nicolaus**, b. 1513, in Laaland, Denmark, studied at Wittenberg, pastor at Copenhagen, prof. of Greek and Hebrew in its univ., is known as the "præceptor Danie," for his scholarly services in introducing the Reformation in Denmark. Later he attacked the ubiquity of Christ, and opposed Jac. Andreae, who had charged him with crypto-Calvinism. Through Aug. of Saxony, brother-in-law of the Danish king, H. was deprived of his office, and d. 1600.

**Hengstenberg, Ernst Wilhelm**, b. at Fröndenberg, Westphalia, October 20, 1802, as eldest son of Karl H., a Reformed clergyman of the supra-naturalistic school, received his preliminary education under his father. In 1819 he entered the University of Bonn. Having received the degree of Ph. D., in 1823, he went to Basel as tutor in Arabic. Here his quiet mode of life led him to a more earnest study of the Bible. The death of his mother and inner personal experiences developed his faith and decided him to take up theology. In the Augsburg Confession he found the clearest expression of his faith, and therefore became a member of the Luth. Church. In 1824 he was "Privatdozent" in Berlin, and in 1825 became "licentiate of theology." His positive position aroused a feeling of animosity against him in the rationalistic ministerium, and attempts were made to remove him from Berlin to other honorable positions, as in 1826 to Koenigsberg, and to Bonn in 1828. But H. felt that Berlin was his place pointed out to him by God himself, and refused to accept the appointments. In 1827 he began the *Evangelische Kirchenzeitung*, a most influential organ of pure theology. For 42 years he was identified with this paper and the articles from his pen which appeared in it would fill many volumes. In the face of the most violent opposition, under insult and slander, he conducted this paper along the chosen lines, as the champion of the pure faith against rationalism. He directed his attack not so much against rationalism as a system, but rather against rationalism "as the theology of the natural man." He combated it in all its forms, even attacking individuals in uncompromising severity, as in 1830, when the rationalistic position of the two Halle professors Wegscheider and Gesenius was unmasked; nor did he rest until rationalism was overcome. But every other form of error he combated just as earnestly, that the truth, pure and untarnished, might be kept before the Church. So, after 1848, he was a bitter opponent of the union of the Luth. and Reformed churches in Prussia, which Frederick William III. was so anxious to introduce, and which was favored even by such men as Neander. It has been said that, in his defence of pure Lutheranism, he sometimes permitted himself to be inexcusably severe. In his numerous works also, H. took a determined stand against rationalism and higher criticism. Delitzsch has said of him that "he brought O. T. exegesis back to a churchly basis." He d. May 28, 1869, and his last audible words characterize his life's work: "Das ist die Nichtigkeit des Rationalismus, die Hauptsache ist Christus, und Christus ist, es ist Christus." His more important works are: *Christologie des A. T.*, translated into English; *Beiträge zur Einleitung in das A. T.*; *Die Bücher Moses u. Egypten*; *Commentar über die Psalmen*, four vols., translated into English; *Erläuterungen ü. d. Pentateuch*; *Offenbarung Johannis*, translated into English, two vols. Also commentaries and treatises on the Pentateuch, Daniel, Zechariah, Ecclesiastes, Song of Solomon, Job, Isaiah, etc. H. W. H.

**Henchofer, Aloys**, b. 1789, in Voelkersbach, Baden, of Roman Catholic parents. He studied in Freiburg, reading Tauler and Thomas à Kempis with deepest interest, was ordained to the Roman priesthood in 1814. Freiherr von Gemmingen appointed him pastor at Muehlhausen in 1818. He was led to study the writings of Martin Boos, and began with great power to preach justification by faith. In 1822, he was suspended, and afterwards expelled from the Roman Catholic Church. He joined the Luth. Church, together with his patron, Herr von Gemmingen, and the majority of his congregation in Muehlhausen. In 1823, pastor in Graben, 1827 in Spoeck, where Emil Frommel became his assistant. In 1856 the Heidelberg faculty honored him with the title Doctor of Theology. D. 1862. An excellent biography was written by E. Frommel. A. S.

**Henkel Family, The.** The Henkel family in America trace their descent through Count Henkel of Poeltzig from Dr. Johann Henkel, b. in Hungary, who was father confessor of Queen Maria. Rev. *Gerhard Henkel* the head of the American branch, was for a time court chaplain to Duke Moritz of Saxony, who, becoming a Roman Catholic, exiled him. He was the first Lutheran preacher in Va., and afterwards was pastor in Germantown, Pa. Jacob, his grandson, was the father of Moses, who became a Methodist minister, and of Paul, Isaac, and John, all of whom entered the Lutheran ministry and died in Va.

**PAUL**, b. in N. C. (1754), educated by Rev. Krug, ordained by Penn. Ministerium (1792), was pastor of New Market, Va., Salisbury, N. C., again at New Market, Va., general missionary for many years; participated in the organization of N. C. Synod (1803), of the Ohio Synod (1818), and of the Tenn. (1820); d. at NewMarket (1825). He was the author of a work on Baptism, German and English hymn-books, German and English catechisms, besides other books. His descendants constitute the family companions in the history of the Luth. Church in this country.

**SOLOMON**, the oldest son of Paul, a distinguished physician, and an earnest and intelligent Lutheran, exerted a wide influence. He owned a printing press and published several useful Lutheran works. Three of his sons became physicians. Dr. Samuel Godfrey, a noted surgeon and general practitioner, conceived the plan and directed the translation and publication of the Book of Concord. Heleah, the youngest daughter of Dr. Solomon's daughters, married Rev. Dr. D. M. Henkel.

**PHILIP**, second son of Paul, was a Luth. minister, who spent most of his life in Tenn. He was one of the early members of the N. C. Synod, and in 1820 one of the organizers of the Tenn. Synod. He was a man of deep piety and an impressive preacher. He was the first to introduce protracted services into the Luth. Church in the South, and thus unintentionally became the source of a great deal of injury to the Church. Two of his sons, Irenæus and Eusebius, were Lutheran ministers, both of whom located in the Western States.

**AMBROSE**, the third son of Paul, was a

Luth. minister and a publisher at New Market. He was joint translator of the Augsburg Confession, the Apology, the Articles of Smalcald, the Appendix and the Articles of Visitation of the Book of Concord. While he was a member of the firm of publishers the most important of the New Market publications were issued. His daughter, Elenora, was the wife of Rev. Dr. Socrates Henkel, who, together with his sons, own the New Market Publication House.

**ANDREW**, the fourth son, was also a Luth. minister. He was for many years a pastor in Ohio.

**DAVID**, the fifth son, was ordained while yet a youth, a Luth. pastor. He served an extensive pastorate in N. C., but did some missionary work in Kentucky and Indiana. He was one of the founders of the Tenn. Synod, and until his death its ablest member and ruling spirit. He wrote several books which still have value. He was perhaps the most gifted member of the whole Henkel family. He died in early manhood. Two of his sons became distinguished ministers of the Luth. Church in the South. Rev. POLYCARP C. HENKEL, D. D., with the exception of a few years in Missouri, was pastor during the whole of his ministerial life of congregations served by his father. Rev. SOCRATES HENKEL, D. D., has lived since boyhood at New Market, Va., where he was pastor for more than forty years. He was one of the translators of the Book of Concord and prepared the entire manuscript for the press. He has been one of the editors of *Our Church Paper*, from its establishment, and is the author of the *History of the Tenn. Synod*. He is widely known as a strong theologian and staunch Lutheran.

**CHARLES**, the youngest son, was a Luth. pastor in Ohio. A biographical sketch of him is found in Sprague's *Annals of the American Luth. Pulpit*. His son, Rev. D. M. HENKEL, D. D., has been pastor of churches in Danville and Stroudsburg, Pa., Richmond, Va., Mt. Pleasant, N. C., and Nokomis, Ill.

Besides these there are a large number who are very useful and some even distinguished members of the various professions. A few have drifted into other churches, but a large majority remain true to the faith of their fathers. The Luth. Church is indebted to this family, not only for a number of ministers, but also for many valuable books, both translations and original works.

L. A. F.

**Henry the Pious, Duke of Saxony**, b. 1473, d. 1541, youngest son of Albrecht, the Courageous, lost Friesland, lived in Wolkenstein and Freiberg only for sport and horses. Influenced by his wife, Catherine, a Mecklenburg princess, for Lutheranism, he permitted the Reformation to be introduced by Jonas and Jac. Schenck. He refused conditions of succession made by George the Bearded, his brother, for the sake of faith; but when G. came to rule at Dresden (1539), he had the evang. faith introduced by Luther, Cruciger, and Amsdorff. His son Maurice followed him.

**Henry Ernst of Stolberg-Wernigerode**, b. 1716, d. 1778, was, like his father Christ. Ernst, noted for his hymns. Among them

were: "Dennoch bleib ich stets an Dir," "Du sollst mein Herz von neuem haben."

**Hensel, Louise**, b. 1798, near Fehrbellin, Brandenburg, d. 1876, the daughter of a Luth. clergyman, became an apostate to the Roman Catholic faith, in 1818, author of the famous children's evening song, "Muede bin ich, geh zur Ruh" (Weary now I go to rest), tr. by E. Cronenwett, Ohio Hymnal (1880). A. S.

**Herberger, Valerius**, b. 1562, at Fraustadt, Posen, d. there 1627. He studied theology at Frankfurt-on-the-Oder and Leipzig; in 1590 diaconus, and 1599, chief pastor at St. Mary's in Fraustadt. In 1604 his church was given by King Sigismund of Poland to the few Roman Catholics of the place. The Luth. congregation had to build a new church, "Zum Kripplein Christi." He was a faithful pastor in the midst of the afflictions of the Thirty Years' War, and a powerful and most popular preacher, whose sermons (Postils and Magnalia Dei) are being republished and read to the present day. Author of the hymn "Valet will ich dir geben," an acrostic on his name, tr. by Miss Winkworth, "Farewell I gladly bid thee," in the Choral Book for England (1863). A. S.

**Herbert, Petrus**, b. at Fulneck, Moravia, a prominent leader and hymn-writer of the Bohemian Brethren, d. 1571. Their hymn-book of 1566 contains ninety hymns of his, some of which have been received into Luth. hymn-books, among them "Die Nacht ist kommen" (Now God be with us, for the night is closing), tr. by Miss Winkworth, Choral Book for England (1863). A. S.

**Herder, Johann Gottfried**, b. to a poor schoolmaster at Morungen in East Prussia, Aug. 24, 1744, d. as court chaplain, general superintendent, and president of the high consistory of Saxe-Weimar, Dec. 18, 1803. H. studied theology, philosophy, and philology at Koeningberg. He became an instructor in the cathedral school at Riga, where he preached his first sermons. Having made the acquaintance of Goethe at Strassburg, he was called to Weimar, whose grand duke was Goethe's intimate friend. His literary activity was prodigious. H. is ranking high among the stars of the Goethe-Schiller galaxy. Of his many books of lasting merit his *Spirit of Hebrew Poetry* and his *Letters on the Study of Theology* are still enjoyed by theologians. Although a Lutheran by birth, early education, and office, he laid little stress on this fact. His ideal was an Universal Church with a creed more humanitarian than Christian. Nevertheless he did not agree with the rationalists, and even attacked Kant "whose philosophy was turning the heads of the students of theology." H. made laudable efforts to raise the standard of public education in Saxe-Weimar. W. W.

**Heresy.** Erroneous teaching that, under the profession of being the Christian faith, directly assails the foundations of Christianity. "In order to be properly called a heretic, it is required (1) that he be a person received by baptism into the visible Church; (2) that he err in faith, whether by introducing a new error, or by embracing such error received from some one

else; (3) that the error conflict directly with the very foundation of the faith; (4) that malice and obstinacy be added to the error, so that even though frequently admonished, he persistently defends his error; (5) that he excite dissensions and scandals in the Church, whereby he rends its unity" (*Gerhard*).

**Herman, Nicolaus**, master in the Latin school, organist and choirmaster at Joachimsthal, Bohemia, d. 1561; one of the best hymn-writers of the Reformation century. His songs, originally intended for school children, are of remarkable simplicity and tenderness. He also composed some excellent tunes. Among his hymns are "Erschienen ist der herrlich Tag" (The day hath dawned, the day of days), trsl. by A. Russell (1851); "Hinunter ist der Sonnen Schein" (Sunk is the sun's last beam of light), tr. by Miss Cox (1841), in the Church Book; "Lobt Gott, ihr Christen alle gleich" (Praise ye the Lord, ye Christians, ye), tr. by E. Cronenwett, Ohio Hymnal (1880); "Wenn mein Stuelein vorhanden ist" (When my last hour is close at hand), tr. by Alfred Edgar Bowring, at the Queen's request, for the funeral of the Prince Consort (Church Book). A. S.

**Hermann von Wied**, Archbishop and Elector of Cologne, distinguished for his unsuccessful attempt to reform his dominions; b. 1477; education defective; known for purity and decision of character; elected archbishop in 1515, but did not assume his office until some years later. At first an ardent supporter of the Papacy in the struggle with Lutheranism, and is charged with participation in the condemnation and execution of the martyrs, Clarenbach and von Fließeden at Cologne in September, 1529. Advocated concessions to Lutherans at Augsburg, and began gradually to reform abuses in his churches, at first with Erasmus as his chief adviser. The "Canons" of the Provincial Synod of 1536 proposed many compromises with Lutheranism. Before their publication in 1538, Hermann was satisfied that the charges proposed were not sufficiently radical, and he had begun through Medman, an intimate friend of Melancthon, and others, to confer with Luth. advisers. At Hagenau in 1540, there were conferences between Gropper, Hermann's chief theologian, and Bucer. In 1542 against protests from Gropper, and the chapter and faculty of Cologne, Bucer and Hedio were commissioned to continue the Reformation; the next year, Melancthon was called in. The result was the preparation of the book called *The Reformation of Cologne*, consisting of a doctrinal treatise and a full order of service and of ministerial acts. The work was arrested by the interposition of Charles V. in 1545. Hermann was deposed from office and died in 1552. The influence of his efforts was felt in the English Reformation, the first prayer book of Edward VI. being largely dependent upon *The Reformation of Cologne*. Luther was dissatisfied with it because he thought that it favored the Reformed doctrine of the Lord's Supper. (See Drouven, *Reformation in der Cölnischen Kirchen-provinz*, Cologne (1876); Varrentrapp, *Hermann von Wied*, Leipzig,



(1878); *Luth. Church Review*, xi., 301 sqq.) H. E. J.

**Hermannsburg**, made famous by Louis Harms, is a village in the Lüneburg Heath in the northern part of the Prussian province of Hanover. It dates from the times of Emperor Otto I, who gave it to Hermann Billing whom he had made duke of the Saxons. The church in which Harms preached was built A. D. 972. The farmers all belong to the sturdy race of Lower Saxons and speak their beloved "Platt-Deutsch," which was used by Harms in his week-day services and household ministrations. These plain people were seized by a missionary spirit in 1848 and compelled their pastor, L. Harms to begin mission work on their account. The old Herm. congregation is still the "Hermannsburg Missionary Society," which has attained vast proportions. Harms bought a property in 1849 for a training school which now is attended by 40 to 50 students. Other properties were donated to the mission cause from time to time. The old congregation worships in the old church; the new and "independent" one, being a member of the Hanoverian Free Church, occupies a very large and beautiful church of its own. The printing press of the mission is doing large business. The village is the rallying point of the confessional Lutherans and friends of foreign missions in North-west Germany. W. W.

**Hermeneutics.** The art or science of interpretation, and, in its application to the Word of God, that branch of theological science which lays down the principles for a correct interpretation of Holy Scriptures. It is evident that the Luth. Reformation had the greatest interest in the establishment of correct principles for Scripture interpretation. The unscriptural doctrines and practices of the Mediæval Church could only maintain themselves as long as the true meaning of the divine Word and its absolute authority in matters of faith were not fully understood and recognized. There was very little study and exegesis of the Scriptures throughout the Middle Ages, and the little that was still to be found was in the bondage of any unhealthy allegorical method of interpretation, and under the dominion of ecclesiastical tradition. The Luth. Reformation was born of the Word of God. Its only court of appeal was the written record of God's revelation. Its relation to that written Word of God was a life question. It recognized no other source and standard of saving truth but the Holy Scriptures, and no human authority above Scripture, which was its own true interpreter. Luther himself led also in this important field. He gradually emancipated himself from the allegorical method, and broke with the authority of ecclesiastical tradition in matters of Scripture interpretation. "Concilium non potest facere de scriptura esse, quod non est de scriptura natura sua" (Leipzig Disputation, 1519). He insisted that the literal meaning of the text, under the ordinary rules of language, must always be the basis of a correct understanding. ("Sensus capitalis, legitimus, genuinus, verus, solidus.") He holds that Scripture furnishes its own standard of interpretation. ("Nullus est verborum divinarum magister

præter ipsosmet verbi sui autorem.") Christ, the God-man, the Saviour of mankind, being the centre of the Holy Scriptures, must also be recognized as the theological centre and principle of all Scripture interpretation. ("Scriptura pro Christo intelligenda, ideo ad Eum referenda, vel pro vera scriptura non habenda.") And this to such an extent, that under certain circumstances the proper thing might be "urgere Christum contra scripturam." The proper discrimination between the law and the gospel is to him of paramount importance for a sound interpretation. (See also the Apology and the Formula of Concord on this point.) In harmony with this position of Luther and the Confessions of the Luth. Church her hermeneutical principles may be summed up in the following points: 1. All interpretation must be truly philological (grammatical, historical, psychological). 2. It must be pneumatic (spiritual) in the true sense of the word, that is, there ought to be a certain homogeneity between the interpreter and his text; the same Spirit that gave the Word must guide its commentator. 3. The interpretation must be biblical, theological, Scripture itself determining its meaning according to the analogy of faith, that is the analogy of Scripture, with Christ and his righteousness as the centre of divine revelation, with due regard to the different stages of revelation (*Novum Testamentum in Veteri latet; Velus in Novo patet*), and to the variety of gifts in the different organs of revelation. 4. All Scripture interpretation must seek a practical end in the edification of the readers or hearers, it must be "profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work." A. S.

**Herold, Max**, doctor theol., pastor in Schwabach, Bavaria, was b. in Rossweiler, August 27, 1840. He is the editor of *Siona* (Bertelsmann, Guetersloh) a monthly magazine devoted to church music and the Liturgy. Among his other publications are *Passah* (Services for Lent and Easter), *Vesperale* (the afternoons of the Festivals), and *All-Nuernberg in seinen Gottesdiensten*. G. U. W.

**Herrschmidt, Johann Daniel**, b. 1675, in Bopfingen, Wuerttemberg, d. at Halle, 1723. He studied at Altorf and Halle, was superintendent at Idstein (1712), professor of theology at Halle (1715), sub-director at the Halle Institutions (1716); one of the best hymn-writers of the old Pietistic school, author of "Gott will's machen, dass die Sachen" (God so guides us what betides us), tr. by N. L. Frothingham (1870). A. S.

**Herzog, Johann Friedrich**, b. 1617, at Dresden, d. 1699, lawyer and author of the hymn "Nun sich der Tag geendet hat," repeatedly translated into English, "And now, another day is past," General Synod's Hymn-book (1850); "Since now the day has reached its close," Ohio Hymnal (1880). A. S.

**Herzog, Johann Georg**, b. 1822, at Schmoelz, Bavaria, prominent organist, composer, and professor of music, from 1842 in Muenchen,

1854 in Erlangen; published a number of valuable collections of anthems for choirs, several of them in Dr. A. Spaeth's *Liederlust* (1886). A. S.

**Heshusius, Tilemann**, b. Nov. 3, 1529, at Wesel, in Rhenish Prussia; studied at different universities, including Paris; travelled through various countries of Europe; pastor and superintendent at Goslar (1552); doctor of theology at Wittenberg (1553); deposed at Goslar because of his strict discipline (1556); professor and pastor at Rostock, where he was forced to leave for the same reason (1557); general superintendent and professor at Heidelberg, dismissed because of his vehement opposition to Calvinism (1560); pastor and superintendent at Magdeburg, expelled on account of preaching against crypto-Calvinists, Synergists, and Adiphorists (1562); compelled to leave Wesel for having identified the Pope with the Antichrist (1564); court preacher of Pfalz-Neuburg (1565); professor at Jena (1569), expelled at the instigation of the crypto-Calvinists (1573); Bishop of Samland, at Koenigsberg (1573), deposed (1577) because he persisted in ascribing to the human nature of Christ omnipotence not only *in concreto*, but also *in abstracto*; professor at Helmstedt (1577), where he opposed the Formula of Concord because it teaches the ubiquity of the human nature of Christ without any limitation and does not condemn errorists by name. D. at Helmstedt, Sept. 25, 1588. An unbiased judgment must concede to him honesty of purpose and the courage of his convictions, but cannot acquit him of roughness, violence, and stubbornness in his dealings with opponents. Comp. Helmolt, *Tilemann Heshus* (1859); Wilkens, *Tilemann Heshusius* (1860). F. W. S.

**Hesse, Eobanus (Hessus, Helius, Goebchen, Koch)**, b. 1468, in Helgenhausen (or Bockendorf), Hesse, d. 1530, in Marburg; from 1514 professor of Latin in Erfurt, where he joined the Reformation movement, 1526 in Nuernberg, 1533 again in Erfurt, 1536 in Marburg, a prominent humanist and poet, the "German Ovidius," by Luther called "Rex Poetarum." A. S.

**Hesse, Johann**, b. 1490, in Nuernberg, d. 1547, in Breslau, a friend of Luther, and especially of Melancthon, from 1523 pastor of the Magdalena Church in Breslau, the principal agent in the introduction of the Reformation in Silesia; a thoroughly scriptural theologian, a wise conservative pastor, prominent in works of Christian charity, founder of the hospital of All Saints, in Breslau (1526). The hymn "O Welt, ich muss dich lassen" is often ascribed to him, but without sufficient authority. A. S.

**Hesselius, Andrew**, Swedish pastor at Christina (Wilmington, Del.), 1713-1723; nephew of Bishop Svedberg. Published in Sweden (1725), *A short Relation of the Present Condition of the Swedish Church in America*.

**Hesselius, Samuel**, brother of above, Swedish pastor in America (1719-31), succeeding his brother at Christina in 1723. Another member of the family attained high reputation as a portrait painter in America.

**Heubner, Heinr. Leonh.**, b. 1780, in Lau-

terbach, Hesse, a Luth. of earnest piety, whose largest work was done at Wittenberg in the Prediger-Seminar. H. opposed the union of Luth. and Reform. confessions, and d. Feb. 12, 1853.

**Hey, Johann Wilhelm**, b. 1789, at Leina, near Gotha, d. at Ichtershausen, 1854. He was paster at Toettelstaedt, near Gotha (1818), court preacher at Gotha (1827), superintendent at Ichtershausen (1832); author of fables for little children, illustrated by Otto Speckter, and of some excellent hymns for the little ones. Some of his songs have been received into our Sunday-school books, German and English, such as "Alle Jahre wieder" (As each happy Christmas), tr. by Harriett R. Spaeth, *Little Children's Hymn Book* (1885); "Gloecklein kling, Voeglein singt" (Church bells ring), tr. by the same, *ibid.*; "Weisst du, wie viel Sternlein stehen" (Canst thou count the stars that twinkle), in C. S. Bese's *Children's Chor. Book* (1869); "Wen Jesus liebt" (Whom Jesus loves), tr. by H. R. Spaeth, *Southern Sunday-School Book* (1883), (Whom Christ holds dear), tr. by Prof. M. H. Richards, *Little Children's Hymn-Book* (1885). A. S.

**Heyling, Peter**, b. 1608, in Lübeck, d. 1652, a martyr's death, one of the first Luth. missionaries, worked in Abyssinia (1634), where he was favored by King Basilides and his successors, and translated the N. T. into the Abyssinian language.

**Heyer, Carl Friedrich**, the beloved "Father Heyer," b. at Helmstedt, North Germany, July 10, 1793, and d. at the Luth. Seminary in Philadelphia, Nov. 7, 1873. He arrived in the latter city in August, 1807, where he had an uncle, and learned a hatter's trade. He attended service in Zion's Church, where Dr. Helmuth preached. H. read theology with Dr. F. D. Schaeffer. He became a teacher in the parochial school in Southwark, and occasionally preached in the poorhouse and in New Jersey. In Dec., 1814, he returned to Germany, to complete his studies, which he did at Goettingen. Having come back to this country, H. was licensed to preach by the Synod of Pennsylvania. He was appointed a home missionary in Northwest Penn., and later on in Maryland. Ordained in 1819, he was sent to work in Ohio, Kentucky, and Indiana. The newly-formed Society for Foreign Missions in 1839 called him as missionary to India. When it was proposed to place his work under the care of the American Board, he declined, and appealed to the Ministerium of Pennsylvania to undertake a distinctively Lutheran mission, and to send him as its missionary. Accordingly on Oct. 5, 1841, he was sent as the first missionary of the Luth. Church in America to India. He arrived at Guntur, S. India, July, 31, 1842. In the spring of 1846 H. returned to America, and organized a church at Baltimore. In March, 1848, H. was again at Guntur. He returned to America in 1857, and began home missionary work in Minnesota. He established many congregations and became the founder of the Minnesota Synod. Being (1869) in Germany when he heard of the scheme to transfer Rajahmundry to the Church

Miss. Society. He hastened back to America, prevailed upon the Synod of Pennsylvania to take charge of the field, and went himself once more to India. He returned to the U. S. in the spring of 1871. He was made chaplain of the seminary in Philadelphia, and filled this position till his end. W. W.

**Hiller, Friedrich Conrad**, b. 1662, near Bruchsal, Baden, d. 1726, in Stuttgart; from 1685 advocate in chancery at Stuttgart, author of the hymn "O Jerusalem, du schoene" (O Jerusalem the golden), tr. by R. Massie (1864). A. S.

**Hiller, Philipp Friedrich**, b. 1699, at Muehlhausen at the Enz, Wuerttemberg, d. 1769, at Steinheim; he received his theological education at Denkendorf (under Bengel), Maulbronn and Tübingen, since 1745 pastor at Steinheim, near Heidenheim; as a hymn-writer the most prominent and soundest representative of Wuerttemberg Pietism of the school of Bengel. Julian's Dictionary enumerates 18 of his hymns that have passed into English. A. S.

**Hinkelmann, Abrah.**, b. in Döbeln, Saxony, 1652, pastor at St. Catherine, Hamburg, where he d. 1695. He was an ardent Pietist, and was brought into conflict with his colleague Dr. Mayer, who advocated strict orthodoxy ag. H. and Winckler.

**Historical Society of the Evangelical Luth. Church, The**, was organized in Baltimore, after the adjournment of the General Synod there, A. D. 1843, by "delegates of Synod and others." Its object is "to make a collection of the published writings of Luth. ministers and laymen in America, whether original or translated; to procure, as far as possible, the minutes of all the synods from the time of their organization, the printed proceedings of all special conferences, of church councils and other ecclesiastical conventions, together with regular files of the periodicals published under the patronage of our Church, decisions in chancery, charters of corporate institutions, constitutions of individual churches, legal reports relating to church property, and, in general, to collect all publications, manuscripts, and facts that tend to throw light on the history of the Luth. Church of this country."

According to its constitution the biennial meetings of the society at which important historical addresses have, from time to time, been delivered, are always held at the same time and place with the General Synod, and its minutes are incorporated with those of this body, but it is a separate and independent institution belonging to, and caring for the interests of, the Church as a whole. "All who are making history or who are interested in the history of our Church are asked to lend books, pamphlets, papers, and manuscripts to the library."

At the meeting of the society in Charleston, S. C., A. D. 1850, thirty persons, from as many Luth. synods, were appointed as "Receivers," "to take charge of books, etc., donated to the society from their respective bounds and forward the same to the library at Gettysburg," which place continues to be its depository having for its use a fire-proof building.

The principal contributions of books and

pamphlets have been the gifts of Prof. M. L. Stoeber, L.L. D., M. Sheeleigh, D. D., S. S. Schmucker, D. D., and the estate of J. G. Morris, D. D. L.L. D. In 1886 a very large and valuable collection of American Luth. publications was purchased from Rev. M. Sheeleigh, D. D., making the society's list of such publications by far the most complete in America. It now contains 1,619 bound volumes of books, 602 volumes of theological magazines, journals, etc., 259 volumes of church papers, and 99 volumes of minutes. Among its rarest collections are Campanius' Indian version of Luther's Catechism, and Berkemeier's manuscript diary. The publishing houses of the General Synod, General Council and Synodical Conference, gratuitously forward to the library all their publications, and the Luth. Publication Society makes a biennial appropriation of \$500. E. J. W.

**History of Doctrine**, in a wider sense, is the history of the whole doctrinal development of the Church, including the position of all its great teachers; but in the narrower and proper sense it is the history of the formation of the dogma (*Dogmengeschichte*), i. e. of the individual doctrine, or the body of doctrine, which the Church has officially defined and adopted. The Luth. Church, in returning to the gospel, did not reject all dogma, but only that which was unscriptural. It kept up the connection with the Church's true and legitimate dogmatic possession, as tested by the authoritative norm of the Bible. Dogma-history does not end with the Reformation, but comes to a temporary close in the Form. of Concord, which is no degeneration of reformatory principles hindering free evang. truth, but a true development of the faith. The new contributions which the Luth. Church has made to the history of doctrine is the clear definition of justification, which had been neglected and deformed since the apostles; the legitimate development of Christology from the centre of the unity of the person, the true relation of law and gospel forgotten since the second century and not appreciated by the Reformed; the doctrines of the Church and sacraments. But all doctrines were scripturally deepened and viewed from the soteriological value of Christ. The old Magdeburg Centuries contain much material for doctrinal history. And to the modern science of *Dogmengeschichte* not only the works of Kalnis in his Dogmatics (vol. ii., *Die Kirchlehre*), Luthardt in his historical material in the dogmat. Compendium, but particularly Kliefoth (*Einleitung in die Dogmengesch.*, 1839), and especially Thomasius have given great impulse. The latter, with his careful method and religious insight, is the greatest positive writer. His work is brought down to date in the 2d ed. I. vol. by Bonwetsch, II. by Seeberg, who has issued the latest *Dogmengesch.* (2 vols. vol. 1 1895, vol. 2, 1898), from a Lutheran point of view over against the unionistic and partly negative Loofs and the radical but thorough *Dogmengeschichte* of Harnack. J. H.

**Hochstetter, Joh. Andreas**, b. 1637, d. 1720 as Abt of Ebenhausen, a noted representative of Pietism in South Germany, whose conversa-

tion led A. H. Francke to call the attention of his students to Jewish missions, which Calenberg began.

**Hoë, Matthias, of Hønegg**, b. Feb. 24, 1580, in Vicuna, of earnest Luth. parents, his father, a nobleman, being imperial sacred counsellor. H. studied theol. at Wittenberg (1597) under Hunnius, was called as third court-preacher to Dresden (1602). 1611, Hoë went to Prague, but was recalled as chief court-preacher and church-counsellor to Dresden (1613), where, in 1618, he wrote his famous *Ev. Handbüchlein wider das Papstum*, which saw many ed. H. stood firmly for Lutheranism ag. Calvinistic encroachments, and warned the Lutherans in Brandenburg, when Elector Sigismund became Reformed. Bitterly attacked for this he answered severely, but Tholuck misrepresents him in this, and in his counsel to the Saxon Elector not to interfere in the uprising of the Bohemians. The latter seemed to call for help because it was to benefit the Reformed Elector Fredr. V. of the Palatinate. Hoë sought to found a Luth. Church union on the occasion of the Decisio Saxonica (1623), but the opposition of his Elector, John Geo. of Saxony, and the jealousy of other theologians prevented it. The injustice of Fred. II. in taking the possessions of the evangel., under plea that the Augsb. peace no longer existed, was strenuously opposed by Hoë, who continued to contend earnestly and vehemently, but sincerely, ag. Romanism and Calvinism until his death, March 4, 1465. (For unfavorable view see *Realencycl.* (2d ed.), 6, 175, and favorable view, Meusel, 3, 317; also Rocholl, *Gesch. der ev. Kirche, passim*).

**Hoefling, Johann Wilhelm Friedrich**, b. 1802, at Neudrossenfeld in Bavaria; studied at Erlangen; pastor at Nürnberg, 1827; professor of theology at Erlangen, 1833; doctor of theology, 1835; Oberkonsistorialrat at München, 1852; d. April 5, 1853. His principal characteristic was a firm and well-founded Luth. conviction over against Catholicism, Calvinism, and Unionism, happily blended with a discriminating and unbiased judgment and an amiable and charitable disposition. "With him Christ the Lord and saving faith came first, then the Church; first the Word and the sacraments, then the office of their administration; first the order of salvation, then church order" (*Meusel*). He was one of the founders and editors of the well-known *Zeitschrift für Protestantismus und Kirche*, that took up the defence of the Luth. Church in Catholic Bavaria. His principal work, a real thesaurus of most important information, which so far has not been superseded by any other, is *Das Sakrament der Taufe nebst den anderen damit zusammenhängenden Akten der Initiation, dogmatisch, historisch, liturgisch dargestellt*. The first volume (xvi. 588 pp. 8vo) contains the dogmatico-historical introduction and foundation, as also the presentation of the catechumenate and the baptism of proselytes; the second (xii. 452 pp.) the presentation and examination of the ecclesiastical practice concerning the baptism and the catechumenate of the children of Christians. Comp. Meusel, *Kirchliches Handlexikon*, III. p. 328 sq. F. W. S.

**Hölemann, Herm. Gustav**, b. 1809, in Bauda, Saxony, prof. at Leipzig, noted for his earnest confessionalism and exegetical ability. His best works are *Bibeltstudien* (I. and II.), and the unique and unsurpassed *Die Reden des Satan in der Heil. Schrift*. H. d. Sept. 28, 1886.

**Höpfner, Joh.**, b. 1582, in Rosswein, Saxony, dean of the theol. faculty at Leipzig, and participant in the religious conference at Leipzig (1631), together with Hoë von Hoenegg and Leyser. H. d. 1645.

**Hofacker, W. G. Ludwig**, b. 1798, at Wildbad, Wuerttemberg, d. 1828, at Rielingshausen. He studied at Shioenthal, Maulbronn, and Tübingen, and served as assistant pastor in Pfleningen, and afterwards in Stuttgart with his father; in 1826 he became pastor in Rielingshausen. Though only four or five years in the active ministry, he became one of the most powerful and influential Luth. preachers of this century. His sermons have been printed in 37 editions, and translated into many languages, so that he filled the whole world with his message of grace. Sin and grace, and the simple scriptural way of justification by faith are exclusively the themes of his preaching which might be called revival preaching in the best sense of the word, awakening the hearts of the careless and self-righteous, and persuading them to be reconciled to God in Christ, the God-man. His biography was written by his friend Albert Knapp. A. S.

**Hofacker, Wilhelm F. Immanuel**, the younger brother of Ludwig H., b. 1805, at Gaertringen, d. 1848, in Stuttgart. He studied theology at Tübingen (1823 to 1828), receiving strong impulses from Schleiermacher's writings; in 1833 he became diaconus in Waiblingen, 1835 in Stuttgart. He was more of a scholarly theologian than his brother. As a preacher he was also a faithful and powerful witness of the word of the cross. His sermons, however, have not the elementary power of Ludwig's, but show more oratorical refinement, with, and comprehensiveness. A. S.

**Hofe, vom, Nic.** See DECIVS.

**Hofmann, von Joh. Christian Konrad**, b. Dec. 21, 1810, in Nuremberg, studied at Erlangen, where the Reformed Prof. Krafft led him to faith, became a scholar of Ranke at Berlin (1829), under whom he pursued his favorite historical studies until called to the gymnasium at Erlangen (1833). Becoming theol. repentant at the Univ. of Erlangen (1835), and also teaching philosophy, he was made prof. extraordin. (1841). Upon the publication of his famous *Weissagung u. Erfüllung* (1842), Rostock called him, until Erlangen recalled him (1845), where he labored until his death, Dec. 20, 1877. H. was the greatest modern Luth. theologian in originality of conception and permanence of influence. His central position was historical. He contemplated sacred history unfolding itself from divine germs as an organism. From prophecy to fulfillment was the movement, the whole of the O. T. a record of the prophecy of the kingdom, the new of its completion. There is nothing accidental in this history between

men and God, whose centre is Christ. In the foundation of this v. Hofmann was led to a new method in his *Schriftbeweis*. Not so much its content as its plan was the important feature. It aimed to develop the totality of truth from the totality of Scripture. Systematic theology, which is to portray the *fact* of the communion between God and man, mediated by Christ, must rest upon proper exegetical historical study. But for the theologian *immediate certainty* is given in his *own Christian life*. "I, the Christian, am the proper material of my science as theologian." What I have attained must be confirmed in the history and existence of the Church and in the Scriptures, if my consciousness be right. This is the threefold unified testimony of the spirit. v. Hofmann's starting point is formally Schleiermacher's, but the content as presupposing the consciousness of the regenerate man is totally different. Yet the consciousness of regenerate man is not altogether sufficient for the development of the whole Christian truth, and however much v. H. unfolded with great acumen in his *Lehrstücke* he was naturally led to injure some essential truths. His theory of atonement had a moralistic tinge, and took away from sin the wrath of God in its depth, and injured the sacrifice and merit of Christ in its vicariousness. The Bible is inspired Word of God only as a record of sacred history. To prove this v. H. began a detailed exposition of the N. T., being able to finish only the Pauline epistles. He showed much accuracy, keeping in view details and connection, but sometimes with overbalanced nicety. In his posthumous works on Hermeneutics and Theol. Encycl. (ed. by Bestmann) v. H. is clear and forceful. His thought largely dominates modern Luth. theology. v. Frank and Luthardt show its influence but not its errors. Its strength is historical realism combined with reverence for the Scriptures and the emphasis of the consciousness of faith; its weakness is the centralization of the subjective. Thus the eternal transcendent realities are endangered in the accent of the historical and ethical.

J. H.

**Hoffmann, Daniel**, b. at Halle (1540), and d. at Wolfenbüttel (1611), prof. at Helmstedt, a Luth. extremist, who vigorously opposed the doctrine of Christ's ubiquity as set forth in the Form. of Concord, claiming that ubiquity cannot be claimed for the human nature in the God-man in that full measure in which this attribute pertains to the divine nature of the glorified Christ. Whilst this implied a concession to the Reformed, H. nevertheless vigorously defended the teachings of the Luth. confessions against the Philippists in other matters. The conviction that theology and philosophy were, in their nature and of necessity, antagonistic, brought on new conflicts which finally cost him his professorship at Helmstedt (G. Thomasius, *De Controversia Hoffmanniana*, Erlangen, 1844).

J. N.

**Hoffmann, John Martin Theodore Ernst**, b. at Treppeln, Prussia, November 10, 1823, received his early education from his father, a staunch Luth. clergyman. In 1839 he entered

the gymnasium at Guben and in 1842 the government school for engineering at Berlin. In 1844 he was admitted into the seminary of the Berlin Mission Society, from which he graduated. After preaching at Buchholz, Prussia, for one year, there being no vacancy in the African mission field for which he was intended, he came to America in 1850. After serving several congregations in New York State he was called to Albany in 1859, where he remained until his death, September 21, 1887. A member of the New York Ministerium from 1850 to his end, he was one of its most earnest defenders during the stormy periods through which it passed, serving it with voice and pen with untiring zeal.

H. W. II.

**Holland**, officially called "the kingdom of the Netherlands," contains 80,000 Lutherans, of whom 65,000 belong to the "Evangelical Luth. Church," and 15,000 to the "Restored Luth. Church." Whilst the former is predominantly liberal and tolerates in its connection men of pronouncedly negative convictions like Dr. Loman of Amsterdam, the latter body is more conservative. Still, both parties receive pastors and candidates coming to them from the other. The extensive colonial possessions of Holland urgently invite to missionary activity. Comparatively little is being done, however, for the inhabitants of these colonies. For political reasons the government discourages such work. The Lutherans support the Rhenish missionary society of Elberfeld and Barmen and are active in the work of inner mission (See also AMSTERDAM.)

J. N.

**Hollaz, David**, theologian, b. 1648, provost at Jacobshagen, d. 1713, author of *Examen theologicum acroamaticum*, the last of the great text-books of the period of Luth. orthodoxy, although considerably modified by the approaching Pietistic influences. It owes its reputation, not to originality, but to the clearness of its definitions, the excellence of its arrangement, and its prevailing devotional spirit.

**Holman Lecture, The.** In the year 1865 the Rev. Samuel A. Holman donated the sum of two thousand dollars to the Seminary at Gettysburg, the interest whereof was to be applied to secure annually "a lecture on one of the twenty-one doctrinal articles of the Augsburg Confession." It was also provided by the board on accepting this lectureship that the lecture should always be published in the *Evangelical Review* or other periodical of similar character, or, failing in this, that it be published in pamphlet form.

J. A. Brown, D. D., delivered the first lecture Aug. 7, 1866, choosing the First Article for discussion. His successor in the series, Samuel Sprecher, D. D., chose the Second Article, and the order of the successive Articles has ever since been followed by the respective lecturers. These were after the above in the first series; S. S. Schmucker, D. D.; M. Valentine, D. D.; C. A. Hay, D. D.; C. A. Stork, D. D.; J. G. Morris, D. D.; H. Ziegler, D. D.; F. W. Conrad, D. D.; G. Diehl, D. D.; A. C. Wedekind, D. D.; S. W. Harkey D. D.; W. M. Baum, D. D.;

L. A. Gotwald, D. D.; S. A. Holman, D. D.; L. E. Albert, D. D.; E. J. Wolf, D. D.; H. I. Baugher, D. D.; S. A. Repass, D. D.; E. Huber, D. D.; J. C. Koller, D. D.

This first series was brought out in book form by the Luth. Publication Society, Philadelphia (1888).

The lecturers on the second series to date have been S. A. Ort, D. D.; J. B. Remensnyder, D. D.; J. W. Richard, D. D.; T. C. Billheimer, D. D.; G. H. Schodde, Ph. D.; C. S. Albert, D. D.; P. Bergstresser, D. D.; J. A. Earnest, D. D.; R. W. Hufford, D. D.; F. P. Manhart; J. A. Singmaster, D. D. E. J. W.

**Holst, Valentin, von**, d. April 9, 1860, a prominent Luth. pastor of Livland, for 27 years at Fellin, who exerted a large power for confessionalism. T. Harnack edited two vols. of his sermons.

**Holst Synod.** See **SYNODS (IV.)**.

**Home Missions.** See **MISSIONS, HOME**.

**Homiletics** is that branch of theological science which deals with the principles and rules of preaching, the preparation and delivery of the sermon. For the Luth. Reformation the powerful and effective preaching of the pure gospel was essential. Without well equipped evangelical preachers the Reformation could never have been carried through. And on the other hand the science and art of preaching received its strongest impulse, since the days of the apostles, through the restoration of the gospel in the Reformation era. It was one of the principal and fatal corruptions of the Medieval Church that the sermon had almost entirely disappeared from her regular services. And in reconstructing the service on truly evangelical principles Luther was particularly anxious to restore the sermon to its place in the organism of the public service. "The devil does not mind the written Word, but he is put to flight wherever it is preached aloud" (*Luther*). (See also his exposition of the third commandment, in the Small Catechism.) Luther, for a time, was in favor of assigning to the sermon its place before the Introit, as a sort of missionary, evangelistic address ("Vox clamans in deserto et vocans ad fidem infideles") and not as an organic part of the communion service proper. ("Missa Fidelium," *Form. Missae*, 1523.) But finally, in our Luth. Agenda, the sermon received its proper and abiding place after the lessons of the day, and the Creed. First God speaks to us in his Word. Then the Church speaks in her historic confession, witnessing her pure faith as derived from and based on the everlasting Word of God. Then the minister speaks as a personal witness of God's saving truth, explaining and applying it as the circumstances of the congregation and the time may require it. There is ample room here for the individuality of the pastor with his own personal gifts and faculties. The whole personality of the preacher is to be thrown into the sermon. And yet he is not to speak of his own. He speaks as a member and the mouth-piece of the Church. Her faith is his. Her doctrine is his. He is not expected to give his own as distinct from, or opposed to, the faith of the Church.

The sermon is under the Creed as the Creed is under the Word. The sermon has both a sacramental and a sacrificial character. As the exposition and application of the divine Word it is a sacramental act, an objective presentation and offer of God's grace to the sinner. As a testimony of the congregation, through its representative, of what God has done for it, it is a sacrificial act, of confessing and praising the goodness of the Lord. A proper consideration of all these points determines the character of the sermon in the Luth. conception. In the Roman Church the organic connection between the sermon and the main service of the Mass is practically abandoned. Most of her services are without any sermon. But now and then she still uses the sermon with great force as a special missionary effort, to make propaganda for the Church of Rome, and to exalt her glory. The detachment of the sermon from the regular service gives more freedom to the individuality of the preacher. As the language of the Roman service is the Latin, and as Romanism has no Bible language for its members in their own native tongue, and consequently very little acquaintance with the Scripture is found among them, we cannot wonder that even the most prominent preachers of the Church of Rome lack that scriptural dignity, force, and simplicity which ought to characterize the preaching of God's truth. They are apt to run into the extremes, on the one side of refined oratorical displays, after classical pagan models (Bourdalone, Bossuet, Massillon, the court-preachers of Louis Quatorze), and on the other side into the coarse, undignified, and even scurrilous popularity of Abraham a Sta. Clara. As a rule we miss in their preaching the organic connection between the text and the sermon. The text simply precedes the sermon, as a motto, a pretext (*Vorsprach*). Among Protestants, outside of the Luth. Church, we observe a general tendency to overlook or under-estimate the sacramental character of the sermon. Its human and sacrificial aspect is pre-eminently emphasized. It is not so much considered and treated as a means of grace, as the divine call, and offer of justification, but rather as belonging to the sphere of sanctification, the development of Christian life, Christian Ethics, and asceticism. Here also the sermon is more or less independent of any organic connection with the service; and the service itself is emancipated from the order of the Church Year. Consequently the individuality of the preacher, the choice of his texts, the manner of their treatment, are altogether unrestrained. Luth. preaching must be marked by a distinctively scriptural, churchly, and evangelical character. Its essence is the proclamation of the saving facts of the gospel. It presents Christianity as the great central historical fact, a history of everlasting significance, applied to the needs of the present time and to the individual soul, with careful psychological discrimination and with all pastoral wisdom and faithfulness. A. S.

**Homiletical Literature, Luth.** The Reformation of the sixteenth century marks the turning point in the history of sermons. The Church of the Reformation broke away from

the legalism of the Middle Ages, to lead back to the Bible as the only power of faith, and over against the delusion of work-righteousness characteristic of the preceding period, she presented the cardinal truth of salvation through Christ alone, given to all upon the sole condition of faith in him. The sermon, which was recognized as the most important medium of conveying religious knowledge to the masses became general and found its regular place in the service of which it became the very heart and centre. Instead of fables, anecdotes from the lives of saints, quotations from poets and philosophers, it brought a clear, sound, and popular exposition of the divine Word.

**HOMILETICS OF THE REFORMATION PERIOD (1517-1580).** The greatest pulpit orator of this period is unquestionably Dr. Martin Luther (d. 1546). John Gerhard has characterized his manner of preaching as "heroic." In general his sermons can be classed as analytical homilies. His text is theme and divisions. But while not distinctly formulating his subject, there is always a leading thought. Preaching not for the learned but for the people, Luther richly illustrates his sermons. He preached much up to a few days before his death, sometimes three and four times a week. His earliest sermon appeared in Latin in 1512. In 1515 he first began to preach in public at Wittenberg, whither he had been called. In 1517 his exposition of the Lord's Prayer appeared in German, and 1518 a Latin sermon on the ten commandments, translated into German, 1520.

*Deutsche Kirchenpostille* appeared from 1522 to 1527. These were sermons on the regular gospels and epistles written as an aid for inexperienced preachers who had come over from the Roman Church, or who had left their business to enter the holy office. It appeared: Advent—Epiphany, 1522; continued to Easter, 1525; completed, 1527. Entire book issued, 1540.

*Hauspostille.* This appeared in 1544. After 1531 Luther had been accustomed to preach to the members of his household. These sermons, privately delivered, were taken down by George Roerer, and after his death were gathered and edited under the above title by Veit Dietrich.

Other sermons of Luther are found in his collected works: e. g. Erlangen edition, vols. 1-20; 45-50.

*Melanchthon* (d. 1560) prepared the way for the syncretical form of sermon. His "Postilla" are sermons on the gospels, delivered in Latin for the benefit of Hungarian students studying in Germany. They appeared in German in 1543, and are learned philological explanations and dogmatical deductions. They are found in vols. 24 and 25 of the "Corpus Reformatorum."

Others are: *Urbanus Rhegius* (d. 1541). Sermons found in his works collected by his son and published in 1562. They are very lengthy but carefully prepared. Also many sermon skeletons in his "Wie man fürsichtiglich reden soll," Latin (1535), German (1536). *Wenceslaus Linck* (d. 1547), preacher at Nürnberg. Single sermons published at various times from 1519-1543. Rich in popular illustrations. *John Poliander* (d. 1547), preacher in Altstadt-Koe-

nigsberg; sermons in manuscript preserved in city library at Koenigsberg, are thoughtful and sound. *Veit Dietrich* (d. 1549). "Summarien über das Alte Testament" (1541); "Summarien über das Neue Testament" (1544); "Kinderpostille" (1546). Popular, mild, and lucid. *John Spangenberg* (d. 1550) published a collection of sermons under the title: "Postille für junge und einfältige Christen" (1542-1544), in four parts. Parts I. and II. are sermons on the regular gospels, III. on the pericopes for the festivals, and IV. on the epistles. Next to Luther's postills this was the most popular work of the sixteenth century. The sermons are distinguished for their simplicity. The method is frequently that of dialogue, or catechetical. *Paul Speratus* (d. 1551). Sermon on Rom. 12: 1 et seq., delivered at Vienna in 1522, published in 1524, defence of the sacredness of the married state. Also: "Von dem hohen Gelübde der Tauff," published 1524. *Andrew Osiander* (d. 1552). Sermons on Rom. 9: 11, doctrinal in contents, are specially noted. They are warm and edifying and not very polemical. *Anton Corvinus* (d. 1553). "Postilla in evangelia et epistolas," republished in 1835 in Latin, German, and in German dialect, offer short sermons with few edifying thoughts and plain analysis of text. *George III. of Anhalt* (d. 1553). Synodal addresses published by Camerarius in 1555; sermons in 1561 with a preface by Melanchthon. *Justus Jonas* (d. 1555) was distinguished as a ready speaker. His sermons are clear and the leading thoughts of his text are richly illustrated. See sermons on Acts 1; Lazarus; Judas; Luther's funeral sermon on 1 Thess. 4: 13 et seq. *John Bugenhagen* (d. 1558). Luther's funeral sermon on 1 Thess. 4: 13. The first collection of dispositions for sermons in the Luth. Church was made by him under the title of "Postilla seu indices in evangelia dominica." *Erhard Schuepf* (d. 1558) is noted as an earnest and eloquent preacher. There is but one sermon publ. on Matt. 22, preached in 1558 and published in 1578. *Michael Coelius* (d. 1559). Exposition of Psalms and casual sermons published by Spangenberg in 1565. *Erasmus Sarcerius* (d. 1559). "Postilla in evangelia" (1538); "Postilla in epistolas" (1539), German (1552). Many of the sermons are catechetical in form. *Caspar Aquila* (d. 1560). Sermons comprehensive, fiery in polemics, yet full of kind admonition and comfort. See: "Die erste und letzte Predigt auf der Ebernburg" (2d ed., 1883). *Nicolas Amsdorf* (d. 1565). But few sermons are published, and these have the tone of sharp polemics. *John Matthesius* (d. 1565). "Die Historie von Luther's Anfang, Lehre, Leben, und Sterben," 17 sermons published in 1565; "Bergpostille" (1562); "Sonntagspostille" (1565); "Postilla prophetica" (1588). Also sermons on the story of Jesus, Lenten sermons on Isaiah 53, on the book of Sirach, the epistles to the Corinthians, story of the flood, etc. A popular preacher, his sermons are strewn with fables, parables, and verses. He generally will be found simple and always sound. The posthumous sermons of *Paul Eber* (d. 1569), professor at Wittenberg, were prized for their

clearness and popular tone. Of *John Brenz*, the Suabian Reformer (d. 1570), we have sermons in the form of homilies, in Latin: John, (1528 and 1545); Acts (1534); Luke (1538); 1 Sam. (1554). In German: Acts (1564); Romans (1564). Many short sermons with theme and divisions are found in his "Evang. Post." of 1550, and "Pericopæ Epist." (1559). In 1532 there also appeared twenty-five sermons "Ueber das üble Nachreden." The spirit of the sermons is like that of Luther, the exegesis is careful, and the language lucid. *Sebastian Froeschel*, deacon at Wittenberg (d. 1570), published sermons on Matthew. From him we also have sermons on the catechism, which afterwards gained much favor until the middle of the seventeenth century. His form is syncretical. Holding to the Lutheran position, plain in language, sometimes sharp in polemics, are the sermons of *Joachim Moertlin* (d. 1571). *Psalmus* (1580); *Postilla* (1587). The sermons of *George Major* (d. 1574) betray deep conviction, yet are clear in expression and mild in sentiment. Published in 1569. *Zacharis Prætorius* (d. 1575) offers a great deal of material for preachers in his "Sylva pastorum." *Andrew Pancratius* (d. 1576) wrote sermons on the Catechism, which appeared in 1604. In spirit he belongs to the next period.

Outside of Germany the following are noted: Denmark: *Hans Tausen*, Bishop of Ripen (d. 1561); "Postille" (1539). *Peter Palladius*, bishop of Seeland (d. 1560). Sweden: *Olaf Petri* (d. 1552), preacher in Stockholm. *Lorenz Petri* (d. 1573), first evangelical archbishop of Upsala. *M. Etof*, of Leeksand and *Abraham Andrew Angermåns*. Funeral sermon of Gustav Vasa by *Andrew Nigri*. Hungary: *Matthias Birò Dévay* (d. 1547), later went over to the Reformed Church. *Primus Truber* (d. 1586). Steiermark: *Hans Steinberger* (c. 1580).

**HOMELETICS OF THE PERIOD OF ORTHODOXY (1580-1700).** The sermons of the latter part of the sixteenth and of the seventeenth centuries show a degeneration in that many laid too much stress upon a faith as expressed in a concise formula, and produced sermons which, however correct they may have been in the learned presentation of the dogma, were yet harsh and cold, and proved incapable of awaking a warm spiritual life. Towards the end of the seventeenth century the so-called "emblematic" form of sermon appears, in which the theme and divisions are presented under frequently too striking emblems, symbols, and illustrations. But besides the dry scholastic or extravagant emblematic productions, there are found most edifying biblical sermons, though sometimes inclined to be mystical.

Among the writers of polemical scholastic sermons we note: *Tilemann Heshusius* (d. 1588). "Evangelienpostille" (1581); "Passionspredigten"; "Unvermögen menschlicher Kräfte in Sachen des ewigen Lebens," St. Louis, Mo. (1881). *Jacob Andreae* (d. 1590). "23 Predigten von den firnehmsten Spaltungen in der Religion" (1568); "6 Predigten von den Spaltungen zwischen Theologen Augsbürgischer Konfession" (1574); etc. *Nicolaus Setzwecker* (d.

1592). "Predigten von christlichen Buch der Concordie" (1581); Homilies on gospels and epistles (Latin) (1577); *Postilla* (1575); *Lenten sermons* (1587); *Sermons on Psalms*, (5th ed., 1623). *Philipp Nicolai* (d. 1608). Sermons in his German works edited by Dedeke (1617). *Herman Samson* (d. 1643). "Himmliche Schatzkammer" (epistles) (1625); *Communion sermons* (1619); eleven sermons on Gen. 3: 15 (1620); *Sermons on witchcraft* (1626). *Hof von Hoeneegg* (d. c. 1644). "Fest-u. Sonntags-Postille" (1614 and 1622). *John Benedict Carpzov* (d. 1657). One hundred methods of disposition (1656). *Conrad Dannhauer* (d. 1666). "Denkmal der Erklärung über die Sonntagsevangelien" (1661); 10 vols. of sermons on catechism under the title "Catechismus-Milch."

Emblematic preachers were: *Sustmann*, "Geistliche Sonnenstrahlen in Sonn-u. Festtagsevangelien" (1666); *Widers*, "Evangelische Sinnbilder auf alle Sonn-u. Festtage" (1671); *Diétrich*, "Geistliche Oelkammer" (13th ed., 1684); *Riemer*, "Verblühtes Christenthum über die Episteln" (1694); *John Samuel Adami*, "Delicie evangelicæ" (15 vols., 1702-1715).

The following are orthodox, practical, and edifying: *Johann Gigas* (d. 1581). *Postille* (1570). *Simon Musæus* (d. 1582). *Postille* (1579). *Johann Habermann* (d. 1586). Sermons on gospels and epistles (1575). *Martin Chemnitz* (d. 1586). *Postille* (1592-1594). *Jerome Mencl* (d. 1590). Sermons on Catechism (1589); *Postille* (1596). *Simon Pauli* (d. 1591). *Postille* (1574). *Martin Mirus* (d. 1593). Funeral sermons. *Jacob Heerbrandt* (d. 1600). Eighteen Christian sermons (1586). *Ægid. Hunnius* (d. 1603). Sermons on Daniel, Jona, Micha, on the Catechism, etc. *Stephan Prætorius* (d. 1603). "58 Traktätlein" (1622). *Cyriacus Spangenberg* (d. 1604). Exposition of Corinthians (1561, 1564); Thessalonians (1564); Timothy and Titus (1564), etc. *Lukas Oslander* (d. 1604). "Bauernpostille" (1597 et seq.). *Johann Arndt* (d. 1621). *Postille* (1616); 451 sermons on Psalms (1617); *Lenten sermons*, sermons on Catechism (1617). *Valerius Herberger* (d. 1627). "Magnalia Dei," 12 parts. A christological exposition of the Old Testament; Genesis (1601); the Pentateuch (1611, etc., 24th ed., 1700); "Evangelische Herzpostille" (1613, 24th ed., 1736); "Epistologische Herzpostille" (1693); "Geistliche Trauerbinden," funeral sermons (1611); On Sirach (1598); "Passionsprediger" (1611). *Johann Gerhard* (d. 1637). *Postille* (1613); "Postilla Salomonæ" (1631). *Johann Matthias Meyfart* (d. 1642). "Tuba novissima," 4 eschatological sermons (1626); "Tuba penitentia," on June 3d, 1626; "Himmliches Jerusalem" (1630). *Johann Heermann* (d. 1647). "Crux Christi," Lenten sermons (1618); seven last words of Christ (1619); Sermons on gospels and epistles (3 vols., 1624-1638). *Joachim Lütkeemann* (d. 1655). Sermons on epistles (1652); Gospels (1699). *Johann Balthasar Schuppis* (d. 1661). Sermon on the peace after the Westphalian treaty (1648). *Johann Michael Dilherr* (1669). "Hausprediger" (1651); "Haus- u. Reise-Postille" (1661). *Hein-*



*rich Müller* (d. 1675). "Evangelischer Herzesspiegel," gospels and passion history (1679); "Apostolische u. evangelische Schlusskette u. Kraftkern" (1663 and 1673); "Graeber der Heiligen," funeral sermons (1684); "The suffering Jesus" (1726). *Jochim Schroeder* (d. 1677). "Hofarthsspiegel" (1643). *Johann Lassenius* (d. 1692). "Sonn-u. festtägliche Frühglocke" (1714); "Vesperglocke" (1712); Lenten sermons (1696). *Christian Scriber* (d. 1693). "Goldpredigten über Luthers Katechismus" (1658); "Die Herrlichkeit der Kinder Gottes;" gospels (1685); "Die neue Kreatur" (1685); "Seelenschatz" (1675-1692); "Zufällige Andachten" (1667). *Sebastian Schmidt* (d. 1696). Thirty 4to vols. exposition of the Bible; 100 sermons on free texts. *Georg Heinrich Häberlin* (d. 1699). Sermons on epistles (2 sets, 1685 and 1687). *Gottlieb Cober* (d. 1717). "Aufrichtige Cabinetsprediger" (1711); Sonn-u. festtägliche Vesperglocke" (1712); "Frühglocke" (1713); "Passionsprediger im Cabinet" (1717). *Caspar Neumann* (d. 1715). "Licht u. Recht," gospels (1716).

Homiletes of this period outside of Germany: In Denmark: *Nicolaus Hemming* (d. 1600); *Dinesin Jerstin* (d. 1634); *Caspar Brochmand* (d. 1652). In Sweden: *J. Botvidi* (d. 1635); *Joh Rudbeck* (d. 1646); *J. Matthäi* (d. 1670); *J. E. Terser* (d. 1678); *Jesper Svedberg* (d. 1735).

HOMILETICS OF PERIOD OF PIETISM, SUPERNATURALISM AND RATIONALISM (1750-1810). Weary of the noisy polemics of the pulpit during the period of "dead orthodoxy," Pietism brought warmer, truer and deeper contents into the sermon, which insisted upon a religion of the heart, and the proof of faith in a sanctified life. But it happened that sometimes a disproportionate stress was laid upon the N. T. commandment of love, and the dogma was crowded out of its rightful place. In *Supranaturalism* the inspiration of the Holy Scriptures and the need of miracles, i. e. the supernatural factors of religion, were accepted, but then it proceeded to furnish philosophic reason for these truths until very little remained as a matter of faith. Thus it prepared the way for *Rationalism*, which placed reason above revelation, and in which the discourse of the pulpit loses the right to the noble title of sermon. The best of its discourses are moral addresses calling on man to help himself, instead of pointing out a Saviour, putting reason in the place of faith, and a self-obtained virtue in the place of grace.

PIETIST HOMILETICS. *Johann Reinhard Hedinger* (d. 1704). "Kurze Anleitung zu einer erbaulichen Predigtart"; "Summarien zum Neuen Testament" (new, 1863). *Philipp Jacob Spener*, the founder of the pietistic school (d. 1705). "Des thätigen Christenthums Nothwendigkeit" (1679 and 1687); "Evangelische Glaubens-Lehre" (1688); "Evangelische Lebenspflichten" (1692); "Evangelischer Glaubenstrost" (1694); "Wochenpredigten über die Wiedergeburt" (1695); "Lauterkeit des evangelischen Christenthums" (1706 et seq.); Busz-Predigten" (1678 et seq.); "Sermons on Catechism" (1689); Lenten sermons (1769); Funeral sermons (1677 and 1707).

*Gottfried Arnold* (d. 1714). "Verklärung Jesu Christi in der Seele" (1704), on the epistles; "Evangelische Botschaft der Herrlichkeit Gottes in Jesu Christo" (1706); "Wahre Abbildungen des inwendigen Christenthums" (1709). *August Herman Francke* (d. 1727). "Evangelische Postille" (Earlier) (8th ed., 1746); "Evangelische Postille" (Later) (3d ed., 1740); "Epistolische Postille" (1741). *Jochim Justus Breithaupt* (d. 1732). "Sieben Kreuzpredigten"; "Meiningscher Abschied" (1687). *Johann Jacob Rambach* (d. 1735). Sermons on the eight beatitudes (4th ed., 1751); seven last words of Jesus (1726); "Erkenntnis der Wahrheit zur Gottseligkeit" (ten sermons, 4th ed., 1736); "Evangelische Betrachtungen über die Sonn- und Festtags-Evangelien" (6th ed., 1747); Giesische Reden über evangelische und epistolische Texte" (4 parts, 1738-1740); "Betrachtungen über das ganze Leiden Christi" (1730); "Evangelium Jesaja" (4th ed., 1733); Acts (1747); "Busz-Reden" (1735-36). *Johann Anastasius Freylinghausen* (d. 1739). "Postille über Sonn- und Festtags-Episteln" (5th ed., 1744); three Pentecostal sermons (1728); "Buszpredigten" (1734). *Georg Conrad Rieger* (d. 1743). "Predigten über auserlesene Stellen des Evangeliums Matthäi" (3 vols., 1744); "Herzpostille" (1742); "Herz- und Hand-Postille" (2d ed., 1750); Funeral sermons (1748); Marriage sermons (1749); Lenten sermons (1751). *Johann Albrecht Bengel* (d. 1752). "Sechzig erbauliche Reden" (On Revelations) (1740); Sermons edited by Burk (1839). *Johann Friedrich Starck* (d. 1756). "Sonn- und Festtägliche Andachten über die Evangelien" (1741); on epistles (2d ed., 1770); sermons on the Lord's Supper (2 parts, 1740); sermons on selected texts (1754). *Johann Philip Fresenius* (d. 1761). "Reden über die evangelischen Texte" (1767); epistles (1782); gospels and casual sermons (1769). *Friedrich Christoph Steinhöfer* (d. 1761). "Predigtbuch" (1752); "Glaubensgrund" (1763); twenty-three Lenten sermons and some on the gospels (1846). *Immanuel Gottlob Brastberger* (d. 1764). "Ordnung des Heils" (1760); "Worte des Heils" (40 sermons) (1761); "Evangelische Zeugnisse der Wahrheit" (1758). *Philipp David Buwk* (d. 1770). Careful dispositions for all the gospels in his "Evangelischer Fingerzeig" (8 vols., 1767-1767). *Johann Christian Storr* (d. 1773). "Armenpostille" (2d ed., 1752); on the gospels (1777). *Friedrich Christoph Oetinger* (d. 1782), the "Württemberg Theosophist." Sermons found in collected works, ed. Ehmann (1858, vols. 1-5). *Philipp Math. Hahn* (d. 1790). "Betrachtungen über die sonntäglichen Evangelien und der Lebensgeschichte" (1774); "Erbauungs-Reden" on Ephesians, Colossians, and Revelations (1804). *Carl Heinrich Rieger* (d. 1791). Sermons on the gospels (1794); "Betrachtungen über das Neue Testament" (5th ed., 1878). *Magnus Friedrich Roos* (d. 1803). "Erbauliche Gespräche über die Offenbarung Johannis" (1788); Christliches Hausbuch" (4th ed., 1805); "Kreuzschule" (1799, 6th ed., 1864).

Belonging to the old orthodox school are: *Valentin Löschner* (d. 1749). "Edle Andachtsfrüchte" (3d ed., 1741); "Evangelische Zehen-

den gottgeheiliger Amtssorgen" (1704-1710); *Johann August Ernesti* (d. 1781). Four vols. of sermons (1768-1782). *Friedrich Nathanael Morus* (d. 1792). Sermons (1786-1794). *Johann Friedrich Flattich* (d. 1797). "Soldatenpostille" (1735).

HOMILETIC LITERATURE OF SUPRANATURALISM. *Johann Gustav Reinbeck* (d. 1741). Sermons on gospels (1734). *Johann Lorenz v. Mosheim* (d. 1755) considered as the first object of the sermon, to convince hearers with sound reasons. He stands at the head of the school of Supranaturalists. "Heilige Reden über die wichtigsten Wahrheiten der Lehre Jesu Christi" (6 vols., 1725-1739); "Anweisung erbaulich zu predigen" (1771). *Christoph Christian Sturm* (d. 1786). "Predigten über einige Familiengeschichten der Bibel" (2 vols., 1783-1785); "Betrachtungen über die Werke Gottes im Reiche der Natur" (4 parts, 1774). *Johann Andreas Cramer* (d. 1788). Twenty volumes of sermons (1764 et seq.). *Johann Friedrich Wilhelm Jerusalem* (d. 1789). Collected sermons in two parts (1745-1753). *Johann Joachim Spalding* (d. 1804). Sermons (1765; 2 vols., 1768-1781); special sermons (memorial sermon on the death of Frederick the Great, 1775).

HOMILETIC LITERATURE OF RATIONALISM TO 1828. *Wilhelm Abraham Teller* (d. 1804). "Pred. von der häuslichen Frömmigkeit" (1772); "Sonn- und Festpredigten" (1785) (Moral advice). *Johann Caspar Hafeli* (d. 1811). Four vols. of sermons (1778-1783). In these he is opposed to rationalism. Sermon on the Reformation (1790); "Weise Benutzung der Vergangenheit" (1801). In these he shows himself merely as moralist, deist, and intellectualist. *J. L. Ewald* (d. 1822). Sermons on nature (1781); sermons on natural laws (without Bible text) (1789 et seq.). *Bernard Kleffeker* (d. 1825). "Homiletisches Ideenmagazin" (8 vols., 1809); "Vormittagspredigten" (13 vols., 1802 et seq.). (The object of the sermon is to speak to the heart through reason.) *Johann Gottlieb Marzoll* (d. 1828). A collection of sermons embracing 9 vols. "Predigten in Rücksicht auf den Geist des Zeitalters" (1790 et seq.). (The preacher is a teacher of religion, whose duty it is to entertain (*sich unterhalten*) the cultured classes with the teachings of reason and Christianity.)

CONTEMPORANEOUS REACTION. Besides the Pietists these are noted: *Johann Gottfried Herder* (d. 1803). Homilies on the life of Jesus (1773-1774); "Christliche Reden und Homilien" (1828). (Humanistic.) *Franz Volkmar Reinhard* (d. 1812). Forty volumes of sermons. (Supranaturalistic - rationalistic.) *Heinrich Gottlieb Tzschirner* (d. 1828). Two volumes of sermons (1812, 1816); 4 vols. of sermons (1828-1829).

HOMILETES OF THIS PERIOD OUTSIDE OF GERMANY. *Denmark*: *Hersleb*, Bishop of Seeland (d. 1757). *Christ. Bastholm* (d. 1819), first court-preacher at Copenhagen. (Rationalist.) *H. G. Clausen* (d. 1840), rationalist. *Norway*: *Joh. Nordal Brun* (d. 1816), orthodox-supranaturalistic. *Niels Stockfeth Schultz* (d. 1832), rationalistic. *Claus Pøvels* (d. 1822), rationalistic. *Hans Nielsen Hauge* (d. 1824), pietist.

*Sweden*: *Andr. Nohrborg* (d. 1767), pietist. *Erik Tollstadius* (d. 1759), pietist. *G. Enebon* (d. 1796), rationalist. *Bishop Lehnberg* (d. 1808), rationalist. *United States*: *Heinrich Melchior Muhlenberg* (d. 1787), a sound, simple, thorough, and practical preacher.

HOMILETIC LITERATURE OF THE NINETEENTH CENTURY. The nineteenth century brought a thorough reformation of the sermon, leading back to the grand proclamation of the evangelical truth that man is saved by grace alone through faith in Christ. Among the reformers of the Christian sermon, Schleiermacher, the greatest theologian of the century, unquestionably leads. To him the purpose of the sermon is to awaken a vivid consciousness of the communion of the individual soul with God through Christ. This position necessarily leads to a breaking away from pantheism, rationalism, and attendant pelagianism, and places upon a securer evangelical basis, which Schl. himself, Reformed rather than Lutheran, never attained.

NOTEWORTHY HOMILETIC LITERATURE. *Ludwig Hofacker* (d. 1828). "Predigtbuch" (39th ed., 1855). *Gottfried Menken* (d. 1831) laid special stress upon the historical revelation of God in the Scriptures. "Christliche Homilien" (1798); "Neue Sammlung" (1802); "Homilien über den Propheten Elias" (1804); sermons (1825); posthumous "Letzte Sammlung christlicher Predigten" (1847). *Wilhelm Hofacker* (d. 1848). "Predigten für alle Sonn- und Festtage" (1853). *Johann Heinrich Dräseke* (d. 1849). "Predigt-Sammlung" (5 vols., 1804-1812); on free texts (4 vols., 1817-1818); "Deutsche Wiedergeburt-evangelische Reden" (patriotic) (3 vols., 1814); "Gemälde aus der heiligen Schrift" (1821-1828); "Die Gottesstadt und die Löwengrube" (1820); "Der Furst des Lebens und sein neues Reich" (2d ed., 1820); "Die höchsten Entwicklungen des Gottesreiches auf Erden" (2d ed., 1820). *Claus Harms* (d. 1855), strictly Lutheran. "Winter- und Sommerpostille" (1808-1811) on free texts. "Christologische Predigten" (1821); "Neue Winter- und Sommerpostille" (1824-1827). *Inmanuel Friedrich Sander* (d. 1859). "Israel in der Wüste" (1850); "Bileam" (1851). *Rudolf Stier* (d. 1862). "Zwanzig biblische Predigten" (1832); "Evangelische Predigten" (2d ed., 1862); on the epistles (2d ed., 1855).

Belonging to the old school of rationalists: *Johann Friedrich Röhr* (d. 1848). "Christliche Fest- und Gelegenheitspredigten" (3 vols., 1811, 1814, and 1820); "Letzte Predigten und Reden" (1820); on the gospels (3 vols., 1822-1826); on free texts (2 vols., 1832-1840); "Christliche Reden" (1832). *Christoph Friedrich von Ammon* (d. 1850). "Christliche Religionsvorträge über die wichtigsten Gegenstände der Glaubens- und Sittenlehre" (6 parts, 1793-1796); "Predigten zur Beförderung eines reinen moralischen Christenthums" (3 vols., 1798-1803); "Religionsvorträge im Geiste Jesu" (3 vols., 1804-1809); "Zeit- und Festpredigten" (1810); on the epistles (1814); gospels (1815-1816); "Ueber Jesum und seine Lehre" (1819-1820); "Predigten zur Beförderung

christlicher Erbauung" (2 vols., 1828-1831). *Moritz Ferdinand Schmalz* (d. 1860). On the Saxon series of gospels (1st series, 2d ed., 1835; 2d series, 1822); on the epistles (2d ed., 1829); "Predigten zur Förderung evangelischen Glaubens und Lebens in Hamburg" (9 vols., 1833 et seq.); Lenten sermons (2 vols., 2d ed., 1843); on the Hamburg pericopes (1836-1853).

The efforts to force a union between the Luth. and Reformed churches, the criticism of the biblical books begun by the Tübingen school, the efforts of the "Lichtfreunde" to secure an absolute liberty in matters of faith, the wild years of the German revolution (1848), as well as the influence of surrounding sects, are responsible for the great diversity of position in the sermons of the latter half of the nineteenth century. The sermons may be classified as more or less positive with respect to their relation to the Bible as the inspired Word of God, and more or less pure, with respect to their relation to the confessions of the Church. The Luth. Church of Germany still offers the bulk of homiletic literature.

Representatives of confessional Lutheranism are: *Carl Heinrich Caspari* (d. 1861). Sermons on 10 commandments (6th ed., 1874); 14 sermons (1858); "Von Jenseits des Grabes" (1862); "Des Gottesfürchtigen Freud und Leid" (on Psalms) (1863). Rich in hymns and proverbs. *Ludwig Harnis* (d. 1865). On the gospels (8th ed., 1877); epistles (2d ed., 1875; 2 vols. of sermons, posthumous (2d ed., 1872); "Predigten über das Leben Johannis" (2d ed., 1874); "Brosamen aus Gottes Wort" (2 vols., 1878-1879). *Johann Conrad Wilhelm Löhe* (d. 1872). On the gospels (4th ed., 1875); epistles (2d ed., 1877); on the Lord's Prayer (3d ed., 1853). *Ludwig Adolf Petri* (d. 1873). "Licht des Lebens" (gospels) (1858); "Das Salz der Erde" (epistles) (1865); "Die Herrlichkeit der Kinder Gottes" (2d ed., 1874); "Der Glaube in kurzen Betrachtungen" (2d ed., 1874). Very earnest and thoughtful. *G. Christoph Adolf von Harless* (d. 1878). "Christi Reich und Kraft" (20 sermons, 1840); "Die Sonntagsweih" (7 vols., 1848-1856). Too dialectic to be popular. *Friedrich Ahlfeld* (d. 1884). Sermons on gospels (10th ed., 1880); epistles (3d ed., 1877); "Ueber den christlichen Hausstand" (5th ed., 1877); on the catechism (3 vols., 4th ed., 1867); "Der verlorne Sohn" (5th ed.); "Bausteine" (3d series, 1853); confirmation addresses (2 vols., 1880); 10 sermons (1877); 19 sermons (1885); "Das Leben im Lichte des Wortes Gottes" (7th ed., 1886). Fine, cultured language, sincere tone, warmth, depth, and beauty in illustration, characterize these sermons. *Christoph Ernst Luthardt*. "Gnade und Wahrheit" (1874); "Das Wort des Lebens" (1877); "Gnade und Friede" (1880). *Johann Gerhard Wilhelm Uhlhorn*. "Gnade und Wahrheit" (2d ed., 1890). *Carl Burk*, "Evangelienpredigten" (1883).

Not strictly confessional, biblical-practical are: *Heinrich Leonhardt Heubner* (d. 1853). "Predigten über die sieben Sendschreiben und das hohepriesterliche Gebet" (1847); "Kirchenpostille" (1854); 3 vols. of sermons on the Catechism (1855); on free texts (1856). *Carl*

*Immanuel Nitzsch* (d. 1868). "Predigten aus der Amtsführung in Bonn und Berlin" (1867). *Wilhelm Hoffmann* (d. 1873). "Ruf zum Herrn" (8 vols., 1854-1858); "Predigten über die Haustafel" (1859-1861). *August Tholuck* (d. 1877). "Predigten über die Hauptstücke des christlichen Glaubens und Lebens" (5 vols., 6th ed., 1876); on the Augsburg Confession (1850); "Gewissens-, Glaubens-, und Gelegenheitspredigten" (1860). *Johann Tobias Beck* (d. 1878). Six vols. of sermons (1837-1863). *Sixt Karl Kupff* (d. 1879). On the gospels (3d ed., 1875); epistles (6th ed., 1880). *Johann Christoph Blumhardt* (d. 1880). "Predigten und Vorträge" (2d ed., 1865); 15 Advent sermons (1864); "Morgenaudachten" (1865); "Hausandachten" (1868). (Pietistic.) *Johann Friedrich Wilhelm Arndt* (d. 1881). Numerous volumes of sermons since 1834; "Ueber das Vater Unser"; "Die Bergpredigt"; "Die Gleichnisse Christi," etc. *Karl Gerok* (d. 1890), the greatest German pulpit orator of his day. Sermons on the gospels (10th ed.); on the epistles (3d ed., 1865); "Pilgerbrod" (gospels); "Aus ernster Zeit" (gospels); "Hirtenstimmen" (epistles); "Brosamen" (gospels); "Der Heimath zu" (gospels, published after his death). *Max Frommel* (d. 1890). "Zeitpredigten" (1873); "Pilgerpredigten" (1876); "Herzpostille" (gospels, 3d ed., 1887); "Hauspostille" (epistles) (2d ed., 1888). *Emil Frommel* (d. 1896). Sermons on 10 commandments (5th ed., 1885); on the Lord's Prayer (3d ed., 1884). *Rudolf Kögel* (d. 1896). "Das Vater Unser in Predigten" (2d ed., 1881); "Der Römer-Brief in Predigten" (2d ed., 1883); "Die Seligpreisungen" (2d ed., 1874); "Der erste Brief Petri" (4th ed., 1872); "Der Brief Jacobi in 25 Predigten" (1889); "Aus dem Vorhof ins Heiligthum" (2d ed., 1878); "Geläut und Geleit durchs Kirchenjahr" (2 parts); "Pro domo," five sermons; "Wach auf Jerusalem." Next to Gerok the greatest orator of the German pulpit. *Wilhelm Ziehe*. "Siloah," on O. T. texts (1870); "Immanuel" (gospels) (4th ed., 1872); "Bethel" (epistles) (1867); "Beröa" (free texts) (1889); "Das Lamm Gottes" (sermons on passion history) (2d ed., 1893).

Among the foremost preachers of Germany is *O. Pank*, supt. and pastor of St. Thomas, Leipzig. "Das zeitliche Leben im Lichte des ewigen Wortes," sermons preached from the close of 1878 to Easter, 1880 (10th ed., 1897), and "Das Evangelium Matthaei" (1892).

Of the rationalistic school we only note *Karl Schwarz* (d. 1885), one of the founders of the liberal "Protestanten-Verein." Eight vols. of sermons in which he defends rationalism.

HOMILETIC LITERATURE OUTSIDE OF GERMANY. *Denmark: Jacob Peter Myrner* (d. 1854). "Betrachtungen über die christlichen Glaubenslehren" (German, 2d ed., 1840). *Sören Kierkegaard* (d. 1855). "Erbauliche Reden" (1844). *Nikolai Frederik Severin Grundtvig* (d. 1872), the prophet of the north. "Prædikener" (1875). *Hans Lassen Martensen* (d. 1884). Eight vols. of sermons. "Prædikener paa alle Søn-ogs Helligdage" (1885). *Ditlev Gothard Monrad* (d. 1887). "Prædikener paa alle Søndage" (1878). *Norway: Wilhelm Andreas*

*Wexels* (d. 1866). Hauspostille (2 vols., last ed., 1862). *Andreas Berg* (d. 1861). Sermons (1863). *Honoratius Halling*. Postil for children (1847). *Sweden: Henrik Schartan* (d. 1825), published many sermons. Sermon drafts (in 2 parts, 1827 and 1828); 4 vols. of drafts (1830, 1834, 1838, 1843); 13 sermons (1831). *Johannes Olaf Wallin* (d. 1839). Sermons on special occasions (German, 1835). *Russia: August Friedrich Huhn* (d. 1870). Sermons on creed (1851 et seq.); on to commandments (1856); on Lord's Prayer (3d ed., 1868); "Predigten auf alle Sonn- u. Festtage" (1861); "Busz-Beicht- u. Abendmahlspredigten" (1860); on the passion of Christ (2d ed., 1880). *United States: Carl Ferdinand Wilhelm Walther* (d. 1887). "Amerikanische Evangelienpostille" (1871); "Epistelpostille." *Joseph A. Seiss*. "Lectures on the gospels" (2 vols., 3d ed., 1888); "Lectures on the epistles" (2 vols., 1885); "Lectures on the minor festivals" (1893). Also "Uriel, or some occasional discourses;" 3 vols. on the Apocalypse; and Popular lectures on the epistles to the Hebrews, etc. *William J. Mann* (d. 1892). "Heilsbotschaft" (1881). *Adolf Spaeth* "Saatkörner" (1893). *M. Loy*, "Sermons on the Gospels." *Kuegele*: "Sermons of a country parson." H. W. H.

**Hommel, Friedrich**, b. 1813, in Fuerth, Bavaria, d. 1892, in Ansbach. He studied law in Muenchen, Bonn, and Erlangen; became assessor at the court in Erlangen, 1850, counselor in Ansbach, 1853. He was a warm friend of Wilhelm Loche, and a staunch Lutheran. At an early age he showed great interest in church music, and later on, through his association with Baron v. Tucher and Layritz, learned to know and to appreciate the music of the sixteenth and seventeenth century. In 1851 he published his *Liturgie fuer Lutherische Gemeindegottesdienste*, and in 1859 *Der Psalter fuer den Gesang eingerichtet* (3d edition, 1891). In 1864 and 1871 appeared his *Geistliche Volkslieder*, the result of many years of diligent research, containing an excellent collection of popular sacred songs, among them quite a number of his own compositions, anonymously given, as coming from a manuscript called "Heimliches Psalterspiel." After his death his friend Dr. Johannes Zahn revealed the real name of the author of those tunes, a number of which are found in the German Sunday-School Book of the General Council, and in Dr. A. Spaeth's *Liederlust*. He took a warm interest in the preparation of the General Council's German Sunday-School Book, and gave the committee much valuable assistance and information. A. S.

**Hoppe, Charles Frederick William**, b. in Hanover, March 14, 1824, educated at German gymnasium and university, completed studies in theology at Gettysburg, Pa. Ordained Oct. 2, 1854. Pastorates: St. Stephen's, Baltimore, Md. (1854-1861); Orwigsburg charge, Schuylkill Co., Pa. (1861-1864); Zion's, Lancaster, Pa. (1864-1874); Zion's, Rochester, N. Y. (1874-1881). President of N. Y. Ministerium (1876-1878). An able preacher and a versatile writer. D. in Rochester, N. Y., April 4, 1881. W. H. P.

**Horning, Friedrich Theod.**, b. 1809, in Eckwersheim, Alsace, pastor in Strassburg (1845), pres. of the Consistory (1865), d. January 21, 1882, an earnest Luth. leader, who advocated confessionalism ag. rationalism and pietism.

**Hospitals, Luth., in the U. S.** The first Luth., as also the first Protestant, hospital in the U. S. was opened by the Rev. W. A. Passavant, D. D., in Pittsburgh, in 1849. The following now have a more or less intimate connection with the Luth. Church, being managed either by conferences of Luth. synods, or by associations of Lutherans, or by boards prevailingly Lutheran: German, Philadelphia; Children's (Mary J. Drexel Home), Philadelphia; Passavant, Pittsburgh; Passavant Memorial, Chicago; Passavant Memorial, Jacksonville, Ill.; Milwaukee, Milwaukee; Augustana, Chicago; Bethesda, St. Paul; Immanuel, Omaha; Ev. Luth., St. Louis; Luth., East New York; St. John's, Allegheny, Pa.; St. Luke's, Sioux Falls, S. Dak.; St. Luke's, Grand Forks, N. Dak.; Norwegian, Brooklyn; St. Olaf, Austin, Minn.; Norwegian, Zumbrota, Minn.; Norwegian, Crookston, Minn.; Norwegian, Minneapolis. On an average from 10,000 to 12,000 patients are annually treated in these institutions, at an outlay of about \$250,000, not including extraordinary expenses for building, improvements, etc. The combined value of the properties and their equipment is fully a million and a third. Considerably more than half of the aggregate work done is charitable. With few exceptions the hospitals above mentioned have deaconesses. J. F. O.

**Hospitals in the Augustana Synod.** Hospital work in the Augustana Synod began in St. Paul, Minn. (1851). But as this did not prove to be a success it was abandoned after about three years. The *Augustana Hospital* in Chicago commenced (1884) under the auspices of the Illinois Conference. In 1893 a large, commodious six-story building was erected, with beds for more than 100 patients. This institution was incorporated under the name of "The Deaconess Institution of the Swedish Evangelical Luth. Church," but the deaconess part of the work has been sadly neglected, as no development in that line has ever been made. (See DEACONESS INSTITUTE.) The *Bethesda Hospital* in St. Paul, Minn., was reopened by the efforts of Rev. C. A. Hultkrans, in 1891, when a fine brick building, centrally located, was bought and fitted up for hospital purposes. The first deaconess sent out from the mother-house in Omaha took charge of the work, and since then a number of Sisters have always been engaged in this institution. It has had excellent success, especially as a surgical hospital. The building was enlarged (1896); it now has accommodations for 60 patients. In 1897 the Sisters cared for 650. The property is worth about \$25,000. The institution is controlled by the Tabitha Society under the auspices of the Minnesota Conference. E. A. F.

**Huber, Samuel**, Reformed and afterwards Luth. theologian, b. Burgdorf, near Berne (1547). Inheriting from his father a strong inclination

towards Lutheranism, as pastor he violently opposed the abolition of communion wafers, and afterwards openly attacked the Calvinistic doctrines of the Lord's Supper, and absolute Predestination. Expelled in 1588 from his fatherland, he found a home at Derendingen, near Tübingen, where he labored as pastor, and wrote against the Roman Catholics and the Reformed. After entering upon a professorship at Wittenberg, in 1592, his antagonism to Calvinism led him to teach from his chair and with his pen the doctrine of the universality of election, so that even the godless who are ultimately lost are included in God's decree of election, and to attack his colleagues, Ægidius Hunnius and Leyser as crypto-Calvinists, because they urged him to surrender his favorite doctrine. Removed in 1595, he was a wanderer in various countries of Germany, until his death in 1622. Hutter wrote of him: *Rectius sensit quam locutus est* ("He meant better than he spoke"). H. E. J.

**Huebner, Johann**, b. 1668, in Tuerchau, Upper Lusatia, d. 1731. He studied theology in Leipzig (1694); rector of the gymnasium at Merseburg, and (1711) in Hamburg at the Johanneum, author of the Bible Histories, Leipzig (1714), which were translated into many languages. The idea of publishing such select Bible stories was not original with him, but by his superior arrangement he gained a much wider acceptance for them than any one before him. A. S.

**Hülsemann, John**, b. 1602, in Esens, East Frisia, studied in Rostock, Wittenberg, Leipzig, travelled through Holland and France (1627), was called to Wittenberg as prof. of theology (1629). In 1630 he was at Leipzig and assisted in the composition of the "Chursächsische Augapfel der Augs. Conf.," and (1645) he represented Lutheranism at the colloquy of Thorn. Called to Leipzig as prof. and pastor of St. Nicolai (1646), he became supt. (1657), and labored there until his death, June 12, 1661. In Wittenberg H. taught exegesis and homiletics, in Leipzig only systematic theology. The father-in-law of Calov, he was earnestly orthodox, but with a certain independence of thought. His most noted works are: *Extensio brevarii theologici*; *Dialysis apologetica* (ag. Calixt); *Calvinismus irreconciliabilis*; *De justificatione*; *Commentarius in Jerem. et Thom.*; *Oratio practica*.

**Humanism in Relation to the Reformation.** The Reformation was a great crisis in a process of evolution going on for several preceding centuries. An important agent in preparing the way for it was the Renaissance, or revival of learning. Humanism, a particular phase of that great movement, was based upon a profound conception of the dignity of human reason and cultivated particularly *litteræ humaniores* from which its professors were called humanists. It was a reaction against the barbarism and ignorance still lingering from the Middle Ages, and grew directly out of the decay of mediævalism. The human mind had been repressed and thought confined to a narrow theology. It had its origin in the work of

Daute, Boccacio, Villani, and pre-eminently Petrarch. They created a taste for a purer Latinity and for the study of the Latin classics so long neglected. There was also new attention given to the study of the Greek and Hebrew languages. It received a great impetus from the accession of scholars and the addition to the European libraries of many new manuscripts after the fall of Constantinople in 1453, and the period of its greatest prosperity and power was from the middle of the fifteenth to the middle of the sixteenth century. It had two distinctly marked tendencies growing out of a difference in races. In Italy it was paganizing, pantheistic, and sceptical. Grecian manners, tastes, religion, and even vices were affected. There were good grounds for the suspicion of scepticism in the court of Leo X. In Germany it was more earnest, sober, and religious, and it was here that the Reformation came more directly into contact with it and received most help from it. The great end sought was culture, and that involved not only a wider horizon for thought but also a reformation of social life and ecclesiastical forms. The great means employed were Grecian and Roman literature, both heathen and Christian. Though its aim was so different it had much in common with the Reformation. It opened up to view a new world, in many respects much more refined and cultivated, and thus made more apparent the social defects and wants. It exposed the corruptions of the Romish priesthood and broke the spell of reverence and awe for their sanctity which had so long held the laity in subjection. The service of Erasmus and Hutten in this respect is well known. It introduced a critical spirit in regard to traditional history. Valla showed that Roman Decretals and the Donation of Constantine were false, and opened the way for a thorough examination of the fact upon which Rome based her claims. The Magdeburg Centuries were an outgrowth of it. It proved the ecclesiastical customs and ceremonies established to meet certain conditions, but surviving their purpose, had degenerated into empty if not positively deleterious forms. It assailed scholasticism, which, after a brilliant and useful career, had exhausted the possibilities of its contracted sphere. It furnished a better knowledge of Aristotle so long dominant, and put beside his empiricism the idealism of Plato. It prepared the way for Bacon and Descartes. It initiated reforms in education and educational methods, introduced a wider range of studies in the universities, and established schools for the masses. Its greatest and most direct service was the cultivation of the study of the sacred languages, which made accessible the original texts of the Scriptures and the great theologians of the early Church. Reuchlin studied Hebrew that he might read the Old Testament, and Colet that he might interpret Paul's Epistles. The New Testament of Erasmus was epoch-making. Primitive Christianity could be studied from original sources. The sad departures and corruptions of the Roman Church were brought more clearly into the light and men saw more distinctly the need of reform. The means by which that

work could be effected were put in the hands of the leaders of the Reformation. Without the linguistic labors of the humanists, Luther's translation of the Bible could not have been accomplished. But with these things its influence ended. With it religion was only incidental, while in the Reformation culture was incidental and religion the great controlling end. The humanists and Reformers could join hands in certain fields, but they were impelled by radically different motives. Erasmus and Luther, when the crisis came, parted company. Many of the humanists who sympathized with the early part of the Reformation remained loyal to the Roman Church. Luther at Erfurt was brought into close contact with humanism and was the intimate friend of some of the students in that circle, but his spirit and purpose were so different that no deep impression was made upon him. Many valuable co-laborers came from the humanistic ranks, as Melancthon and Spalatin, but not until they had received the new religious life.

L. A. F.

**Hungarian Lutherans in America.** A number of Hungarian Luth. congregations are found in the coal regions of Eastern and Western Pennsylvania and of Illinois, and also on the coast of New Jersey. The majority of the members are Slovaks and Slavonians, the Hungarians proper, the Magyars, not being equally inclined to emigration. Some of the churches are in synodical connection, others are independent. Some of the pastors received their training in Western seminaries, others in their old country. Two church papers, the *Amerikanske Evanjelik* (Bradlock, Pa., since 1892) and the *Amerikanske Cirkve Listy* (Freeland, Pa., since 1893) circulate among these Hungarian Lutherans who are devoted to their church and are liberal givers notwithstanding their poverty.

W. W.

**Hungary, Luth. Church in.** Luther's writings, taken to Hungary by German traders and soldiers as early as 1520, were widely and gladly read. King Louis II., instigated by Cardinal Cajetan, tried in vain to suppress the new spirit. A large number of young Hungarians went to Wittenberg. Martin Cyriaci, one of them, began to preach the gospel in 1524. The "Luther of Hungary," Michael Devay, an intimate both of Luther and Melancthon, from 1531, preached at Ofen (Buda). The first New Testament in the Magyar language—the first book ever printed in Hungary—was published by Erdoesy, in 1541. The King's widow, Queen Mary, a sister of Charles V., was an admirer of Luther. In 1545, at Erdoed, 29 ministers met in synod and adopted 12 articles of faith in agreement with the Augsburg Confession. In 1555, 20 cities and towns in Northern Hungary obtained liberty of worship. The many Germans in Northern and Northwestern Hungary all became Lutherans. Their pastors had all studied at Wittenberg or Tübingen. To the present day there are numerous scholarships for Hungarian students in German universities. The counter-reformation, set in motion in Austrian lands by the Hapsburg rulers and the Jesuits, was a cruel persecution lasting for generations. The Lutherans were robbed of their

pastors, churches, and schools and cruelly treated, but they kept the flame of faith alive by studying the more zealously their Bibles, catechisms, and hymn-books. The oppression came to an end in 1781 by a charter of toleration granted by Joseph I., but their property was not restored to them. Full equality with the Catholics and Calvinists was given to them by Francis Joseph's patent of 1874. The "Evangelical Church of the Augsburg Confession in Hungary" at present consists of nearly 1,500 churches with a membership of 1,000,000. The ministry numbers 1,000 pastors and 300 ordained assistants. The church is divided into four superintendencies; the superintendents are officially called bishops and have a seat in the upper house of the national assembly. The Hungarian Church is one of many tongues: 38 per cent. of her members are Slovaks (North H.) and Slavonians (South H.), 34 per cent. are Germans, 32 per cent. are Magyars, and the remainder are Wends, Croats, etc. Many pastors are compelled to preach in three languages. Owing to nationalistic jealousies the Magyar tongue is forced on German and Slavonic churches. The latter are mostly poor and not able to withstand oppression. The State is opposed to their parochial schools. The native ministry is trained in 8 theological institutions with about 180 students. The best known is that at Pressburg. Many of their graduates complete their studies at Vienna or in German universities. A home missionary and church extension society, revived in 1860, is doing good work. A deaconess mother-house was founded at Pressburg in 1891; orphanages are found in every superintendency, and several of the larger congregations maintain homes for the poor. The State regarding itself as omnipotent, its recent legislation is depriving the Luth. Church in Hungary, more than the Calvinistic, and much more than the enormously rich Catholic Church, of her liberties and rights to a great extent. The church papers seem to have small circulation. The families, however, are all well provided with Luth. books.

W. W.

**Hunnius, Ægidius**, b. Dec. 21, 1550, at Winnenden, in Wuerttemberg; Master of Arts at Tübingen, 1567; studied theology at the same place under the celebrated teachers Andreæ, Heerbrand, Schnepf, and the younger Brenz; lecturer at Tübingen (1574); professor at Marburg, and doctor of theology (1576); professor at Wittenberg (1592); d. April 4, 1603, not yet 53 years old. JOHN GERHARD calls him "the most excellent of all the later theologians;" JOHN SCHMIDT, of Strassburg, "the one who, by the consent of all, deservedly has obtained the third place after Luther." At Marburg he successfully defended genuine Lutheranism as confessed in the Formula of Concord against a strong Calvinistic current; at Wittenberg he purified the Luth. Church of Saxony from crypto-Calvinism, composing for that purpose the well-known "Saxon Articles of Visitation," as a norm of doctrine for the clergy. Besides he was one of the foremost champions of Luth. orthodoxy against Flacianism, Huberianism, and Romanism. Of his valuable books we

mention only *De Persona Christi* (4 vols., 1584) and *Articulus de Providentia Dei et Æterna Prædestinatione* (1597). (Compare Meusel, *Handlexikon*, III, 393 sqq.; Herzog-Hauck, *Realencyklopadie*.) F. W. S.

**Hunnius, Nikolaus**, the worthy son of Ægidius H., b. July 11, 1585, at Marburg; began the study of philology, philosophy, and theology at Wittenberg at the age of only 15 years; commenced his lectures there, first in philosophy, then in theology (1609); superintendent at Eilenburg (1612); professor of theology at Wittenberg (1617); first pastor and superintendent at Lübeck (1623); d. April 12, 1643. He was eminent as a learned theologian and as a practical pastor. The strictest Luth. orthodoxy was in him united with the greatest piety, sincerity, and kindness. Valiantly he combated the errors of Romanism, Calvinism, Socinianism, and Enthusiasm. His best known work is the *Epitome Credenorum, oder Inhalt christlicher Lehre* (1625), a popular dogmatic, published in more than 20 editions (the last one, somewhat altered, at Nördlingen, 1870), and translated into several languages. His *Erklärung des Katechismi D. Lutheri* (1627) was for many years used in various schools as the basis for religious instruction. Of his learned works the *Diaskepsis de fundamentali dissensu doctrinæ Lutheranae et Calvinianæ* (1626) and the *Consultatio oder wohlmeinendes Bedenken* concerning the settlement of religious controversies (by means of a standing committee, the so-called *Collegium Hunnianum*) are most noteworthy. (Compare Meusel, *Handlexikon*, and Herzog-Hauck, *Realencyklopadie*.) F. W. S.

**Huschke, Geo. Phil. Edw.**, b. June 26, 1801, in Müden, Privatdozent of Roman law in Göttingen (1821), at Rostock as prof. of jurisprudence (1824), at Breslau (1827), one of the great leaders of the Breslau independent Lutherans, the pres. of their "Oberkirchenkollegium" (1845), d. Feb. 7, 1886, was a thorough jurist and an earnest theologian. Seeing in State government the curse of the Church, he was largely instrumental in securing independence for the Church, which was to him an "organism" formed by the sacraments. They, the unfolded Word, bring about the incorporation of man into the body of Christ, which must have a heavenly corporeity. If the Church be true to this Word, it is kept from worldliness within and dependence upon the State without. It must have a government, which accdg. to divine right exercises the functions of the apostolic office. But government serves and is subordinate to the Word and means of grace. It wishes but to preserve the preaching of faith and exercise of love in the Church. Huschke was at times erratic and too speculative, but thoroughly sincere, earnest, and deeply pious. Among his many works are espec.: *Wort u. Sakrament die Faktoren der Kirche; Die streitigen Lehren vonn der Kirche* (cf. R. Rocholl, *Realencycl.* (2d ed., 18, p. 102 ff.)). J. H.

**Huther, Joh. Edw.**, b. Sept. 10, 1807, in Hamburg, pastor at Wittenförden, a noted

exegete who belonged to the historico-philological school. In Meyer's Comm. he wrote on the pastoral and catholic epistles, and independently on Colossians. II. d. March 17, 1880.

**Hutten, Ulrich von**, poet and knight, b. near Fulda (1488), d. an exile in Switzerland (1523); one of the authors of the *Epistole Obscurorum Virorum*. As a violent opponent of the Pope, whom he attacked with bitter sarcasm, Hutten sought, after the Leipzig Disputation, to effect a union with Luther; but was repelled, upon the ground that the only proper and effectual mode of contending against the abuses of the Papacy was through the preaching of the Word.

**Hutter, Elias**, Orientalist, b. Goerlitz, Silesia, 1553, d. 1602, taught the Elector of Saxony Hebrew. Hutter owes his distinction to his project of a Polyglot Bible, only partially completed, that wrecked his fortune, but gave the impulse to similar undertakings by later scholars. The chief value of his work is as a bibliographical novelty.

**Hutter, Leonard**, theologian, son of a pastor; b. 1563, at Ulm; studied at Strassburg, Leipzig, Heidelberg, and Jena; professor at Wittenberg (1596) until his death in 1616; a zealous and solid representative of the strictest type of Lutheranism; a tireless polemic against Calvinism and Melanchthonianism; often termed from an alleged resemblance to Luther "*Lutherus redonatus*." His best known work was his *Compendium Læcorum Theologicorum*, first published in 1610, and in numerous editions and translations since (English by Jacobs and Spieker, Philadelphia, 1868). It is a compilation and excellent arrangement of definitions from the Symbolical Books, supplemented by passages from Melancthon, Chemnitz, etc. A much more extensive work is his *Locæ Communes Theologicæ*, which comments at great length upon Melancthon's treatise of the same name. He wrote also a defence of the Formula of Concord, *Concordia Concors* (1614), and a commentary upon it, *Libri Christianæ Concordiæ Explicatio Plana* (1608).

**Hymnody, Hymn-Books, Luth.** "To the Luth. Church," says Dr. P. H. Schaff, in the preface to his German hymn-book of 1874, "unquestionably belongs the first place in the history of church song." While the Luth. Church fully recognized and wisely preserved the hymnological treasures of the first fifteen centuries, the Psalms and Canticles of the Old and New Testament, the Latin hymns of the patristic and mediæval period, and even the first efforts (since the twelfth century) to introduce into the service of the Church sacred songs in the language of the people, it is nevertheless true, that the Reformation of the sixteenth century is the mother of true evangelical church song. The message of God's free grace put a new song into the heart and mouth of the justified believer. The general priesthood of believers demanded the active participation of laymen in the service of the sanctuary, and particularly in the service of song which Gregory the Great had assigned to the choir of the clergy. The translation and propagation of the Word of God in the language of the people,

and the introduction of the vernacular into public worship, gave additional impulse to the production of popular sacred hymns in which the whole congregation could unite, and by which the chanting of priests and choirs should be replaced. Luther gave to the Germans not only their *Bible* and *Catechism* but also their *Hymn-Book*. He called for poets and singers, able to produce hymns which might be worthy to be used in the daily service of the Church of God. It was primarily in the interest of the congregation and its service that he wanted the hymns. He is himself the foremost hymn-writer of the Church. Friends and foes unite in testifying to the beauty and force of his hymns. "His rhymes," says Spangenberg (*Cithara Lutheri*, 1545), "are easy and good, the words choice and proper, the meaning clear and intelligible, the melodies lovely and hearty, and, in summa, all is so precious and glorious, so full of pith and power, so cheering and comforting, that we cannot find his equal, much less his master." And the Jesuit Conzer says: "Hymni Lutheri animos plures quam scripta et declamationes occiderunt." The rich treasure of evangelical hymns, now estimated at 80,000, began with a very modest little hymn-book of eight hymns (four of them by Luther), in 1524 (*Achtliederbuch*). In the same year followed the Erfurt *Enchiridion*, with 25 hymns, 18 by Luther, and J. Walther's Wittenberg Choir Hymn-Book, with 32 hymns, 24 by Luther. In 1529 Klug in Wittenberg published the first real congregational hymn-book, edited by Luther. The last hymn-book superintended by Luther himself was that of Bapst, Leipzig (1545), with 89 hymns, which were increased to 131 in the fifth edition of 1553. Of Luther's friends and co-workers the following have become noted as hymn-writers: Justus Jonas, Paul Eber, Elizabeth Cruciger, Erasmus Alber, Lazarus Spengler, Paul Speratus, Johann Gramann (Polander), J. Schneising (Chionusus), Johann Matheisius, Nicolas Hermann, Nicolas Decius, Johann Walther. Their hymns, like Luther's own, are characterized by their plain, direct, and objective testimony of the common faith of the whole Church of Christ. It is not the individual but the congregation that is singing. Therefore these hymns are marked by the pronouns "We" and "Our." They are sometimes more epical than lyrical, as for instance Luther's first hymn "Nun freut euch lieben Christen gmein."

The second period of Luth. church song extends from the second half of the sixteenth century to the first two decades of the seventeenth. Its hymns bear, upon the whole, the same character of objective churchly piety as those of the preceding period. They have not always the same freshness and original vigor, but show sometimes a tendency to be dry, didactic, and even polemical. But the pure faith of the Church is still a matter of deep personal conviction with these hymn-writers. Consequently we find in this period, also, a number of hymns which are justly counted among the jewels of Luth. church song. The most prominent hymn-writers of this period are

Bartholomæus Ringwald, Nicolas Selnecker, Martin Behm, Martin Moller, Ludwig Helmbold, Martin Schalling, Valerius Herberger, and Phil. Nicolai.

A marked change is noticeable in the next period covering the first half of the seventeenth century. The character of the hymns of that time is strongly influenced by two important facts. First, the systematic efforts, inaugurated by Opitz and various literary associations, for the improvement of the German language, and the adoption of certain fixed rules for German poetry, concerning rhyme, metre, prosody, etc. Secondly, the fearful sufferings of the Thirty Years' War, by which religious experience was deepened, and the faith of evangelical Christians had to undergo the trial of severest affliction. The subjective personal element now blends most beautifully with the strong objectivity of the earlier hymnody. And the exquisitely finished form of the hymns of that time shows a mastery of the German language which is not equalled by any literary product of the seventeenth century. It is the classical period of Luth. church song, culminating in Paul Gerhardt. Beside him the following are to be mentioned: Johannes Heermann, Heinrich Held, Matthæus Apelles von Loewenstern, Paul Fleming, Martin Rinkart, William II. of Saxony-Weimar, Bartholomæus Helder, Joh. Michael Altenburg, Joh. Matth. Meyfahrt, Josua Stegmann, Georg Weissel, Simon Dach, Heinrich Alberti, Valentin Thilo, Geo. Werner, Joh. Rist, Justus Gesenius, David Denicke, Michael Schirmer, Joachim Pauli, Joh. Olearius, Christian Keymann, Joh. Geo. Albinus, Gottfried Will. Sacer, Geo. Neumark, Samuel Rodigast, Joh. Franck, Solomon Liscov, Ernest Christopher Homburg. The last three of these hymnists show a preponderance of the subjective, emotional element, and a strong tendency to emphasize the mystical union with Christ. These features were further developed and frequently exaggerated toward the close of the seventeenth century by the hymnists of the later Silesian school, Joh. Scheffler (Angelus Silesius), Christian Knorr von Rosenroth, Ahasverus Fritsch, Ludæmia Elizabeth, and Emilia Juliana of Schwarzburg Rudolstadt. The same tendency is found in the hymns of the Nuernberg circle, the members of the "Pegnesische Hirten- und Blumenorden," contained in the Nuernberg hymn-books of 1677 and 1690, Sigmund von Birken, Christopher Tietze, Joh. Christ. Arnschwanger, Geo. Christopher Schwæmmlein, Wolfgang Christopher Dessler. They represent a period of transition to the Pietistic hymnody of the first half of the eighteenth century.

In the interest of personal piety and sanctification, the subjective element is so strongly emphasized in the hymns of the Pietists that many of their songs are not properly adapted for congregational use in the public service. But there are exceptions, and some of their hymns have become favorites with our Luth. congregations to the present day. The best hymn-writers of this school are Joh. Anastasius Freylinghausen (the editor of the Halle hymn-books of 1704 and the following years), Joachim Lange, Joh. Daniel



Herrnschmidt, Christian Friedrich Richter, Joh. Heinrich Schroeder, Joh. Joseph Winckler, Barth. Crasselius, Ludwig Andreas Gotter, Joh. Ludwig Conrad Allendorf, Leopold Franz Fr. Lehr, Joh. Sigmund Kunth, Heinrich Bogatzky, Joh. Jacob Rambach, the Saabians Phil. Fried. Hiller and Ludwig v. Pfeil, and the Moravians Nicolas v. Zinzenlorf, Joh. Christopher Schwedler, and Joh. Meentorf.

A reaction against the one-sided subjectivistic hymnody of the Pietists and Moravians is represented by a circle of more churchly Luth. hymn-writers of that time, such as Benjamin Schmolck, Erdmann Neumeister, Ludwig Heinrich Schlosser, Joh. Andreas Rothe, Solomon Franck, Gottfried Hoffmann, Caspar Neumann, Jonathan Krause, Peter Busch.

During the second half of the eighteenth and in the beginning of the nineteenth century rationalism made sad havoc in the hymn-books of the Luth. Church. It is the period of hymnological revolution and destruction, when, as Koch says, "the most reverend consistorial counsellors, court-preachers, and general superintendents, playing the role of revolutionaries, committed a threefold robbery against the Christian people of Germany, stealing what was their sacred property as a nation, as a church, and as lovers of true poetry." There is one hymn-writer that deserves to be mentioned during this period, Christian Fuerchtegott Gellert, whose hymns, though more didactic than lyric, and sometimes falling into a dry moralizing tone, still maintain the fundamental facts of Christianity, and breathe a spirit of sincere devotion.

With the revival of positive Christianity in the Luth. Church of Germany, after the wars of the first Napoleon, a number of gifted singers arose, whose polished language and positive Christian faith gained a place for them in many hymn-books of the nineteenth century, such as Ernest Moritz Arndt, Friedrich Rueckert, Albert Knapp, Karl Joh. Phil. Spitta. But by far the most precious result of the revival of the old faith was the renewed appreciation of the old jewels of our Luth. hymnody, and the return to those classical hymns in their original beauty and force. The movement toward the reform of our Luth. hymn-books was inaugurated by Schleiermacher, in 1804, when he strongly recommended the restoring of the ancient *Kernlieder* (Standard Hymns). E. M. Arndt's excellent treatise *The Word and the Church Hymn (Vom Wort und vom Kirchenlied)* was another step in this direction. Rudolph Stier subjected the modernized hymn-books to a scathing criticism in his treatise *The Hymn-Book Misery (Die Gesangbuchsnoth)* (1838), which found an echo in similar publications from all parts of Germany. Karl v. Raumer, Phil. Wackernagel, Julius Muetzell, G. C. H. Stip, and others published private collections of hymns on strictly conservative principles, giving them in their original form. The subject of hymnology was deemed worthy of the special attention of German scholars and professors like Palmer, Schoeberlein, Lange, and others. The German church governments, represented in the Eisenach Conference, in 1852, appointed a commission to select 150 standard hymns, up to

the middle of the eighteenth century, which were to form the common nucleus for the different territorial hymn-books. The result of their work was published in 1854, under the title *Deutsches Evang. Kirchen-Gesangbuch, in 150 Kernliedern*. Thus the way was opened for a general return to more conservative principles which characterize all the latest hymn-books of our Luth. Church in Germany, though in different degrees.

The hymn-books used and published in our Luth. Church in America naturally show more or less the influence of the hymnological development in Germany. H. M. Muhlenberg and his co-workers generally used the Marburg hymn-book. The Salzburgers in Georgia used the Pietistic Wernigerode hymn-book. Here and there the excellent Wuerttemberg hymn-book of 1741 and the Pietistic Coethen Songs were also used. In 1782 the Ministerium of Pennsylvania resolved to have "a new hymn-book printed for our united congregations," with the following instructions for the committee: "As far as possible to follow the arrangement of the Halle hymn-book, and not to omit any of the old standard hymns, especially of Luther and Paul Gerhardt." The book appeared in 1786, with a preface by H. M. Muhlenberg. In spite of his conservative influence in the compilation of the hymn-book the number of later, subjective hymns of the Pietistic school is entirely too large, while many of the finest and most popular hymns of the sixteenth and seventeenth century are omitted. Unnecessary changes were made by Dr. Helmuth in the text of some standard hymns of P. Gerhardt, Joh. Heermann, and others. When the Ministerium of Pennsylvania was informed, in 1815, of the preparation by private parties, of a common hymn-book for Luth. and Reformed congregations, "to break down the partition wall between Luth. and Reformed which is only based on prejudices" (the so-called *Gemeinschaftliche Gesangbuch*), it first resolved "not to have anything to do with the same, and that no member or members in our connection have a right to have a new hymn-book prepared or printed, without consent of the synod." But in 1816 a committee was appointed "to examine the contents of said collection of hymns, to see whether they are in accord with the pure doctrine of the gospel." And in spite of its utter worthlessness, both from a confessional and a hymnological standpoint, this concoction was highly recommended by the leading men of the Pennsylvania, New York, and North Carolina Synods. Compared with it the General Synod's German hymn-book of 1834 was in so far an improvement as it restored some of the best hymns of the Muhlenberg hymn-book of 1786, and gave a better text of P. Gerhardt's hymns. But even the standard hymns are mutilated in an inexcusable manner, being, as a rule, cut down to two or three stanzas. In 1849 a new hymn-book was published by the Ministerium of Pennsylvania, with the cooperation of the Synods of New York and West Pennsylvania. This book, prepared chiefly by Dr. C. R. Demme, and popularly known as the Wollenweber book (from the name of the publisher), was used far beyond the limits of the

three synods. Almost one-half of its hymns belong to the period of hymnological decay, and are modern productions of bombastic, unchurchly, and unscriptural phraseology. The festival seasons of the Church Year are very poorly supplied. The finest hymns of our Church are missed under these rubrics. In spite of the high appreciation which the compilers show for the old Pennsylvania hymn-book of 1786, their book does not even come up to its mark. The hymn-books published about the same time by the confessional Lutherans of the Prussian and Saxon immigration, the Buffalo and the Missouri Synod, represent a strict but extreme conservatism, excluding all hymns after the middle of the eighteenth century. The details of their editorial work show that the compilers were not in a position to avail themselves of the vast resources and mature results of recent hymnological research in Germany. In this respect the collection of hymns in the *Kirchenbuch* (German Church Book) of the General Council, published in 1877, is superior to all its predecessors in this country, representing, as Dr. Mann says, "the highest standard of hymnological theory." In appointing the committee for the preparation of this book the General Council, at its first convention in Fort Wayne, 1867, directed that "those hymns should first be collected which are found in the best Luth. hymn-books; that the hymns should be adopted in their original form; that only such changes should be made in the text as are already embodied in good Luth. hymn-books." It is greatly to be regretted, that up to the present time the efforts of the Church to restore to her people the treasures of our hymnody in carefully prepared official hymn-books are here and there antagonized by private enterprises of unscrupulous publishing firms which perpetuate the spirit of the *Gemeinschaftliche Gesangbuch*, and at the same time appropriate the results of the Church's own hymnological work.

The first Luth. hymn-book in the English language was prepared by Muhlenberg's son-in-law, Dr. J. C. Kunze, with the co-operation of his assistant Geo. Strebeck. It appeared under the title "A Hymn and Prayer Book, for the use of such Luth. Churches as use the English language. Collected by John C. Kunze, D. D., Senior of the Luth. Clergy of the State of New York. New York: printed and sold by Hurlin and Commerdinger, 1795." It contains 239 metrical hymns, the Litany, the Pennsylvania Agenda of 1786, omitting the order of Confirmation and Marriage, the Epistles and Gospels of the Church Year, Luther's Small Catechism, and other catechetical and devotional material. Of the hymns 144 are translations from German originals, taken either from the *Psalmodia Germanica* of 1756, or from the English hymn-book of the Moravians of 1789. They are of such unsatisfactory character that not one of them has found admission into the English Church Book. Of the 74 original English hymns 65 are written by Moravians. Our English Luth. Church thus far has not produced any prominent writers of original hymns, in the spirit of Luther, Paul Gerhardt, and their contemporaries. In preparing collections of hymns

for her English congregations it had to use translations of the German standard hymns, and to select carefully from Anglican, Methodist, and other sources whatever might be most in accord with the spirit of our Confession. Among our most successful translators the following may be mentioned: Charles W. Schaeffer, Charles Porterfield Krauth, Jos. A. Seiss, M. Loy, E. Cronenwett, C. H. L. Schuette, Harriett R. Krauth (Mrs. A. Spaeth), Mary Welden, M. Sheeleigh, and Beal M. Schmucker are prominent as hymnologists, and B. Pick as collector of translations of Luther's "Ein feste Burg ist unser Gott."

As none of the existing English hymn-books was found satisfactory in 1863, a committee of the Pennsylvania Ministerium was charged with the preparation of a new English hymn-book. (See art. on CHURCH BOOK.) This committee did its work in a thorough and scholarly manner. In the library of F. M. Bird it had at its disposal about 2,000 volumes of hymn-books and publications of hymn-writers. Besides these, the largest collection of such books at that time in America, that of David Creamer in Baltimore, "the pioneer of hymnology in America," was also consulted. Copies of a provisional edition were sent to the most eminent hymnologists in this country and in England, in order to secure the correction of any mistakes. The services of Daniel Sedgwick in London, "the father of English hymnology" (d. 1879), were secured for the careful revision of the book. Correspondence was opened with living authors, and no means were neglected which might serve to secure complete accuracy. The work of the hymn-book committee of the Pennsylvania Ministerium was accepted by the General Council, and published in its Church Book of 1868. "It was," says Dr. B. M. Schmucker, "among the earliest collections of hymns published in this country, in the editing of which all available resources were used in securing the utmost attainable accuracy." A movement has now been inaugurated on the part of those Luth. bodies that united in the "Common Service" to prepare a common hymn-book for all English-speaking Lutherans. A. S.

## I.

**Iceland, The Luth. Church of.** Iceland became Christian peaceably by an agreement of the Althing in the year 1000. It was then a small but flourishing commonwealth, and most of the wisest and best men longed for the new light of Christianity. They were conscious of the insufficiency of the old Æsir worship, of its inability to satisfy the needs of the human heart, and of its fast approaching termination. And the new faith began immediately to show its regenerating and sanctifying power by tangible results in the life of the nation. The introduction of the Luth. Reformation, on the other hand, was accomplished only at the cost of continued and tedious contention between the opposing factions leading even to bloodshed. The Luth. faith was forced upon the people by

the King of Denmark, to whom Iceland had for a long time been subject. Great corruption had of course appeared in the Church here as everywhere else at this time. But neither the common people nor the leaders of the Church were able to realize the situation. The latter, moreover, saw that this new faith would be the means of depriving them of their civil power, and, what was worse, placing it in the hands of a foreign king, a foreign oppressor. They foresaw that the result of the Reformation would be the total wreck of what still remained of Icelandic self-government. On this account the Catholic bishops who, at that time, exercised authority over the church of Iceland, Ogmundur Pálsson of Skálholt (1521-1540) and Jón Arason (1524-1550), in spite of previous disagreement, were at one in hating Lutheranism and opposing its progress in every possible manner.

Both these bishops exercised the authority of governors in their respective bishoprics during the civil war in Denmark, ensuing upon the death of Frederick I. But at the termination of the war Christian III., when he had been acknowledged king both in Denmark and Norway, deprived the Icelandic bishops of their civil authority and appointed a foreign governor for the whole country, Claus von Merwitz, who, from the beginning, made himself obnoxious to the Icelanders. The church constitution (*kirkordinants*) of Bugenhagen, which gave the church of Denmark its Luth. character, was likewise proclaimed as law in both the bishoprics of Iceland (1538). The deputy of the new governor, also a foreigner, Dietrich von Minden, immediately adopted oppressive measures. He robbed one of the old monasteries of the country and abused its inmates. On this account he was excommunicated by Bishop Ogmundur. Giving no heed to this, he prepared to make further raids on other monasteries and went to Skálholt to insult the bishop. Incensed at this, some of the bishop's friends formed a conspiracy and killed von Minden. In spite of the fact that the bishop had not been an accomplice in this matter, he was blamed for it by the king. Though he was now old, blind, and feeble, and had previously resigned his office, naming as his successor Gizur Einarsson, a man who was known to be favorably inclined to the Luth. Reformation and loyal to the king, Bishop Ogmundur was now cruelly punished. With the help of the new Luth. bishop, who had, however, been brought up mainly by Ogmundur, the representatives of the king seized the venerable bishop, now eighty years old, treacherously confiscated his property, and brought him in a man-of-war as a prisoner to Denmark, where he died (1542).

After this there was for a while little opposition to the ordinances of the king regarding the new faith in the bishopric of Skálholt. Gizur Einarsson, the new bishop, put forth every possible effort to strengthen the Luth. faith, and in general his career is blameless except in his treatment of his predecessor. But Roman Catholicism was still unhindered in the northern part of the country, the bishopric of Hólar. The bishop there, Jón Arason, did not, however, publicly contend against the ordinances of the

king until 1548 when Bishop Gizur died. Old as he was he made an effort to have a Catholic appointed as Gizur's successor in Skálholt. Failing in this, he, aided by his sons and other Catholic nobles, rose in open rebellion against the king. Bishop Marteinn in Skálholt was seized by them, the monasteries which had been robbed were restored, and bands of armed men, one after the other, were sent against the leaders of the faction loyal to the king in the bishopric of Skálholt. In the meantime, however, the governor of Iceland had been instructed by the Danish king to seize the rebellious prelate of Hólar. This was finally accomplished after a battle at Sindafell, Oct. 2, 1550. Then Jón Arason was taken to Skálholt, sentenced to death, and along with two of his sons executed Nov. 7, 1550. This was really the closing scene in the opposition to Lutheranism in Iceland. Still, some men from the northern part of the country killed a number of Danes, thus avenging the death of Jón Arason, who, in spite of his haughty temper and domineering spirit, was a great man, and now that he was dead was revered as a martyr and a national hero even by Lutherans.

When the Luth. faith was introduced in Iceland, the old monasteries, nine in number, were abolished and their property confiscated by the king. But in order to give education in the true Luth. spirit schools were established in connection with each of the two cathedrals, at Hólar and Skálholt. The New Testament was translated into Icelandic, by a learned layman, Oddr Gottskálksson, who had been educated in Norway and Germany. It was printed in Denmark in 1540. Its circulation was the best means of removing all existing prejudices against the teachings of Luther. But he who did more for the development of Icelandic Lutheranism than any other was Gudbrand Thorláksson, the second Luth. bishop at Hólar (1571-1627). This he did by distributing among the people a great number of religious books which he himself translated into Icelandic, and published at Hólar, among others the whole Bible (1584), two postils, Luther's Catechisms, and a hymn-book for general use (*Graduale*, 1594), which with additions from time to time was used in all Icelandic churches for more than two hundred years. No Icelanders has done so much for the Luth. Church as he. He is in fact the Luth. reformer of Iceland. His work, however, was continued by many learned and godly men during the seventeenth and eighteenth centuries, who either composed or translated a large number of books for Christian edification. The German theology of the Luth. Church thus found its way into the Icelandic church. But among works written in Icelandic there are pre-eminently two which developed evangelical Christianity in Iceland. The Passion hymns by Hallgrímur Pétrsson, pastor of Saurboer (d. 1674), fifty in number, veritable jewels in the casket of Luth. hymnology, and a postil by Jón Vídalín, Bishop of Skálholt (d. 1720), who has been called the Chrysostom of Iceland.

Towards the middle of the eighteenth century Ludvig Harbøe, a Danish theologian, and later bishop in Denmark, was sent by the king to

visit the churches of Iceland. This visitation led to improvement in various things in the churches, but especially in the cathedral schools. At the same time also confirmation was introduced in the form since practised. But toward the close of the century the new spirit of rationalism, the German "Illumination," gained ground in the country, being introduced by some of those Icelanders who had studied at the University of Copenhagen. The two old bishoprics were now united in one whose bishop resides in Reykjavík. The old cathedral schools were likewise replaced by a college, aiming in common with them mainly at preparation of candidates for the ministry. This institution had its seat at first in Reykjavík, then at Bessastadir in the vicinity of Reykjavík until 1846; but since that time it has been in Reykjavík. In the beginning of this century a new hymn-book, tainted with the rationalism of the times, was introduced in the churches. The leader in this movement was Magnús Stephensen (d. 1833), a learned, energetic man, but unevangelical in his tendency. All the many popular works which he published had the one aim of educating the people on the broad, but treacherous, basis of the German "Illumination." About the middle of the century there was a period of awakening in the Church to the necessity of reform in the true Luth. spirit. Beside the college there was established in Reykjavík in 1847 a Luth. theological seminary. Its first president was a noble divine Pétur Pétursson, later Bishop of Iceland (1866-1889, d. 1891). He published a number of religious books, written in the spirit of evang. Christianity. Later the seminary was presided over by Helgi Háldánarson (d. 1894), an able preacher of a living faith who possessed the true spirit of Lutheranism better than any of his contemporaries. Besides several good theological books he gave the Icelandic church a new explanation of the catechism, and he translated into Icelandic many excellent old Luth. hymns which found place in the new Icelandic hymn-book of 1886, which takes high rank among modern Luth. hymn-books. The first and foremost, however, among Icelandic hymnologists and religious poets is Rev. Valdimar Briem (b. 1848), who has been called, especially since the appearance of his Bible Poems (*Bibluljóð*, 2 vols.), the Gerok of Iceland. The influence of modern infidelity on many of the Icelanders who have studied at the University of Copenhagen has, however, as yet prevented the satisfactory development of Christianity in the country. But it is undoubtedly a harbinger of better things to come that the Icelandic church now possesses (since Jan., 1896), an energetic organ devoted to the interests of the Church. This is the journal *Vordiljós*, published by Rev. Jón Helgason, one of the professors of the theological seminary, along with two other young theologians.

Ecclesiastically Iceland is divided into 20 deaneries. The total number of ministers is about 140, and the churches or parishes about twice that number, nearly 280. As the population is only about 70,000 it is evident that most of the congregations are rather small. The power of the congregation to choose its minister is limit-

ed. The King of Denmark appoints the bishop and also the teachers of the seminary. J. B.

**Icelandic Ev. Luth. Synod of America.** Emigration from Iceland to America commenced in 1870. Jón Bjarnason, a graduate from the theol. seminary at Reykjavík, conducted the first Icelandic service, held in this country, in Milwaukee, Wis., Aug. 2, 1874, in commemoration of the Millennial Colonization of Iceland which was then celebrated. The first Icelandic congregation was organized in Shawano County, Wis., by Rev. Paul Thorlaksson, a graduate from St. Louis, Mo., in 1875. In New Iceland, on the shores of Lake Winnipeg, Manitoba, Canada, congregations were organized in 1877-78 by the pastors, Bjarnason and Thorlaksson. In 1879-80 a great many of these Canadian settlers moved to Pembina County, N. Dakota, where a flourishing colony was started under the auspices of Pastor Thorlaksson, who at once organized congregations and served the same faithfully, until he died in the prime of his life, March 12, 1882, as the protomartyr of his church in this country. Pastor Bjarnason left this country in 1880, and took charge of a parish in Iceland, but before leaving he ordained H. Briem to the ministry, who served his countrymen for about two years. But in 1882 he also left for the mother-country, and at his departure the Icelandic people were left without a pastor in this country, until Rev. H. B. Thorgrimsen, a graduate from St. Louis, took charge of the congregations in Dakota, partially supported by the Norwegian Synod. Pastor Bjarnason returned to Winnipeg in 1884, becoming pastor of a large congregation there.

In 1885 a movement was started to organize all the Icelandic congregations into a synod. A preliminary meeting was held at Mountain, N. Dak., Jan. 23-25, 1885, where a constitution was adopted and Pastor Bjarnason chosen president, which office he has ably served ever since. The first synodical meeting was held June 24-28, 1885, in Winnipeg, Man., 12 congregations having then adopted the constitution. A religious monthly, *Samninginn*, was started in 1886, edited by Rev. Bjarnason, which has been successfully conducted up to the present time. An annual publication, *Aldamót*, was started in 1891, Rev. F. J. Bergmann, editor. A Sunday-school paper, *Kemurinn*, Rev. B. B. Jónsson, editor, is now in its first year. It is generally admitted in Iceland that these publications have exerted beneficial influence in awakening new life in the state church of that country.

The statistics of 1897 are as follows: Congregations, 24; pastors, 6; total membership, 4,818 souls; churches, 19; valuation of church property, \$30,978; Sunday-schools, 19; pupils, 1,199; teachers, 98; Luther Leagues, 6. The territory of the synod is principally in Minnesota, N. Dakota, and Manitoba. Some amount is annually spent on inner missions, which the synod carries on every year to the extent of its ability. An educational institution has been on the programme almost from the beginning and some funds have been collected for that purpose. F. J. B.

**Idaho, Lutherans in.** According to census of 1890, there were five congregations in Latah

County, and two others in the rest of the state, aggregating 401 communicants, divided among five general organizations.

**Idiomatum (Communicatio).** See CHRISTOLOGV.

**Illinois, Lutherans in.** The census of 1890 reports 118,640 communicants, thus making the Luth. Church the second numerically in the state, the Methodists alone exceeding them. The Synodical Conference reported 250 organizations, with 69,033 communicants; the General Council, 143, with 26,840; the General Synod, 93, with 7,438; the United Norwegians, 27, with 3,298, and the Norwegian Church in America, 14, with 1,688. The Joint Synod of Ohio had 16, with 2,695 communicants. The General Synod is strongest in Stephenson County; and all the other general bodies in Chicago, where the 34,999 communicants equalled almost the sum total of those of the Methodists, Presbyterians, and Episcopalians combined. In number of Luth. communicants, it is exceeded only by Pennsylvania, Wisconsin, and Minnesota. The Swedish Augustana Synod alone reported 18,588 communicants; the Norwegians combined, 5,849; the Americanized congregations, about 8,300. The balance were members of German churches.

**Illinois (Central Synod).** See SYNODS (I.).

**Illinois (Northern Synod).** See SYNODS (I.).

**Illinois (Southern Synod).** See SYNODS (I.).

**Illyricus.** See FLACIUS.

**Image of God,** in man before the Fall, is not twofold, but the expression "after our likeness" in Gen. 1:26 is only a more particular statement that the divine image is really one corresponding to the original pattern. This divine image did not lie in man's dominion over the creature, for this latter is but the consequence of the former, but lay in the spirituality of man's being, in his self-conscious and self-determining power, in the moral integrity and holiness of his nature, and in his will being in accord with the will of God. Though man through sin has lost the original image of God, this divine image is still traceable in every human being (1 Cor. 11:7; Jas. 3:9), although it is only perfect in the Second Adam (Heb. 1:3; Col. 1:15; 2 Cor. 4:4), into whose image the believer is being gradually transformed (Col. 3:10; Eph. 4:24; 2 Cor. 3:18).

R. F. W.

**Immanuel Synod.** When the "Union" was introduced into the Prussian province of Silesia, a number of pastors and congregations withdrew from the state church, and formed the "Breslau Synod." This synod constituted for its government an "Ober-Kirchenkollegium" [Supreme Church College]. Prof. Huschke, of the University of Breslau, became the leader of the synod, and as chief of said "Supreme Church College," clothed with "episcopal" powers, claimed such authority in the government of the Church as a divine right. Against this position, as un-Lutheran, arose Rev. L. O. Ehlers, superintendent of the diocese of Liegnitz, a man whom a church councillor of Breslau called the "conscience" of their church; and especially the

learned Rev. Julius Dietrich. The conflict raged until, on July 21, 1864, at Magdeburg, seven pastors and congregations left the Breslau Synod, and formed the "Immanuel Synod." In so doing they rejected, as erroneous, the following doctrines of their opponents: 1. That one of the existing church organizations is the Church, or the Body of Christ. 2. That there is a form of church government commanded of God, and hence of divine right. 3. That church constitutions are laws binding the conscience as do the ten commandments, or the orders of civil government.

The Breslau Synod thereupon passed a resolution expelling those who had withdrawn, and refusing all fellowship with them in the future. The membership of the Immanuel Synod increased to fifteen pastors and parishes. Ineffectual efforts to re-unite these synods have repeatedly been made,—the latest in the fall of 1898. (See, also, INDEPENDENT LUTHERANS.)

F. W. W.

**Immanuel Synod (America).** See SYNODS (V.).

**Immersion** is, according to the most approved teachers of the Luth. Church, a valid mode of baptism, but an adiaphoron. The *Small Catechism* (Of Baptism, Question IV.) applies Rom. 6:4 to immersion. So, also, while the *Large Catechism* says that baptism "is to be sunk under the water and drawn out again," it declares on the next page that, if one fall from his baptism, he "must not again be sprinkled with water" (*Book of Concord*, Jacobs, 475). The liberality of Luther and the Confession is misrepresented and abused, when they are claimed as teaching the necessity of immersion. For an exhaustive study of Luther's position, see Krauth, *Conservative Reformation*, pp. 520 sqq.

H. E. J.

**Immigration.** The first Luth. immigrants who, in large numbers, came to the New World were the Lutherans from the Netherlands. Though not actually oppressed for their adherence to the Augsburg Conf., after the promulgation of the Articles of Dort, the Lutherans were yet looked upon as really belonging to the Remonstrants, and civil rights were not accorded them cheerfully. In 1623 the first expedition for the colonization of the Island of Manhattan and the adjoining territory set sail from Amsterdam, and Lutherans were among the first settlers. The proportion of the Luth. element among the inhabitants of the New Netherlands was at no time large. The Lutherans were organized in four churches, viz.: Trinity in New York, Ebenezer in Albany, the churches at Loonenburg, near Albany, and at Hackensack in N. J. The church at Remerspach, N. J., contained a number of Dutch Lutherans, whilst its members were for the greater part Germans. After New York had come under English power, some of the Dutch Lutherans, in 1674, went South and settled near Charleston, S. C. In 1704 these vigorously resisted the effort to make the Established Church the state church of South Carolina. Since 1750 the immigration of Dutch Lutherans has practically ceased. In the early part of 1638 the Luth.

Swedes began to settle along the Delaware. A number of colonies were established. They were served by excellent ministers, but making no provision for a native ministry, and depending entirely on the supply from Europe, the churches had no future, at least not as Luth. congregations. For about 150 years the Swedish immigration had ceased almost entirely. It began again about the middle of the present century, and during the last decades has been largely on the increase, which is the case with immigration from Scandinavia in general. The government does not report the Swedes separately, but places them in the same column with the Norwegians. It reports for 1841-1850 the arrival of 13,903 of both nationalities, for 1851-1860 of 20,931, for 1861-1870 of 117,798, for 1871-1880 of 226,488, and for 1881-1890 of 560,483. They form a large proportion of the population of the Northwestern States, and of the States of Illinois, Iowa, Nebraska, and Kansas. In Minnesota and North Dakota the Scandinavians are probably in the majority. Their churches are scattered all over the United States. The Luth. Swedes are organized into the Augustana Synod, whilst the Luth. Norwegians are found in the old Norwegian Synod, Hauge's, the Friends of Augsburg, and by far the greatest part in the United Synod. The Waldenstromians, a party in the Church of Sweden, somewhat Socinian in doctrine and thoroughly unliturgical and unchurchly, have gathered about 257,000 Swedes into their churches. The most numerous body among them calls itself "Mission Friends." Before 1708 immigration from the Luth. countries of Germany was but sporadic. Not until then did the German Lutherans arrive in large numbers. They were mostly from the upper and middle Rhine regions, and had first been invited by Queen Anne to England. In 1708 they set sail for America, landing in New York and settling along the east and west side of the Hudson (East and West Camp). Cruel treatment on the part of the large English landowners and fruitless appeals to the government caused a large portion of the settlers to move further west and plant colonies along the Mohawk and south thereof. But most of them left New York altogether, and settled in Eastern Pennsylvania, following the course of the north branch of the Susquehanna. Some selected the counties along the river in Southern Pennsylvania, whilst others followed the course of the Swatara and pitched their tents in the counties of Lebanon and Berks. Their numbers were soon largely increased by the thousands of German Lutherans who entered at the port of Philadelphia. From 1727 until 1774, when immigration for a time ceased, not less than 30,000 names of males above the age of 16 are registered in Philadelphia as immigrants. At one time the Germans constituted the majority of the population of the province of Pennsylvania, and to-day the Lutherans have more communicants in the Keystone State than any other Protestant body, the Presbyterian and Methodist Episcopal churches not excepted. The Salzburger, who arrived from 1734-1741, are the most important colony in the Southern

provinces. They settled in Effingham Co., Ga., and founded Ebenezzer. In New Bern, S. C., we find German Lutherans as early as 1710, in Charleston before 1734, in Lexington and Abbeville counties as early as 1744. About the same time Lutherans colonized the counties of Rowan and Guilford in N. C. From 1775 to 1827 German I. had greatly decreased. The Alsatians, who then began to arrive, formed the vanguard of that German I., which up to 1893 had reached extensive and ever increasing proportions. From 1841-1850, not less than 434,626 German immigrants arrived. The annual average during the decade 1851-1860 was 95,167; during 1861-1870, it was 82,200; during 1871-1880, somewhat less, viz. 75,770; but during 1881-1890, not less than 145,295 Germans arrived on an average annually at New York and other ports of entry, being more than twice as many immigrants as the number furnished by any other nationality. The German congregations constitute now nearly three-fifths of the entire strength of the Luth. Church in this country, whilst one-fifth is English and the remaining one-fifth Scandinavian. Immigration from Denmark was hardly known before 1860. During 1861-1870, however, 17,877 Danes arrived, twice as many came during the following decade, whilst during 1881-1890, nearly five times as many (88,118) entered. The Danes are at present organized into three distinct bodies, of which one is connected with the state church of Denmark. During the last twenty-five years about 5,000 Lutherans from Iceland, and twice as many from Finland, have come to America. The former settled in Manitoba, N. Dak., and Minnesota, and the latter in the northern part of Michigan. J. N.

**Impanation.** See CONSUBSTANTIATION and LORD'S SUPPER.

**Imposition of Hands.** See LAYING ON OF HANDS.

**Imputation**, a term used to denote theories explanatory of the principle on which both sin and righteousness are accounted to men. It is applied in two distinct relations: (1) With respect to the way in which the punitive consequences of Adam's sin are inherited by all mankind. In the Early Church no explanation was sought. In Augustine an effort to find a moral ground for it began. Still the Church in general was content to view it mostly on its natural basis of hereditary corruption, without a theory. So with the Reformers, in the symbols of the Reformation. But in the seventeenth century theories were elaborated. First, *immediate imputation*—directly attributing Adam's sin to each of his descendants, antecedent to, and as the ground for, visiting its penal consequences on each. This is placed either on a *realistic* basis, viz. that all men "were in Adam" when he transgressed, or a *federal* basis, viz. a "covenant" in which he, representatively, was on probation for all his descendants. So far as immediate imputation has been adopted by them Luth. theologians have shown a general preference for the realistic explanation. Secondly, *mediate imputation*—resting on the descent of moral corruption under natural law,

and attributing the guilt of sin to each because the corruption is inherent in each. (2) In relation to the believer's justification through faith. It means that besides the forgiveness of his sins, on the ground of the atonement by Christ, the perfect righteousness of Christ's sinless obedience also is counted to his faith. This is called "imputation." M. V.

**Incarnation** (Latin, *in*, and *caro*) designates that divine act by which "the Word [Logos, John 1: 1-3] became flesh," or the only begotten Son of God assumed human nature and was born of a woman. It is the fundamental and all-embracing miracle of Christianity, involving the whole reality of supernatural activity in the world. It is generally viewed as connected with three pre-suppositions: the trine existence of the Godhead, as its basis on the divine side; the nature of man as created in the "image of God," as conditioning its possibility on the human side; and the fact of sin, from which redemption was needed. This last is displaced with some theologians by a view which holds it to have been absolute in the divine plan, irrespective of sin, looking to the ethical perfection of humanity.

In the *act* of incarnation the activity was from the divine; the personal Son of God assuming—not a human person—but *human nature* in all its parts into the unity of a divine human Person (Heb. 2: 16). It being a divine act, the birth was not of human generation, but, according to the creed of the Church, from a miraculous conception by the creative power of the Holy Ghost. This, while placing the Saviour in true status within the humanity to be redeemed, gave him a humanity without taint of sin. Recent *kenotist* teaching offers for the church view of incarnation, in and with the full divine attributes of omniscience, omnipotence, and omnipresence, the theory of a "self-emptying" of the *possession* of these, a complete humanification of the divine Word. Another theory proposes a *progressive* incarnation correspondent with the development of the human nature. (See, also, *KENOSTS.*)

The incarnation stands in Christianity primarily not as a doctrine, but as a *divine fact*, an *event* in redemptive movement, and as realizing for the Redeemer the position for his vicarious obedience, atoning self-offering, and all mediatorial activity and grace, a permanent reality in his glorified state. M. V.

**Incorporation of Churches.** See *CHARTERS.*

**Independent Lutherans in Germany.**

The existence of independent Lutherans in Germany is due to the fact that the error—excusable as it may be historically—was made at the time of the Reformation of constituting the summepiscopate of the sovereign. The *decretum horribile* of Frederick William III. of Prussia, which decreed the introduction of the Union Agenda into all the Luth. and Reformed churches of his kingdom, discovered the Damoclean sword of the autocratic *sic volo, sic jubeo*, which for three centuries had been hanging over the Church, unnoticed, in the disguise of State protection. This terrible vision aroused the true Lutherans, with Prof.

Scheibel of Breslau as the leader. The "protection" of the State was now unmasked. Scheibel was banished. Lasius, Kellner, and other Luth. ministers were imprisoned. But out of this tribulation independent Luth. congregations grew forth, esp. in Silesia and the province of Saxony, which in 1841 received permission from Frederick William IV. to organize "The Evang. Luth. Church in Prussia." This was the origin of the *Breslau Synod*. This synod is governed by the Supreme Ecclesiastical College at Breslau, a body which recruits itself by the co-optation for life of ecclesiastical counsellors, to be confirmed by the General Synod at its next meeting. Its first privy counsellor, Huschke, filled this office to his death (1886) in a highly commendable manner. The General Synod, consisting of ministers and lay-delegates, assembles at Breslau quadrennially. To it the Supreme Ecclesiastical College has to render an account of its administration, without, however, intermitting its functions. The Breslau Synod has meanwhile spread over Hesse-Nassau, Baden, and Switzerland, and numbers now about 70 parishes, 65 ministers, 55,000 members.

In opposition to measures of the Supreme College, several ministers, led by Pastor Diedrich, founded in 1861 the *Immanuel Synod*, which disavows any church government beyond the ministry, and numbers about 12,000 members, 15 ministers. (See *IMMANUEL SYNOD.*)

Without any external connection with the genesis of these two independent bodies, independent Luth. congregations were at a later period organized in the provinces annexed by Prussia in 1866. In the *Electorate of Hesse* 43 ministers became *renitent* (1873), against the institution of a United Consistory. The majority, viz. the *Melsunger*, the *Lower Hessian Convent*, and the *Dreihausen and Marburg parishes*, which have remained in a state of isolation (about 25 ministers in all) adhere firmly to the *Mauritanische Verbesserungspunkte*, as the *Rechtsboden of the Niederhessisch-Reformierten Kirche*, according to the acceptance of their first leader, the Metropolitan Vilmar. We find here a doctrinal position essentially Luth., and if Lutheranism is here upheld in the modified form given (1604) by the Landgrave Maurice in the interest of the Reformed, this is done merely in the interest of the local ecclesiastical law of the Established Church. In contrast with this type of ecclesiastical independence in the form of *renitency against the Established Church*, the minority of the renitency in the electorate of Hesse, the *Homburg Convent*, has united with the *renitency in Hesse-Darmstadt*, and the *Free Church in Hanover* (founder: Pastor Theo. Harms of Hermannsburg, separated (1877) on account of a wedding formulary, based on civil marriage), in a *separate church alliance* (about 22 ministers) which practise altar-fellowship with the Breslau Synod.

In 1885 the *Missourian Hermannsburg Separation* (about nine congregations in Hanover and Hamburg), of which the majority of Harms's congregation formed the nucleus, separated from the Free Church of Hanover.

Finally, the *Luth. Free Church of Saxony and other States* must be mentioned, an offspring of the American Missouri Synod, numbering about ten congregations, and 2,500 members in the kingdom of Saxony.

Small is the number, great the division, of the independent Lutherans in Germany. They vary from the *NOMINALLY Reformed* but *ACTUALLY Luth. Renitents against the Established Church in the former Electorate of Hesse to the strictly Free Church*, and *NOMINALLY Luth. Free Church in Saxony* which is *ACTUALLY*, however, in an essential point (Predestination), *Reformed*. In general, a doctrine which belongs to the dogmatical periphery, the doctrine of the Church, forms the point of controversy between the independents. In the bodies influenced by Huschke and by Prof. Vilmar of Marburg (Breslau Synod, Hessian Renitency) the *una sancta* is principally taken for a visible *Heilsanstalt*, and hence it is maintained that obedience may be demanded *jure divino*, on ground of the fourth commandment, by the church government, which is regarded either as a part of the organism of *ministrations* established in the Church of God by its founder, continuing, in accordance with Scripture, from the time of the primitive Church and culminating in the representation of the *whole church* (*Huschke*), or as the "Vollfunction" of the *ministration of pastors and teachers which alone have remained of all the primitive ministrations* (Prof. Vilmar). On the other hand, the Immanuel Synod and those with Missouriian proclivities refer the attributes of *unitas* and *sanctitas* exclusively to the invisible kingdom of believers, to which, however, the pastorate belongs, being the ministry of the Word (Immanuel Synod) or from which the ministry springs forth by way of transference (Free Church of Saxony), and, therefore, they maintain that the church government, which serves the *unitas ex officio*, has authority only *jure humano*.

The independent Lutheranism is a step towards the consummation of the German Reformation, and especially the centralized organization of the Breslau Synod, which aims at a strong unity, may be looked upon as the predestined nucleus of the great Luth. Free Church in Germany of the future. F. L. O.

**India, Luth. Missions in.** Interesting as India is to the statesman, the philosopher, and the historian, it is no less so to the missionary.

Since India is the field in which a Luth. court chaplain interested himself and his Luth. king, and became instrumental in sending to it the first Protestant missionaries; since the mission which they established has continued its existence from that time to the present, the Luth. Church in particular, and the Protestant Church in general, ought to recognize and acknowledge that Protestant missions in India were first cradled in the Luth. mission.

The impulse to this, now world-wide, movement was given by Philip Spener and August Herman Francke. In 1704 Dr. Luetkens, an intimate friend of Francke, who had been pastor in Berlin, and afterwards became court chaplain at Copenhagen, engaged the attention

of King Frederick IV. with reference to the spiritual need of the people in Tranquebar, Southeast India. (Became a Danish colony in 1620.)

The pious king immediately arranged to supply the need. Through his chaplain, he applied to Francke of Halle for men, and secured the services of two students, Bartholomew Ziegenbalg and Henry Pluetschau. (See art.) Their ordination as missionaries of the Luth. Church took place in Copenhagen (1705).

When they took their leave for India, they said: "We will go in the name of the Lord, and if God will give us but one soul out of heathendom, our journey will not be in vain." The first missionary ship, "Hedwig Sophia," sailed from Copenhagen and safely brought the missionaries to Tranquebar, July 9, 1706. Among a population of 30,000 souls, they commenced their work, the authorities opposing, learning the Tamil language, and not only preaching and teaching, but preparing a version of the Bible, translating hymns and Luther's Catechism, and, in the course of time, many other books into Tamil and Portuguese.

In 1709 John Gruendler, Polycarp Jordan, and John Boving departed from Copenhagen to assist the pioneers in the India mission. Notwithstanding the many difficulties, the mission numbered (1719), the year of Ziegenbalg's death, 450 souls. The arrival of three new missionaries was timely; for, a few months after Ziegenbalg's death, his co-laborer and the only surviving missionary on the field, Gruendler, died. The new arrivals, Benjamin Schultze, Nicholas Dal, and John Kistenmacher, applied themselves earnestly to the task before them and were soon prepared, especially Schultze, for active mission work. One hundred and twelve hymns were translated and, at the end of two years, Ziegenbalg's unfinished translation of the Old Testament was completed. Of later arrivals, John Fabricius, by his humility and childlike confidence in his Saviour, and by his careful revision of the Tamil version of the Bible, rendered most efficient service.

The subsequent arrival of Christian Frederick Schwartz added one of the brightest stars to the galaxy of missionary pioneers. His great talents won for him the respect of his co-laborers, and his untiring industry soon placed him in general supervision of the schools and congregations south of the Caveri River. His tours to Tanjore brought Schwartz in contact with the heathen rulers. They treated him with kindness and granted many privileges; the Mohammedan king, Hyder Ali, issuing orders that the "venerable padre" be allowed to go where he pleased without hindrance. After removing to Tanjore, he made mission tours to Madras, Cuddalore, Tranquebar, and Trichinopoly. In his labors he was signally successful. Six to seven thousand converts are counted as a result of his efforts. Whenever differences between the rulers and the natives were to be settled, no one but Schwartz could draw up acceptable terms of agreement. His moral influence was not surpassed by the prestige of England. It is not without merit that he is called "The Apostle of India."



After serving the stations at Cuddalore, Madras, and Negapatam, when famine and war drove him from one city to another, Christian Guericke began a preaching tour, travelling and preaching from village to village. Wherever he went, thousands flocked to hear him. At times whole villages went out to meet him; in some cases an entire village would clear the temples of their idols and use them for Christian worship. The tension, however, was too severe, and the fever which attacked him upon his return to Madras soon claimed the missionary.

Every flow of the tide is followed by an ebb. Mission work too has its successes and its reverses. The trials of the India Mission had their source in the contention of political parties, in the jealousies of the different communions, in the spread of rationalism and the consequent decline of gospel preaching. Add to this the lack of the necessary funds, and the cause of the decline is evident.

One remedy after another was tried but without avail. Schools were dismissed and stations with their missionaries were conveyed into the jurisdiction of the state church of England, until nothing except the territory in and about Tranquebar, and one missionary, remained. Faithful Kemmerer held on until death. The helpless mission arrested the attention of the Evangelical Luth. Missionary Society of Dresden. In 1840 the new society's missionary, John Henry Cordes, arrived in the old Tranquebar field. Soon after, the Royal Mission College of Denmark transferred all its property to the new society. Missionary Cordes having married Kemmerer's daughter, the old and the new Tamil missions joined hands and hopefully looked forward to a successful future.

The Dresden Society, later known as the Leipzig Society, assumed the trust, and has since faithfully discharged its obligations. With the Tranquebar field 1,400 Tamil Lutherans were placed under the supervision of the Leipzig Society. Since then the numbers have steadily grown, the stations and missionaries multiplied, the facilities and the support from home increased. The mission reports (1897) 28 European and 21 native pastors, 37 stations and 17,000 communicants. More than 20,000 Tamils were baptized from the time the Leipzig missionaries entered the field. The number of the children in the schools increased from 400 to 6,700. The income of the society during the same time has increased from \$4,500 (1841) to \$101,250 (1897).

A gift of ten thousand thalers from the Prince of Schoenberg for the establishment of a mission in India enabled the Basel Missionary Society to begin work at Mangalore, a town in the province of Canara. Missionaries Hebich, Greiner, and Lehner reached the new field in 1834. Moegling, Gundert, and Weigle soon followed after. The mission prospered, and soon extended its labors to Mahratta, Kurg, Malabar, and outlying districts. The missionaries stationed among 24 chief stations have about 12,000 souls under their supervision.

Letters of appeal from Missionary Rhenius, Palamcotta, India, who, as a Lutheran, could not conscientiously remain in the service of the

Church Missionary Society, received a favorable response from the Ministerium of Pennsylvania, in the person of Rev. Heyer. Rhenius having died before he reached his destination, Missionary Heyer was obliged to go in search of another field. After travelling about, visiting and studying the different missions, he finally settled in Guntur (1842). With this date begins Heyer's career as a missionary and the history of the American Luth. Mission.

In course of time the General Synod began to co-operate with Heyer, and when the Pa. Ministerium united with the Gen. Synod, the mission at Guntur became joint property, and received the attention of both until 1869, when the General Synod assumed control. At present it employs seven American and one native ordained pastor, who are assisted by a large force of native sub-pastors, catechists, and zenana and medical missionaries. The baptized membership in the 384 congregations numbers 15,699. The number of pupils in the schools is 6,766.

The effects of the Civil War were also felt in India. A part of the field could not be provided for with only one missionary on the field. Accordingly, a proposition to transfer the Rajahmundry district to the Church Missionary Society was made and approved by the Synod's Board; but this was prevented through the timely action of Rev. Heyer, who, hastily returning from Europe, effectually besought the Ministerium of Pennsylvania to reclaim and maintain the Rajahmundry station, and thus save it for the Luth. Church.

Father Heyer, though in his seventy-seventh year, offered his services and, after reaching India, reorganized the mission, and after he had served it for more than a year, entrusted the affairs of the mission to Missionaries Schmidt and Poulsen. The General Council, to which body the Ministerium belongs, has since provided for the field.

For more than twenty-five years the work has been prosecuted with energy and success. The missionary staff consists of Revs. Schmidt, Kuder, who has returned to America, McCready, Arps, Isaacson, Mueller, Holler and Misses Sadtler, Schade, and Swenson, zenana workers. The number of Christians is 5,036, and of pupils 2,719.

Although the Gossner Missionary Society sent four missionaries, who labored five years without any visible results, its mission among the Kols, the Hindus, and Mohammedans in the Ganges Valley has at present a boarding-school for boys and one for girls; a normal school, a theological seminary, and a hospital; 21 foreign and 18 native ordained pastors, and 40,000 converts in its care.

When Missionary Groenning appealed for laborers, Harms, director of the Hermannsburg Society, sent Rev. Mylius. But the General Synod, in whose behalf the appeal was made, preferred to select its own men, and accordingly refused to employ Mylius. Instead of returning home, Mylius began a mission among the natives of South Teluguland. With the assistance of other missionaries who followed, the Hermannsburg Mission of India was established. The progress has not been rapid

but steady. The baptized membership numbers 2,156. There are 10 missionaries and 65 native assistants.

Two missionaries, who served in the General Council Mission, with the understanding that as soon as their own society required their services, were obliged to withdraw when Bastarland was selected as the mission field of the Schleswig-Holstein Missionary Society. At first Rev. Pohl, and afterwards Groenning the younger, were transferred to the field. The beginnings of the mission, through the treachery of the native ruler, were most difficult, and had to be abandoned for want of means. But by persistent effort, the mission among the neighboring Telugus and Odijas was firmly established at different stations, and though the number of Christians is only 533, the prospect for the future is bright.

When Missionaries Boerresen and Skrefsrud were ordered, contrary to agreement, by the authorities of the Gossner Society to separate fields, they withdrew and organized "The Indian Home Mission to the Santals" (1867). The plan of missioning is to mingle with the natives, adopting their customs, and, in every possible way, endeavoring to win their confidence. Scandinavia looks with favor upon this unique way of gathering souls and cheerfully lends its support. The mission reports 10,700 adherents, 6 European and 4 native ordained missionaries, 18 deaconesses, 80 travelling missionaries, 10 catechists, 13 teachers, and a few physicians.

The Swedish Church Mission sends money and men to the Leipzig Society, and since 1876 also maintains its own field in Madura, India, where its 4 missionaries laboring in 9 stations look after 544 converts.

The Evangelical Fatherland Society of Sweden, originally intended for home work, turned its attention (1877) to the Ghonds of Central India and is making steady progress.

With these and other independent, as well as union efforts, the Luth. Church is trying to do her share in bringing the gospel to India's benighted millions.

P. A. L.

**India, Synod of**, organized at Guntur, Jan. 30, 1853, by Missionaries Heyer of the Palnaud, Heyse and Cutter of Rajahmundry, and Groenning and Snyder of Guntur, with Heyer president, and Snyder secretary, and 7 congregations and 70 communicants. After a few annual meetings, the project of synodical organization of the India missionaries was abandoned.

**Indian Missions, Luth. (N. America)**, were planned by John Campanius, who translated the Catechism into the Delaware language, and the will of Hartwig provided for the education of missionaries. The first Luth. mission was begun by Loehe, who (1845) established a colony (Frankenmut) near Saginaw, Michigan, as a basis for missionary work. The missionary pastor, Craemer, gained the confidence of Chief Bemasiskeh, who brought two boys to him for education. Craemer visited the Indians along the Cacalin, Swan, Chippewa, Pine, and Bell Rivers. In 1846 he had 30 Indian children in his school, who were instructed in Luther's Catechism and Bible history. Craemer baptized 31 Indian children and young people. At the

request of Loehe the Leipzig Society sent Missionary Baierlein, who was to settle amidst the Indians. He was received into the tribe of Bemasiskeh and built a log cabin which he called Bethania. Baierlein visited the surrounding Indian tribes and held services, at first through an interpreter, but soon learned the language. He also began school, wrote, and had printed a primer and reader in Indian, translated a few hymns, the Catechism, the New Testament, and portions of the Psalms and Isaiah. In 1849 four boys and one girl were baptized with the consent of their parents. The first adult baptism (a widowed daughter of the chief) occurred in the fall of 1849. A small log church was erected, and soon several Indians commenced to erect log cabins. The old chief, though dying unbaptized, admonished his people to follow the advice of the missionary. In 1853 the congregation had grown to 60 members.

Most unfortunately the Leipzig society was compelled to transfer Baierlein in that year to India. The Indians reluctantly took leave; even the heathen lamented, "We shall be like a pile of dry leaves when the wind blows into it."

The work was continued by Miessler, who had assisted Baierlein for 18 months, but it did not prosper. Whiskey dealers succeeded in drawing several families away; others left for other countries. In 1860 Bethania was abandoned, and only a cemetery with 20 graves was kept. A new station was built in Isabella County, but the results there were unsatisfactory. Another field had been commenced by Rev. Schmidt of Ann Arbor at Sebewaing and Shebahyong, Mich. But after Baierlein's departure these also declined.

The missions had been placed under the control of the Missouri Synod (who asked it of Loehe), in 1848. In 1856 a station was established in Minnesota Terr., near Mill Lake, with Rev. Cloeter as missionary. But this station was laid waste in the Indian war of 1862. In 1868 the whole Indian missionary work was abandoned by the Missouri Synod.

No less lamentable was the mission of the Iowa Synod in the Rocky Mountains. At the suggestion of a Christian Indian agent, Capt. Reynolds, Rev. Schmidt and Braeuninger visited the Upsarokas, or Crows, near Ft. Sarpi on the Yellowstone; in 1858 they were invited to locate with them. And when they left they had to promise that they would return. So a large train was equipped and left Wartburg Seminary on July 5, 1859, to reach the Upsarokas via the Overland Road. The members were: Missionaries Schmidt, Braeuninger, and Doederlein, student Leyler, and two colonists, Beck and Bunge. But the voyage was unprosperous; some of the mules died, supplies were spoiled, and they did not reach the last government station before fall. At Deer Creek they were fleeced and cheated by the government agent, so that they had to send Schmidt and Doederlein back to report and get new supplies. Advised by Capt. Reynolds, a station was erected near the Little Powder River; a tract was cleared, a log house built. Braeuninger, who was able to converse with the natives, gained their good-will. Everything was promising,

and a new caravan under missionaries Krebs and Flachenecker was sent to press on to the Upsarokas beyond. Then came the sad report that Braeuninger had disappeared on July 23, 1860—as was found out afterwards he was murdered by a band of Ogalalas (Sioux). The station was abandoned and a new station planted at Deer Creek. Seeing no way of reaching the Upsarokas, the missionaries devoted themselves to the Cheyennes (or Zistas), and frequently accompanied them on their hunting trips.

This mission was lost in the Great Indian War of 1864. The missionaries being warned in time that a band of Sioux was approaching to murder them, retreated to Ft. Laramie, and later on to Iowa. Three young Indians accompanied them and were baptized. Two—Paulus and Gottfried—soon became consumptive and died at St. Sebald, where their grave is marked by a plain cross with the inscription: "Two Indian youths." The third—Friedrich—died a few years ago. In 1866 the work was definitely abandoned, as no opening was to be found.

Since 1885 the Norwegian Lutheran Synod conducts a Luth. Indian contract school at Wittenberg, Wis. Rev. Larsen is the superintendent.

In recent years the Wisconsin Synod has sent two Indian missionaries to Arizona, where they have commenced promising work among the Apaches.

LITERATURE: Baierlein, *Im Urwalde*; Geo. Fritschel, *Die Indianer-mission in Mich. und Neb.* G. J. F.

**Indiana, Lutherans in.** According to the census of 1890, there were 279 organizations with 41,832 communicants. More than half the communicants belonged to the Synodical Conference, which had 102 congregations and 24,666 members. The other general bodies were reported as follows:

	Congregations.	Communicants.
General Synod, . . .	86	6090
General Council, . . .	38	3887
Joint Synod of Ohio, . . .	34	5095

**Indiana (Northern) Synod.** See SYNODS (I.).

**Indulgences.** An indulgence in the Roman Catholic Church is the remission, total or partial, of the temporal punishment imposed by the Church for venial sins, and still due to sin after sacramental absolution. The basis of the ordinance is the old German principle of composition, in which satisfaction was rendered for a penalty by a pecuniary fine, in connection with the Gregorian doctrine of purgatory as an intermediate state, where the venial sins of believers must be atoned for. Its cap-stone is the theory that the benefit of works of supererogation may be imputed to those who have none of their own, that some share in the infinite fund of spiritual treasure accumulated through the superabundant merits, to wit, the sufferings and sacrifices of Christ and all the saints, the Church may, at its pleasure, apply to the case of any sinner, and in this way relieve him from temporal penalties and from purgatorial fires. This accords with the Roman Catholic doctrine

of the communion of saints, namely, that the Church has a co-ownership in the inexhaustible treasury of grace. As a trustee of this fund her officials can dispense it as there is need for it to meet the shortcomings of its members. The theory of indulgences was authoritatively proclaimed by Clement VII., A. D. 1343, and Sixtus IV., in A. D. 1477, declared that "it was allowable to take money for indulgences for the dead, and that their souls might be freed from purgatory." And it is notorious that indulgences for the living, relieving them from all ecclesiastical penalties, fastings, mortifications, pilgrimages, alms, etc., became a matter of traffic, and the people were taught that souls might be spared the pains imposed by the Church here as well as those of purgatory by a money consideration. "Strictly, indulgence was allowed only to those who were truly penitent, as an aid to imperfect, not a substitute for non-existent, satisfaction." Repentance and reparation were theoretically its conditions, but this was generally ignored by vendors of indulgences like Tetzel, whose scandalous and soul-destroying procedure in connection with this traffic was revealed to Luther in the confessional, and impelled him to post his famous XCV. Theses which set Europe aflame for the reformation of the Church.

Indulgences are classed as general (for the whole church), particular (for a special diocese), plenary, or partial.

The Council of Trent prohibited "the disreputable gains" made in some places at the expense of those who desired indulgences—a testimony and a confession that Luther's call to reform was justified. The same council enacted that all indulgences must be granted "gratis."

LIT.: Hirscher, *Die Lehre vom Ablass*; Lea, *History of Confession and Indulgences.* E. J. W.

**Infallibility of Bible.** See INSPIRATION.

**Infant Baptism.** See BAPTISM.

**Infants, Faith of.** The following is the statement on this subject in the *Wittenberg Concord of 1536*, prepared by Melancthon, and signed also by Luther, Jonas, Bugenhagen, and Myconius, as well as by Bucer and Capito:

"Since of such infants as are in the Church it is said, 'It is not the will of your Father that one of them perish,' it is manifest that through baptism there come to infants the forgiveness of original sin and the gift of the Holy Ghost, who is efficacious in them according to their measure. For we reject the error of those who imagine that infants please God and are saved without any action of God, since Christ says clearly: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' Although, therefore, we do not understand of what nature that action of God in infants is, nevertheless it is certain that in them new and holy movements are wrought, just as in John, when in the womb, new movements occurred. For although we must not imagine that infants understand, nevertheless these movements and inclinations to believe Christ and love God are in a measure like the movements of faith and love. This is what we say

when we say that infants have faith. For we speak thus that it may be understood that infants cannot become holy and be saved without a divine action in them." H. E. J.

**Ingolstatter, Andreas**, b. 1633, at Nuernberg, d. 1711, hymn-writer of the Nuernberg circle, member of Pegnitz Flower Order. Among his hymns "Hinab geht Christi Weg" (Christ's path was sad and lowly), tr. by Mrs. Findlater (1858). A. S.

**Inner Missions.** See MISSIONS, INNER.

**Inspiration** is specifically that influence of the Holy Spirit upon the writers of the Bible, which enabled them so to write the revelation of salvation that it is the authoritative Word of God. It extends to thoughts and to words, as far as indicated by the actual teaching and condition of the Bible. It must be distinguished from the general coming or indwelling of the Spirit in believers, and must not be derived from the personal inspiration of the writers in their special position in the kingdom. It is an act of the Spirit during the writing, which not simply records the history of revelation, but through such act of the Spirit is also a revelation. Thus it is the divine guarantee of the Bible's canonicity, the distinctly formulated recognition of which was, however, the result of the Church's historical development.

Luther at first scarcely went beyond Gabriel Biel in his view of the Bible, although in the thought, that Christ is the centre, he asserted that which was then and ever fundamental for him. Though he maintained the strict inspiration, which made the Bible the very scripture of the Spirit (Erl. ed. 27 : 244 ; 11 : 248 ; 45 : 301 ; 52 : 321, 333 ; Walch, III. 2796 ; IX. 1364 ; III. 342, 2821), and valued word, title, and letter (Walch, III. 2804 ; X. 1229 ; XX. 982 ; XIX. 22), yet the deciding norm for all books was whether they have Christ. According to this, Luther has free utterances on James, Jude, Hebrews, the Apocalypse ; and is not disturbed as to apparent contradictions about the cleansing of the temple, about the place of the denial of Peter, where, he says, John confused matters, about the eschatological words of Christ in Matthew and Mark, who "cook all into one pap," about the words of Stephen (Acts 7 : 2), where L. claims that Stephen cited carelessly (see Köstlin, *Luther's Theol.* II. 282). Scripture to Luther is no law, but the testimony of the Word about Christ, as the testimony of salvation. This is its authority. Melancthon modified the conception of the authority of Scripture by emphasizing its doctrine, which is summarized in the three oecumenical symbols. The Church should embrace this book, hear, learn, and retain its opinion in the invocation of God and the directing of manners (*Corp. Ref.* XXI. 801 ; XXIV. 718 ; XII. 479, 649, 698 ; XXIII. 603 ; XI. 42 ; V. 580). This is the germ of the later doctrine with its legalism. Of this the confessions of the Luth. Church show no trace. They only appeal to the authority of the Scriptures, as the work of the Spirit, and do not treat of inspiration legally as the Reformed confessions, nor appeal to it as "oracles of God" (*Calvin*,

but presuppose it (*Aug. Conf.* XXVIII. 49 ; *Apol.* II. 108 ; XIII. 14 ; *Smal. Art.* III., VIII. 13 ; *Large Cat.* II. 42 ; *Form. of Conc. Sol. Decl.* X. 15 ; XI. 52). The later dogmaticians have unfolded this doctrine most fully. They hold that the Holy Spirit gave the impulse to write, suggested the subjects, even those that are known, and gave the words each and all, even the Hebrew vowel-points (*Gerhard, Quenstedt*, etc.). Varieties of style are accommodations of the Spirit to man. He is but the passive instrument. Human activity is virtually excluded, that the formal principle of infallibility, introduced by Gerhard in opposition to papal infallibility, may be maintained. The living possession of the truth, Christ, is no longer, as with Luther, the centre. Therefore inspiration is mechanically specialized, and revelation unhistorically restricted. Nevertheless this view is held by many plain Christians, and in its strictness by the Missouri Synod. Outside of it Luth. theology has abandoned it. The two most prevalent conceptions are, either that inspiration is that action of the Spirit which made the Bible fulfil its purpose in the Church as a record of revelation, and which called forth the receptivity and spontaneity of the writers (*von Hofmann school*), or that it is "that connection of the human will with the divine Spirit, through which the revelation of the former will be pure and uncorrupt as to the contents of the latter" (*Philippi*). If this view, combined with the closer psychological analysis of the old dogmaticians, be so developed as to include the full value of individual passages like 2 Tim. 3 : 16 ; 2 Pet. 1 : 21 ; 1 Cor. 2 : 13 ; the manner of the quotation of the O. T. in the new, where single words are sometimes emphasized ; the identity of written and verbal preaching (1 Thess. 5 : 27 ; 2 Thess. 2 : 15 ; 2 Pet. 3 : 15, 16), the worth of such words as *sarx* (flesh), *pneuma* (spirit), etc., in their divine contents ;—all modified by the actual condition of the Bible with its various readings and verbal inaccuracies, whose occurrence by divine permission marks their non-essentiality, the limits of verbal inspiration will be fixed. With these determined the how of inspiration will be clearer, and its theanthropic character better defined, as divine in such a degree that the truth of salvation is nowise injured, and human to such a degree in style, conception of individual writers, etc., that the reality of the Bible is not contradicted. The question of errancy will then likewise receive its solution, as essential but not mechanically absolute.

LIT. : Seeberg, *Dogmengesch.* II., p. 210, 285 ff., 339 ; W. Koelling, *Die Lehre von der Theopneustie* ; Roos, *Die Inspiration der heil. Schrift* ; Gess, *Die Inspiration der Helden der Bibel* ; Rohnert, *Die Inspiration der heil. Schrift u. ihre Bestreiter* ; Nösgen, *Symbolik*, p. 146 ; Schmid, *Doctrin. Theol.*, p. 63 ff. ; Luthardt, *Compend.*, p. 302 ff. ; Luthardt, *Die chrl. Glaubenslehre*, p. 528 ff. ; v. Hofmann, *Schriftbeweis*, II. 2, 98. See also Mensel, *Kirchl. Handlexikon*, 3, 464. J. H.

**Installation of a Pastor**, less frequently also called "introduction" and "investiture," is the marriage of a minister to a congregation.

When a minister is ordained in his first charge, installation may take place at the same time, but the two acts must be kept separate. Installation introduces to the duties of a particular parish, involves the recognition of reciprocal obligations on the part of a minister and a congregation.

The president of the synod or conference should act as the officiating minister. Ecclesiastical authority is frequently ignored, but a churchly spirit will insist that the pastoral relation should not be formed [or broken], without the consent and recognition of the synod, represented by its presiding officer.

The liturgical elements are a hymn of invocation of the Holy Ghost, Scripture lessons, a sermon on the duties of the ministry, the presentation of a written call, a succinct statement of the duties of a pastor, and a promise on his part that he will faithfully perform these duties, a charge to the people that they, on their part, will also perform their duties, and a prayer. The intention of the congregation to be faithful to its duties is indeed implied in the call, but it would not be out of place to exact a formal promise at the time of the installation.

G. U. W.

**Instrumental Music.** See CHURCH MUSIC; ORGAN.

**Intercession of Christ** is that act of the high-priestly office of Christ by which, as the exalted and glorified God-man, in virtue of his infinite merit, he appears in the presence of God for us as our advocate (Heb. 9: 24; 1 John 2: 1), as one who died for our sins, and rose again for our justification (Rom. 4: 25; 8: 34), and makes intercession for all who draw near unto God through him (Heb. 7: 25; Rom. 8: 34); the result of which is a perpetual maintenance of our fellowship with God, and a continual removal of every hindrance and shadow cast by sin. As to its nature this intercession is: (1) *peculiar and unique*, as Christ the God-man is our only intercessor and mediator (1 Tim. 2: 5); (2) *real and oral* (Rom. 8: 34; Heb. 7: 25), but in a manner becoming the glorified God-man; (3) *expiatory* (Rom. 8: 34); (4) *righteous* (1 John 3: 5); (5) *effectual* (John 11: 22; 1 John 2: 1); (6) *perpetual and eternal* (Heb. 7: 25; 5: 6; 7: 17).

R. F. W.

**Interest, Taking of.** See USURY.

**Interims.** The first, that of *Regensburg* or *Ratisbon*, marks one of the efforts of Charles V. to bring about a union between Catholics and Protestants in Germany. In connection with the Diet of Regensburg (1541), the emperor insisted on a conference, with the above object in view, and himself appointed the conferees, notwithstanding the protest of the Catholic members of the diet. Eck, Gropper, and Julius v. Pflugk, together with Contarini, the papal nuncio, represented the Catholic, and Melancthon, Bucer, and John Pistorius, the Protestant side, with Granvella in the chair. The composition of the commission seemed to promise success. Contarini, the papal representative, belonged to a reformatory party in Italy, and, in fact, was one of the leaders of a movement which aimed at a reformation from the principle of justifi-

cation by faith, without disturbing the hierarchy. An outline had been prepared as a basis for the discussions. The author probably was Gropper, who submitted it to Contarini and then to Bucer for revision. At first everything proceeded smoothly. Agreement was reached on the articles concerning man's original state, original sin, and even justification. The article concerning the Church was postponed because of the difficulties encountered in its discussion, and the sacrament of the altar taken up, only to cause the entire debate to cease, because the Catholic party, including Contarini, insisted on transubstantiation.

Although a complete understanding had not been reached, the emperor presented the articles agreed upon to the Diet of Regensburg, with the proposition to consider them as sufficient until the meeting of a council. In consequence of opposition on the part of the papacy, the articles were made binding on the Protestants alone by the recess of the diet.

The *Augsburg Interim* is connected with the Diet of Augsburg (Sept., 1547). The emperor reckoned that the Protestants (broken in spirit and largely shorn of their power) would now be more yielding in matters of doctrine, as he had in mind another Interim, to hold good until the Pope would accede to his demands concerning a council. The outline for this Interim was drawn up by the bishops Julius von Pflugk and Michael Holding, on the part of the Roman Catholics, and the Protestant court-preacher of Joachim II. of Brandenburg, John Agricola of Eisleben. The latter had indulged in boastful assertions of his influence and ability to secure concessions, but his failure was marked even in regard to two of the four points which Joachim had charged him to insist on. Two were granted: the cup for the laity and the marriage of the clergy. In regard to the doctrine of justification, although this was conceded to take place through the merit of Christ, nevertheless, the Roman Catholic doctrine asserted itself. The mass was interpreted to be a memorial or thank-offering, instead of an atoning sacrifice, not a repetition of Christ's sacrificial death, but the appropriation of its benefits. The Pope was recognized as *primus inter pares* among the bishops. Seven sacraments were recognized and the doctrine of transubstantiation maintained. The whole field of ceremonialism remained untouched, with all that this implies and expresses in the Church of Rome. Most of the Protestant princes accepted the Interim; Maurice in a half-hearted way; but Hans of Kuestrin and Wolfgang of Zweibruecken protested earnestly, as did the Catholic princes. Persecution was the lot of those ministers who refused to yield. In Southern Germany they were banished by hundreds. Brenz was one of them. Magdeburg, under the ban of the empire, was the city of refuge for the exiles of Christ. The *Leipzig Interim*, adopted by the electoral Saxon diet, Dec. 22, 1548, a modification of the Augsburg Interim, was the work of Melancthon, Bugenhagen, Cruciger, Geo. Major, Paul Eber, and Pfeffinger. The Elector Maurice felt that something must be done to make the Interim idea at all acceptable to his people. To

his surprise, Melancthon, in a remarkable letter to Carlowitz, who had charge of the preliminary negotiations, readily paved the way. The document, known as the Leipzig Interim, proceeded from the principle that the pure doctrine of the gospel was to be maintained and concessions only to be made in regard to matters indifferent (*adiaphora*). In this way no evangelical doctrine was directly abandoned, yet the chief doctrine, that of justification, was expressed in an indefinite formula. Episcopal jurisdiction was admitted with the sole proviso that the episcopal office be administered according to the divine command. The ceremonies and observances of the Church of Rome were reintroduced with little exception. The specific character of Protestantism was almost wiped out. The adiaphoristic controversy (1548-1555) was due to this Interim.

G. F. S.

**Intermediate State, The.** The subject pertains to the condition of the soul between death and the resurrection. Various and widely divergent views are and have been held. A consensus of opinions can scarcely be given. However, the teaching of the Luth. Church through its recognized authorities is consistent, being based directly on the Scriptures, or deduced therefrom by fair inference. The Papists fabricate five receptacles of souls: *Hell*, to which the extremely wicked are consigned; *Purgatory*, to which souls not fully purged from sin are sent; the *Limbus* (state) of infants; or children dying without baptism; the *Limbus patrum*, i. e. place in which the Saints of the O. T. are confined; and *Heaven*, into which are admitted the souls of those entirely purged of sin. These distinctions are rejected, as lacking a scriptural basis, and conflicting with certain fundamental articles of the faith, e. g. the merit of Christ. (See Schmid's *Doctrinal Theology*, secs. 62, 63.) It is as over against these erroneous teachings that the Luth. Church denies the existence of an Intermediate State in the sense used, i. e. "in which souls are neither happy nor unhappy." And so also maintaining not *five* states, but *two*, viz. one of happiness, and the other of misery. Immediately after death the soul passes into the one or the other, according to the relation of the individual to God in the present life. In the Scriptures two terms are employed to designate the Intermediate State of the Soul, viz. *Sheol* in the O. T., and its Greek equivalent *Hades* in the N. T. Into this state pass all souls after the death of the body. But to the wicked this was a state of torment; to the pious, if not of positive happiness, yet a state of waiting for, and expectation of, deliverance into blessedness. But *Sheol*, or *Hades*, was neither Heaven nor Hell. It was rather a fore-Hell to the wicked, and a fore-Heaven to the pious. The condition then was fixed, in that there was no passing from the one to the other; but not fixed in the sense that the misery or happiness of either class was complete. (The translation of the terms, *Sheol*, *Hades*, in the O. T., is often arbitrary and confusing.) Into *Sheol* Christ went before his resurrection. (See DESCENT INTO HELL.) There he preached, i. e. proclaimed to the wicked their just doom,

and manifested his victory over Satan. To the Saints of the O. T. his descent brought deliverance from *Hades*. At the resurrection and ascension of Christ all who died in faith, and were held in captivity to death, were delivered therefrom and admitted to the blessedness of Heaven, the place or state of positive rest and joy (1 Pet. 4 : 6; Col. 2 : 15; Eph. 4 : 8). It is moreover held that to all believers Christ hath abolished death and Hell. To them *Hades* has no existence. Having abolished it, those now dying in him at once enter his heavenly presence, into the rest and peace which he has prepared. There is to them no intermediate state in which they remain apart from Christ until the resurrection. As soon as they are "absent from the body" they are "present with the Lord." Passages clearly teaching this are Jno. 14 : 1-2; Jno. 17 : 24; 2 Cor. 5 : 6-7; Phil. 1 : 23. Their blessedness is not indeed perfect, but awaits completion in the resurrection of the body. To the wicked, however, *Hades* remains, a state of present torment, yet not Hell, but a fore-Hell, in which they continue until the judgment of the last day; when they, in the body raised to shame and contempt, shall be consigned to a place and condition of eternal and completed misery. The state of the soul, both that of the wicked and the pious, in its separation from the body, cannot be regarded as passive; and, therefore, in some measure it is one of growth. There is nothing in the Scriptures authorizing the belief, or even the hope, that the moral character determined in this life can or will be reversed in the state beyond the grave. Rather is the opposite truth taught clearly, viz. that the direction given by conduct here will continue throughout eternity. Those departing hence in the Lord will grow on in his image, while those dying in impenitence will ripen for an eternity of misery. The one class is already with Christ; the other in outer darkness. (For a valuable and clear statement of the doctrine see Weidner, *On Revelation*, Excursus II.; also, E. R. Craven, in *Lange's Commentary on Rev.*, pp. 364-377.)

S. A. R.

**Interpretation of Bible.** See HERMENEUTICS.

**Intolerance, Luth. Conception of.** See TOLERATION.

**Introit.** See LITURGY.

**Invocavit.** See CHURCH YEAR.

**Iowa, Lutherans in.** Statistics for 1890 gave 567 congregations, with 63,725 communicants. The German Synod of Iowa reported 97 congregations and 13,214 communicants in the state. The census report includes these figures in those of the General Council, which outside of these has only 6,895 members. The United Norwegian Synod is also particularly strong with 113 congregations and 14,891 members. The Norwegian Church in America had 49 congregations and 7,059 communicants. Among Protestants, the Lutherans rank second, the Methodists having about twice the number of communicants.

**Iowa Synod (German).** See SYNODS (V.).

**Iowa Synod (English, Gen. Synod).** See SYNODS (I.).

**Ireland, Lutherans in.** 3,800 of the Palatinates who emigrated to England in the great exodus of 1709 were colonized, near Limerick, in the county of Munster, Ireland. They were of the same stock whence came the early Luth. settlers of the State of New York, and afterwards the Pennsylvania Germans. No information as to their religious condition, or any provision for their spiritual care, is accessible. In the next generation John Wesley visited them, and some of his converts from among them came to this country. Travellers report that for nearly a century and a half the tongue of the fatherland was still spoken, and many of the habits of their fathers retained (*Paper in Proceedings of Pennsylvania German Society*, vol. vii.).

**Irenics, Luth.,** has to do with those truths in which may be found points of agreement between Lutherans. It is not to be regarded as a distinct department of Luth. theology, but, rather, as the special method of using truth in the discussion of Luth. dogmatics. The object contemplated in Luth. irenics is to present truth as a peacemaker and find points of agreement, with a view to ultimate union, among the branches of the "Mother of Protestantism." The conduct of Luth. polemics looks forward to irenics, and has for its end the peace of the Church in a common apprehension of the truth of the gospel. The irenic temper in the Luth. Church has always been clearly distinguishable from the counterfeit, which springs from indifference to the truth. The historical problem and service of Luth. Protestantism, which has been, above all things, to sink itself in the depths of divine doctrine, in the mysteries of Christ's person and his work, has cultivated the irenic spirit. It has found its highest and sweetest expression in the unrivalled devotional literature of the Luth. Church. Those who have manifested this spirit in the conduct of the masterful polemics and apologetics of our Church belong, as Lücke says, to the line of "those noble, genial, and hearty evangelical divines, like John Arndt and Valentine Andree, and others who deeply felt the awful misery of the fatherland, and especially the inner distractions of the Church in their age, but who knew also and pointed out the way of salvation and peace." In late years, in Luth. irenics, there has been a manifest tendency to show how conflicting views may be reconciled, and how large, in the hearty acceptance of fundamental denominational truths, is the ground common to all Lutherans. There has been a gratifying advance in this spirit among Lutherans with the coming in of a milder temper and less acrimonious viewing of the honest differences upon questions of minor importance. D. H. B.

**Isemann (Eisenmenger), Joh.,** b. 1495, in Schwäbisch Hall, was Brenz's co-worker, whom B. recommended and who took B.'s daughter as his second wife. I. was supt. at Urach, genl. supt. at Tübingen and first evang. abbot of Anhausen. I. d. 1574.

**Jacobi, John Christian,** b. 1679, in Germany, d. 1750, in London; appointed keeper of the Royal German Chapel at St. James' Palace, London, about 1708. Author of *Psalmodia Germanica*, a specimen of divine hymns, translated from the High Dutch (1722), second part 1725. In 1765 John Haberkorn republished the whole collection with a supplement of 32 numbers. A. S.

**Jacobs, David,** classical instructor at Gettysburg, b. Waynesboro, Pa., 1805, graduated at Jefferson College, Canonburg, Pa., 1825; studied theology with first class at Gettysburg, began Gettysburg Gymnasium, from which Pennsylvania College grew, June 25, 1827. D. Nov. 30, 1830.

**Jacobs, Michael, D. D.,** brother of above, b. 1808, graduated same college, 1828; instructor in same gymnasium from 1829 until it became a college in 1832, and in Pennsylvania College, professor of mathematics and natural sciences, 1832-66. D. July 22, 1871. His literary publications are mostly on subjects connected with natural science, in *Linnæan Record* and *Evangelical Review*. Member of "American Association for Advancement of Science," and contributor to its Proceedings.

**Jaeger, Joshua,** Luth. minister, son of Rev. John Conrad Jaeger and his wife Barbara (*née* Schmidt), b. Sept. 23, 1802, was ordained and became a member of the Ministerium of Pennsylvania in 1827, was assistant of his father to 1831, was pastor of St. Paul's Church, Allentown, Pa., to 1852 and of Lehigh, Hanover, Friedensville, and Rittersville churches at the time of his death, Aug. 1, 1888. F. J. F. S.

**Jaeger, William,** Luth. minister, entered the ministry and became a member of the Ministerium of Pennsylvania in 1816. Minister at or near Philadelphia until 1823, when he became pastor at Schellsburg, Bedford Co., Pa., and was for many years pastor of congregations in Bedford County. When the West Pennsylvania Synod was formed he became a member of the same. He was the president of the West Pennsylvania Synod in 1837. F. J. F. S.

**Jaenicke, John,** b. in Berlin, 1748, d. there as pastor of Bethlehem Church, 1827. He studied at Leipzig and became pastor of Beth. Church, 1779. An evangelical preacher in a rationalistic period. He founded his "Mission School" in 1800, which, until 1827, prepared 80 young Germans for foreign mission work of Dutch and English societies, e. g. Riedel, Schwarz, Rhenius, Guetzlaff. The institution ceased after his death, but was revived and remodelled in 1836 by Gossner, his successor in Beth. Church. "Father Jaenicke" was known as a man mighty in prayer. His brother Joseph, a Halle missionary, d. 1800, at Tanjore, So. India. W. W.

**James, St., Luth. Church, London.** See LONDON.

**Japan, Luth. Mission in.** The first Christian missions in Japan were those of the Church of Rome, introduced under Francis Xavier, in

1549. After a period of great success, hostility excited by the dissensions between different orders of monks, and the suspicion of political aims, led to fearful persecutions, resulting in the almost utter extermination of the Christians about 1614. In the closing part of the year 1859, Protestant missions were begun. It was not until 1892 that the first Luth. missionary arrived in Japan, though a German body, sometimes referred to as Luth., but really rationalistic, had been there some years before.

In Feb., 1892, the United Synod of the South sent out Rev. J. A. B. Scherer, and a few months later, Rev. R. B. Peery. In the first months of the year 1893 the mission was located at Saga, an old city of some 40,000 people, in the interior of Kyushu, the southern island of the empire. With the aid of a native helper, Mr. Yamanouchi, under the wise leadership of the missionaries, the work met with remarkable success. Other helpers have been secured. The Small Catechism was translated into Japanese, under Mr. Scherer's oversight, in 1893, and the Common Service, in 1896, chiefly by Mr. Peery's care. Mr. Scherer was obliged, by failure of health, to return in 1897. Rev. C. L. Brown sailed in Oct., 1898. The work has been extended to several towns in the vicinity, and a congregation was regularly organized in Saga, in July, 1898. The present membership of the mission, including children and workers, is about seventy-five. C. A. M.

**Jensen, Rasmus.** In 1619 Christian IV., King of Denmark, sent Captain J. E. Munk on an expedition to find a passage from America to India, and appointed the Rev. Rasmus Jensen chaplain. The captain touched the northern coast of Greenland, and on the 8th of July reached the American shore, took a southerly course, and entered the Hudson Strait, which, in honor of his sovereign, he named *Fretum Christiani*. In August he entered Hudson Bay and took possession of the land for the Danish crown under the name of *Nova Dania*. The company suffered greatly during the ensuing winter from want and sickness. The captain states in his official report that they observed Christmas, according to the custom of the Luth. Church in Denmark, with divine service and the celebration of the Lord's Supper, and presented offerings to the chaplain. Some gave money, of which they had but little, and others gave white fox furs, with which he lined his gown; but he did not live long to wear it. In the evening of January 25, 1620, he sat on his bed and preached to the company what proved to be his last sermon. He died February 20, 1620. He was certainly the first Luth. minister in America, preceding the Swedes by eighteen years. E. B.

**Jewish Missions of the Luth. Church.** The mission among the Jews, as far as the Luth. Church is concerned, does not commence with the Reformation. At the beginning of his career Luther appeared well disposed toward the Jews, and in his treatise *Dass Christus ein geborner Jude war* (i. e. that Jesus was of Israelitish descent), he speaks of "our fools, the popes, bishops, sophists, and monks, those coarse asses-heads who have hitherto proceeded

with the Jews in such a fashion, that he who was a good Christian might well have desired to become a Jew. And if I had been a Jew, and had seen the Christian faith governed and taught by such blockheads and dolts, I should sooner have become a hog than a Christian," etc., etc. Afterwards Luther spoke very differently of the Jews, and the Reformer's utterances may be found in a convenient form in Hengstenberg, *Die Opfer der heil. Schrift* (2d ed., Berlin, 1859). In the beginning of the eighteenth century, when Bible and missionary societies were called into existence, the Jews were also not forgotten, yea, such was the general interest that Reineccius, in one of his works published in 1713, says: "The general topic of conversation and discussion of the present day is about the conversion of the Jews." Many Christians learned to read Jewish-German, and Prof. Callenberg lectured on that language before an audience of 150 persons. The Rev. John Müller of Gotha wrote a tract for the Jews, entitled *The Light at Eventide*, in dialogue form, which was published in Jewish-German. The tract produced the greatest sensation. It was soon translated into Hebrew, German, Dutch, Italian, English, and even Roman Catholic priests took an interest in its circulation. The tract became in fact the foundation stone for the well-known Callenberg Institute, established in 1728, the object of which was the conversion of the Jews and Mohammedans. This institute was closed in 1792, but from it proceeded a long series of missionaries; we need only mention the famous Stephen Schultz, who reminded the Church of her duty. Nevertheless, the missionary activity of the eighteenth century was confined within very circumscribed limits. A greater interest for the Jews in general commenced with the nineteenth century, when societies for the mission among the Jews were called into existence. In Berlin a society was formed in 1822, of which the late Prof. Tholuck was secretary for some years. A few days after the foundation of the Berlin Society, an association in behalf of Israel was formed at Dresden. In 1849 the Bavarian Evangelical Luth. Association was organized, and in 1871 the *Central Association of the Evangelical Luth. Mission among the Jews* was formed by the Saxon, Bavarian, and Norwegian societies, to which was afterwards added the Wuerttemberg Association, founded in 1874, by Pastor Völter, the Mecklenburg-Schwerin Mission Association in 1886, the Denmark Society in 1888, and the Hanoverian Committee in 1889. The organ of the Central Association is *Saat auf Hoffnung*, for many years edited by the famous Prof. Delitzsch, who also translated the New Testament into Hebrew for the benefit of the Jews. In some universities of Germany so-called *Students' Instituta Judaica* are established, in which students have an opportunity of making themselves better acquainted with Judaism, its literature, and the mission among the Jews.

Besides in Germany, the Luth. Church of France, Norway, Sweden, Denmark, and Russia works for the conversion of the Jews. Contributions are regularly sent to the Luth. Central Society from the Immanuel Synod in S. Aus-



tralia, and similar contributions are also sent to the same institution for churches in the Cape Colony and to the Paris Mission Society for the Church in Basutoland. In the United States Jewish missions are promoted by the Norwegian Luth. Zion Society, founded in 1878, and by the Missouri and Iowa Synods. The Swedish Augustana Synod has also begun work. The other Luth. bodies, whilst not directly interested in the work, have often expressed their interest in that cause. For the missions among the Jews in general comp. the art. by B. Pick, "Historical Outline," in the *Missionary Review*, 1889, Sept.—Oct.; Kalkar's history, transl. into German by P. Michelsen. B. P.

**Jews, Luther's Attitude Towards.** At the first period of his career, Luther looked for the conversion of the Jews, in fulfilment of prophecy. In 1521 he wrote: "It is certain that the Jews will yet say to Christ: Blessed be he that cometh in the name of the Lord." In 1523 he expressed the hope that the new light of the gospel would yet bring many to Christ, and ascribes the fact that they had not yet been converted to the miserable perversion of Christianity they had seen in the Papacy. But from 1538 there is a manifest change. In 1543 the conversion of some fanatics from Christianity to Judaism, and the presumption of several rabbis, who imagined they could bring Luther over to their faith, aroused his indignation, which found expression in his book: *Of the Jews and Their Lies*. See Luthardt's monograph on the subject in his *Die Lehre von den letzten Dingen*.

**Joachim Fredr.**, b. 1546, d. 1603, son of Elector Joh. Ger. of Liegnitz, was the first evang. archbishop of Magdeburg (1566-1592), who disbanded cloisters, removed Catholic ceremonies, and married (1570). He desired to have Luth. and Reformed united, and long opposed the introduction of the Form. of Concord.

**Joch. Joh. Geo.**, b. 1685 (?), at Rothenburg a. d. Tauber, d. 1730, a Pietistic Luth. pastor and senior at Erfurt, then prof. at Wittenberg, held that man's despair of himself was conducive to salvation, which caused a bitter controversy.

**John's Baptism.** See BAPTISM.

**John Albrecht I.**, Duke of Mecklenburg (1547-1576), was one of the most pious and able rulers of Mecklenburg, a statesman and theologian, to whom is due the church order of 1552. He organized the consistory (1570), and superintendency (1571), remodelled education, advanced the Univ. of Rostock, and called to it Aurifer and Chytræus. He was present at the peace of Augsb. and later favored the Form. of Concord.

**John Casimir**, Duke of Saxe-Coburg, b. 1564, d. 1633, advanced the Evang. Church and school, founded the academ. gymnasium in Coburg (1605), where John Gerhard, whom John Cas. befriended, held theol. disputations.

**John the Constant**, Elector of Saxony (1525-1532), succeeding his brother, Frederick III., the Wise; b. in Meissen, June 30, 1468; d. Aug. 16, 1532. In his earlier years he served several campaigns under Maximilian I., against the Hungarians and Venetians, displaying great decision and courage. Though fifty years old

at the opening of the Reformation struggle, he was interested in it from the beginning, and soon openly avowed his adhesion to its principles. He was an ardent friend of Luther, a hearer of his sermons, a student of his teachings, and conscientiously furthered the gospel as expounded by him. After his accession to the electorate, he was not intimidated by the dangers incident to the stand he assumed, and was ready to sacrifice his political preferment and even his dominions, rather than be untrue to his convictions. His fidelity, firmness, and unflinching courage secured for him the surname of *The Constant*. He greatly furthered, by his piety, benignity, probity, and firmness, the Reformation, though he did not display the statesmanship of Frederick. He bade the priests of his realm preach the gospel and administer the sacrament in both forms. He boldly arrayed his troops against the league of Catholic princes, formed at Breslau (1528), when they threatened him with exile unless he surrendered Luther and restored the old order. However, war did not ensue. At Spire, in 1529, he was firm in his opposition to the majority whose resolutions sought to check the spread of the Reformation, by forbidding all religious innovations and discussions of the mass, until the convention of an ecumenical council. He signed, with others, the famous protest, holding that "in affairs relating to the glory of God and the soul's salvation, each man must stand before God and give account of himself;" conscience before the emperor. At the request of the Elector, who was at that time holding an interview with the Margrave of Brandenburg upon the subject of the Protestant Alliance, Oct. 16, 1529, Luther prepared the Schwabach Articles on the basis of the Marburg Articles, a comprehensive, brief confession of the evangelical faith, to which they would bind themselves. He took the deepest interest in the preparation of the confession to be presented at Augsburg. His conduct throughout was consistent, even heroic. He unflinchingly held fast to "the imperishable Word of God." Though Charles V. sought to move him, sometimes by slights, sometimes by touching appeal, he said to his counsellors, "Tell my theologians to do what is right to the honor and glory of God, and to have no regard for me, my country, or my people." He shared with Philip of Hesse the leadership of "The Schmalkald League," formed March 29, 1531, which compelled the emperor to sign the religious peace of Nürnberg, July 23, 1532. He died suddenly of apoplexy on returning from a hunt, Aug. 16, 1532. Luther preached the funeral sermon from 1 Thess. 4: 14-18; later Melancthon delivered a memorial address in Latin. His record of blameless life, deep piety, constancy, and courage gives him a high place among the great men of the Reformation. C. S. A.

**John, Duke of Saxony**, eldest son of Geo. the Bearded, who threatened Luther, that had his father been of iron, he would be of steel. Luther told him he would die before his father and warned him to look to his salvation. John, a great drunkard, actually died two years before his father (1537).

**John Frederick**, the Magnanimous, Elector of Saxony (1532-1547), son of John the Constant, b. at Torgau, June 30, 1503. Educated by Spalatin in the spirit of the Reformation. Approved Luther's course by letter in 1520, and was in turn congratulated on his "delight in holy, divine truth." Attended the Diet of Worms in 1521, that of the Princes at Friedewalde in 1525, that of Spire in 1529, that of Augsburg in 1530, and the conventions at Schweinfurt and Nürnberg in 1532. Married Sihylla of Cleve, June 3, 1527. At Augsburg he wished his father to go, or to send him, to meet the emperor at Innsbruck, that, by attentions and proffer of service, his Imperial Majesty might be won to the evangelical cause. Attributing his father's refusal to Luther's influence over him, he became for a time very hostile to the latter. He signed the Augsburg Confession. By the death of his father, August 16, 1532, he became the head of the Schmalkald League, and carried out, as one of his first acts, the visitation of the Saxon churches as planned by his father. A large part of the income from the suppressed cloisters was used in endowing the University of Wittenberg, and in increasing the salaries of some of the professors. His feud with his cousin Maurice, Duke of Saxony, led to the alliance of the latter with the emperor. His failure to support the Cologne Reformation helped to prepare the way for the Schmalkald War. While conducting the dilatory campaign of the Danube in 1546, his lands were overrun by Maurice. Returning home, quickly he drove out the invader, but was surprised, beaten, and taken prisoner by the imperial forces at Mühlberg on the Elbe, April 24, 1547. May 10, he was sentenced to death. Eight days later the sentence was changed to imprisonment, the loss of the electoral dignity, and the forfeiture of most of his dominions. When required to abjure his evang. faith and to embrace that of his conqueror, he replied that he could surrender his lands and people, could part with his wife and children, but could not forsake the gospel. He was kept a prisoner until September 1, 1552. Through his sons he founded the Gymnasium of Jena, in 1548, which ten years later was erected into a university. He d. March 3, 1554, leaving three sons. He was true to the Reformation, kind to his people, and generous to his enemies, but lacked decision and penetration as a ruler. Luther has characterized him thus: "John Frederick is too indulgent, though he hates untruth and loose living. He fears God and has his five wits about him. You never hear an impure or dishonorable word from his lips. He is a chaste husband and loves his wife,—a rare virtue among kings and princes. One fault he has: he eats and drinks too much. Perhaps so big a body requires more than a small one. Otherwise he works like a donkey; and, drink what he will, he always reads the Bible or some good book before he goes to sleep." J. W. R.

**John Fredr. II.**, Duke of Saxe-Weimar, b. 1529, at Torgau, called Flacius to Jena, who had to prepare the confutation of all heresies (1559). This was enforced ag. V. Strigel, whom Joh. Fredr., however, afterward turned to, and

appointed a commission to take away the disciplinary power of the Jena Profs. Flacius, Wigan, Musäus. These were deposed, and Strigel made a new confession. John Fredr., involved in the defeat of Wm. Grumbach, d. in imprisonment (1595).

**John George I.**, Elector of Saxony, 1611-1658. History has abused him much, but, as it seems, without just cause. His friendly attitude toward his Romau emperor, his active assistance in the quelling of the insurrection of the Reformed Frederick V. of Bohemia (1613), his hesitation to join hands with Gustav Adolf (1632), are certainly open to severe criticism. But it is only just to say that he was a most faithful and zealous son of the Luth. Church; he strenuously maintained its rights against the emperor; he protested against the infamous Restitution-edict (1629), and undoubtedly endeavored in his way to best serve the interests of his Church. J. F.

**Johnson, Gisle** (1822-1894), prof. of theology at Christiania University, Norway (1849-1894). He wielded, during the latter half of this century an unequalled influence upon the Church of Norway, principally through his theological lectures at the university. More than any other, he gave to the Pietistic movement, inaugurated by Hans N. Hauge, a safe and churchly development. He was a voluminous writer, and in this respect is best known by his *Dogmatics*. E. G. L.

**Joint Synod of Ohio.** See *SYNODS* (V.).

**Jonas, Justus**, one of the most eminent friends and co-workers of Luther, b. at Nordhausen, Saxony, June 5, 1493. It is believed that his original name was either *Jocet* or *Jodocus Koch*, which, according to a custom of the times, he changed. His father, who was burgo-master of Nordhausen, seeing the great intelligence of his child, thought him to be chosen by Providence to accomplish great things. Being confirmed in this when the child miraculously escaped from what seemed a certain death, he designated him for the profession of the law. For that purpose Jonas, like Luther, was sent to the University of Erfurt (1506), and, like Luther, he exchanged the study of the law for the study of theology (1519). This step was due to the influence of both Erasmus of Rotterdam and of Luther, the latter congratulating him in a letter for having left the stormy sea of jurisprudence and taken his refuge in the Holy Scripture. In 1521 he went with Luther to Worms. On account of this the University of Erfurt deprived him of his professorship of the civil and ecclesiastical law, but Frederick the Wise appointed him provost of the church at Wittenberg, and prof. of the university from which he received the degree of doctor. His great eloquence, learning, and legal knowledge made him a most valuable helper in the work of Reformation. "Jonas," said Luther, "is a perfect theologian, whose shoes all the theologians of the Papists are not worthy to bear;" and speaking of his eloquence: "Dr. Jonas has all the virtues and gifts which a man can have, but that he so frequently clears his throat, for this he cannot be excused." Jonas was also a very able writer.

He took part in the translation of the Bible, translated the Apology of the Augs. Conf., and many of Luther's and Melancthon's works into German, wrote annotations to the Acts, a *Discussio pro conjugio sacerdotali* (1523), etc. His poetical talent is shown in the hymn "Wo Gott der Herr nicht bei uns halt," etc., and in the 4th and 5th stanza of Luther's "Erhalt uns Herr," etc. In 1529 he accompanied Luther to Marburg, and in 1530 he went with Melancthon to Augsburg, giving him the comfort and advice which he so much needed. In 1537 he was present at the convention in Schmalkald. He was the first to propose the obligation of the preachers to formally accept the symbolical writings. In 1541 he was called to Halle, where he established the Luth. Church, and where, in 1546, he was visited by Luther, whom he accompanied to Eisleben.

When Luther died, Jonas preached his funeral sermon on 1 Thess. 4: 13-18. He was soon afterwards expelled from his parsonage by Duke Maurice. In 1547 Elector John Frederick reinstated him, but in the same year, after the battle of Mühlberg, Jonas had to leave Halle again. He first went to Hildesheim, then to Weimar, where he received a call to the Univ. of Jena, and finally, in 1551, to Coburg, where he was made court-preacher, and whence he regulated the church affairs at Regensburg. In 1553 he became superintendent of Eisfeld, where, after great inward conflicts, he died with the words "Jesus, Thou hast redeemed me" (Oct. 9, 1555). In his family life Jonas was very unfortunate. His first wife, Katherina von Falk, a pious and gifted woman, to whom he was married in 1522, died 20 years later, leaving him with three children. His second wife, Magdalena, mother of three children, died very suddenly in 1549, at the age of only 27 years. His third wife, Margarethe Farnroden, whom he married in 1550, survived him. In the same year when his first wife died, one of his boys drowned in the Saale, near Halle, and before this, two other children had died. But worse than all this was the grief over his son who bore his name. As great as the piety of the father was the impiety of the son, who, for partaking in the Grumbach insurrection, was beheaded at Copenhagen (1567). See Knapp, *Narratio de Justo Jona*, etc., Halle (1817); Meurer, *Leben der Altväter*; Pressel, *Justus J.*, Elberf. (1863).

W. L.

**Jönsson, Finnur**, b. 1704, d. 1789, bishop in Skálholt Diocese, Iceland, from 1754 to his death. He is the author of *Historia ecclesiastica Islandiæ*, in 4 vols., Copenhagen (1772-78). This work is the best authority on the church history of Iceland, and in many respects also on the general history of the island, many historical documents being inserted in unabbreviated form. Thus the famous poem "Lilja" ("Lilium, poema islandicum, quod ad matrem Dei celebrandum cecinit Eysteinn Asgrímsson, canonicus regularis," *circa*, 1350) is printed here for the first time. This poem has been compared with the writings of St. Bernard and the Hexameron of St. Basil, because of its beautiful language and devotional fervor, and it shows plainly that mediæval Christianity and

culture had as noble representatives in Iceland in the fourteenth century as anywhere else. It has been translated into Latin, and passed through many editions, among which the edition of 1858 (Havniæ, Parisiis, Christiana, New York) has a preface in Icelandic and French, the original text, and a Latin translation.

F. J. B.

**Jónsson, Jón**, sometimes called "the learned," b. 1759, d. 1846, pastor at Mödrufell, Iceland. He was a man of distinct evangelical type and unceasing in his activity to promote the interests of a pure gospel in Iceland. He was influenced both from England and Germany. In 1814-1815 *Ebenezer Henderson* travelled in Iceland in the interest of the British and Foreign Bible Society, and they became very intimate friends. Through him Jónsson became connected with the Moravian Church (*Unitas Fratrum*), and was from that time really a representative of that community in Iceland. He organized the Icelandic Evangelical Tract Society through the initiative of Henderson, and from year to year he published 80 tracts, the first of which appeared in 1816, printed in Copenhagen.

F. J. B.

**Jülich—Kleve—Berg, Evang. Church in.** In these three dukedoms the Luth. Reformation was introduced as early as 1533. But ten years later, when the Roman Anti-Reformation set in, Kleve was captured by Emperor Charles V., the reform movement in this dukedom was stamped out, and also in the two other dukedoms its progress was stopped. The remaining Protestant element, however, was much strengthened by Protestant refugees from Belgium, who settled in these provinces about the middle of the sixteenth century. These refugees belonged to the Reformed Church, which since that time decidedly preponderated over the Lutheran in these dukedoms. The Heidelberg Catechism was introduced, and even the Luth. congregations, though true to their faith and confession, adopted many reformed constitutional and cultic features. During the greater part of the seventeenth century the Church in these provinces enjoyed a time of peace which essentially served its building up and strengthening. Afterwards the dukedoms were divided, Jülich Kleve falling to Reformed Brandenburg, and Berg went to the Roman Palatinate; but by mutual agreement the members of either Church were not molested in the exercise of their religion. By decree of the Vienna Congress (1854) all three dukedoms were given to Prussia, in consequence of which, of course, the Prussian Union was afterwards introduced.

J. F.

**Julius, Duke of Brunswick**, b. 1528, d. 1589, espoused the evang. cause ag. his Catholic father, and introduced the Reformation into Brunswick (1568). He felt offended that Chemnitz and Kirchner criticised his permitting his sons to become Catholic, and did not put the Form. Conc. into his Corp. doctrinæ. J., appealing to Luther's advice, did not join a league ag. the Romanists, and made his son, Henry Julius, promise not to join any league, espec. ag. Austria, except it be necessary to defend the Augs. Conf.

**Jung, Johann Heinrich Stilling**, b. 1740, in Nassau, d. 1817, in Karlsruhe. After a hard struggle during the early years of his life he secured an education and obtained a diploma as doctor of medicine, at Strassburg, where he became intimate with Goethe and Herder. He settled as physician in Elberfeld, and was very successful as oculist, his practice extending over all Germany. In 1778 he became professor of political economy in Kaiserslautern, afterwards in Heidelberg; 1787 in Marburg. In 1805 he was appointed privy counsellor by the Elector of Baden, and lived in Karlsruhe from 1806. His religious position was a strange mixture of mystic, theosophic, Swedenborgian, and humanitarian elements, blended by the wonderful magnetism of his original personality. His influence was particularly strong in the Pietistic circles in Wuertemberg, where he revived the apocalyptic views and expectations of J. A. Bengel. His autobiography, somewhat after the style of Goethe's *Wahrheit und Dichtung* and his romances were exceedingly popular in Germany.

A. S.

**Justification.** The doctrine of justification by faith alone is most prominent among all the doctrines in Luth. theology. Luther calls it "the doctrine of a standing or a falling church." It was the turning point of the Reformation. The experience of its necessity and efficacy made Luther what he was, and equipped him for his work and power. He did not claim too much when he wrote: "If this article remains pure, the Christian Church remains pure; but, if not, it is impossible to resist any error or fanatical spirit." The other articles must remain pure if they are consistent with this article when it is pure, and if they are consistent with each other. Only a self-contradictory system of doctrine can be sound on this article and unsound on others.

This is the fundamental, or principal, doctrine, not in the sense that it originates others, but that it regulates and tests them. It is most intimately interwoven with all the important doctrines of Dogmatics. It reaches back to the Doctrine of God, the Doctrine of Man, the Doctrine of Christ. It is the heart of the Doctrine of the Holy Spirit. It reaches forward into the Doctrine of the Church.

Therefore, to have a clear and sound understanding of this doctrine, presupposes and demands clear and sound views on the nature of God, predestination, sin, the Person and Work of Christ, especially the atonement, the operations of the Holy Spirit, the Church, her Means of Grace, and her Ministry. For the importance attached to this doctrine by our Confessions, see Jacobs, *Book of Concord*, pp. 65 (52), 160 (277), 571 (6).

I. THE NATURE OF JUSTIFICATION. Justification is that act of God, in which he forgives the penitent and believing sinner all his sins, remits all their penalties, declares him righteous, and treats him as if he were innocent and holy. All this he does not on account of any merit or worthiness in the sinner, but on account of the merit and satisfaction of Christ, apprehended and appropriated by faith.

It is not a change in man's nature, but a

change in his standing before God. Instead of standing before God guilty and condemned, he stands acquitted, released, regarded, and treated as if he had never been guilty or condemned. It is thus a *forensic and judicial act*. It takes place, not in man, but is done outside of man by God. For the sense in which the word translated *justify* is used in the Old Testament, see Deut. 25 : 1; 2 Sam. 15 : 4; 1 Kings 8 : 32; Ps. 143 : 2; Prov. 17 : 15; Is. 5 : 23; 43 : 9. In these Old Testament passages the word is used in the sense of acquit, declare just, and is the opposite of condemn. The word translated *justify* in the New Testament brings out this sense still more clearly. (See the whole third and fourth chapters of Romans and note the argument. Also Rom. 5 : 9; 8 : 33, 34, and parallels.)

Justification then is not an infusing of righteousness, but an imputing of righteousness. From this it follows also that it is not a gradual process—as Aquinas and Roman Catholics in general, as also some modern theologians, among them even Hengstenberg, teach—but an instantaneous act. It must ever be clearly distinguished from the inner renewal which accompanies and follows it. As a declarative act of God justification includes : 1. *The full and free forgiveness of all sin*. The whole dark account that the law charges against the sinner is blotted out. There is henceforth neither guilt nor condemnation for the justified. (See Ps. 32 : 1, 2; Luke 1 : 77; Rom. 3 : 25; 4 : 7, 8; 2 Cor. 5 : 19; Col. 1 : 14.) 2. *The imputation of Christ's righteousness*. The justified one is not simply released from penalty, but he has made over to him a positive and perfect righteousness, even the righteousness of Christ. He stands in the sight of God with a title to sonship, heirship, and glory. Reckoned as free from sin as Christ himself is, he is also regarded as holy and as well pleasing to God as Christ himself is (Is. 45 : 24; Jer. 23 : 6; Rom. 4 : 5, 6; 5 : 19; 2 Cor. 5 : 21; Phil. 3 : 9). But this negative and positive righteousness must not be too sharply separated. They are only the two sides of the one act of justification. The one of necessity demands and includes the other.

II. THE ORIGINATING CAUSE OF JUSTIFICATION. The moving cause is God's love. It was love that pitied man, planned for his salvation, and devised that wonderful scheme, whereby God could be just and yet justify the ungodly. Without divine love there would have been neither planning nor providing for justification. (See John 3 : 16; Rom 3 : 24, 30; 4 : 5; 8 : 33; Eph. 2 : 4-7; 2 Tim. 1 : 9; Tit. 3 : 5.)

III. THE MERITORIOUS CAUSE, OR GROUND OF JUSTIFICATION. Sinful man left to himself is altogether guilty, condemned, and unable to justify himself. If obedience and satisfaction are to be rendered this must be done by another who is able and willing to become his substitute. This substitute and surety is Christ, according to his two natures [fulfilling the law (active obedience), and paying the penalty (passive obedience)]. (See ATONEMENT.) On the ground of this substitution God jus-

tifies (Rom. 5 : 19; 8 : 32; 10 : 4; 2 Cor. 5 : 19, 21; Gal. 3 : 13; 4 : 4, 5; Col. 1 : 20; 1 Tim. 2 : 5).

IV. THE INSTRUMENT OF JUSTIFICATION. This is faith which accepts and appropriates the merit and righteousness of Christ. Faith must not be considered a work of merit. It is not the ground of our justification. Strictly speaking, it does not justify. The sinner is not justified because of his faith, but because of the merit of Christ, apprehended and appropriated by faith. Faith is itself a gift of grace wrought and given by the Holy Spirit through the means of grace. A gift cannot have merit. Faith is the eye that sees and the hand that grasps the merit and righteousness of Christ. It is said to justify because it is the organ of appropriation. It dare not be made a substitute for the righteousness demanded by the law; nor can it have justifying power because it is the root of inherent righteousness or because it is potential morality. Justification does also not depend on the strength or weakness of the faith. If only the faith lays hold of and trusts in Christ it has justification. It also vitiates and endangers the doctrine to say that faith justifies only in so far as, and because, it is living. True faith is always living, but there is no merit or justifying power in its life. For the relation of faith to justification, see Rom. 3 : 24-28; 4 : 4, 5; Gal. 2 : 16; Phil. 3 : 9, 10; Eph. 2 : 8, 9.

As to the methods of reconciling seeming discrepancy between the teaching of Paul and the teaching of James on justification, cf. *Weidner's Commentary, General Epistles* (Luth. Comm., vol. xi., pp. 18-22); for the confessional statements, *Apol.*; Jacobs, *Book of Concord*, pp. 126-128; also *F. of C.*, pp. 577, 578.

Among Lutheran dogmaticians, Philippi has probably given the clearest and most satisfactory explanation of the seeming difficulty (*Glaubenslehre*, vol. vi. 1, pp. 282 ff.).

V. FRUITS OF JUSTIFICATION. Justification cannot be separated from regeneration in fact, though we must distinguish them in thought. Regeneration wrought by the spirit, through the means of grace (see REGENERATION), is unto faith. Faith is the positive element of the new life and has justification.

As the most prominent and precious fruits of justification we mention (a) *Adoption*. The justified one is a son, or a daughter, of God. He is received into the household of faith, is a member of the family of the redeemed. He is therefore an heir of God and a joint heir with Christ (Deut. 14 : 1; Isa. 1 : 2; John 1 : 12; Rom. 8 : 14, 16; 9 : 8; 2 Cor. 6 : 18; Gal. 3 : 26; 4 : 6; 1 John 3 : 1; 5 : 2). (b) *Mystical Union*. He also enters into a most intimate union and communion with Christ. As the branch is united with the vine, draws its substance and life from the vine, and is part of it, so is the justified united with Christ and Christ with him (John 14 : 23; 15 : 4-7; Rom. 8 : 1, 10; 1 Cor. 6 : 15, 17; Gal. 2 : 20; Eph. 1 : 22, 23; 2 : 13, 22; 3 : 17; 5 : 30, 32; 2 Pet. 1 : 4; 1 John 1 : 3; 4 : 16). (c) *Peace of Conscience*. Such an adopted one, who is in union with

Christ, has peace both toward God and with self (Isa. 26 : 3; 32 : 17; John 14 : 27; 16 : 33; Eph. 2 : 14, 17; Phil. 4 : 7; Col. 1 : 20). (d) *Love*. It follows that such a peaceful one, who is a partaker of the divine nature, is imbued with a spirit of love. The more fully this union is actualized—and the degree of actualization depends upon the diligent and prayerful use of the means of grace—the more deep and fervent will be the love (Gal. 5 : 6; 1 John 4 : 19; 5 : 1, and parallels). (Cf. Melancthon's masterful and edifying discussion in chap. 3, Art. 6, of *Apol.*, *Book of Conc.*, p. 104 ff.) (e) *New Obedience*. Again it follows that where there is love there is of necessity a new obedience, which willingly and cheerfully keeps the law and does good works. The only constraint in this obedience is the love of Christ. The believer, who appreciates and lives in his justification, keeps the law and does good works, not because he must, but because he wants to (Matt. 7 : 16; John 14 : 15, 24; Rom. 3 : 31; 8 : 1; 13 : 9, 10; 2 Cor. 5 : 14; Gal. 5 : 18; Eph. 3 : 17; Phil. 4 : 8; 1 Thess. 1 : 3; 1 John 3 : 5-8; 4 : 16; 5 : 1-3). (See GOOD WORKS.)

For the most important confessional statements on the doctrine of justification see Jacobs' *Book of Concord*, pp. 38 (51), 84 (2), 95 (96), 96 (73), 109 (37), 113 (55), 114 (61-63), 116 (73-75), 120 (96), 121 (101), 127 (126), 129 (136), 132 (147), 135 (155), 139 (171), 140 (176), 151 (226), 152 (223), 154 (245), 155 (246), 159 (267), 170 (39), 187 (60), 224 (54), 335 (1-3), 500 (2), 501 (4), 570 (1, 4), 571 (6, 9), 572 (17), 574 (25), 577 (39).

The doctrine of justification is by no means clearly and fully grasped and set forth by the Fathers of the Early Church. On this there was at first a very indefinite and defective knowledge, though the heart was sounder than the head. We find traces of truth in Clement of Rome (*Cor. 32*); *Epistle of Barnabas* (chap. 1); Ignatius (*Magn., Trullians, Polycarp*); Justus Martyr (*Dial. Trypho*, 45, 47, 92, 111); Polycarp (*Phil. 1*). Even Irenaeus and Origen (8 chap. of Romans) bear witness to the truth. With Augustine it is really love that justifies (*Retract.*, 2 : 33; *Nature and Grace*, 14, 26; *Grace and Free Will*, 52; *Spirit and Letter*, 27, 28). Justification is regarded not so much declaring the sinner righteous as making him righteous. In the Middle Ages the doctrine deteriorated still more. It is made an act of God by which he imparts righteousness, and is connected with infusion of grace and merit on man's part. Th. Aquinas has developed this most fully (*Summa*, II. 1, 108, 113, Art. 1, 2, 4. (For resumé of this period, cf. Thomasius, *Christi Person u. Werk*, III. p. 211 ff.)) After Luther's death arose the Osiandrian controversy (see art. OSIANDRIAN CONTROVERSY; STANCAR); Frank, *Theol. der Conc. formel*, II., p. 80 ff., and Majoristic controversy (see article, and Frank, *Theol. der Conc. f. II.* 149 ff.) on this doctrine. Undesired Pietism also injured it. (See PIETISM.) From Schleiermacher on it has been variously distorted (*Thomasius*, III., p. 292; Philippi, *Gl. lehre*, V. i. 190 ff.). Its latest perverter has been Ritschl (see art.). G. H. G.

Over against current tendencies, it is important to review the doctrine of the instrumental cause of justification:

FAITH. It is not "assent to what the Church teaches," as Rome affirms. Lutherans agree with Roman Catholics that such faith alone will justify no one. Nor is it a mere "reception of the doctrines and laws of Revealed Religion," as Arminians state, as though this were "an imperfect righteousness mercifully accepted by God, as if it were perfect" (Fisher's *History of Doctrines*, p. 340). This would change the formula of the Augsburg Confession from "*propter Christum per fidem*" into "*propter fidem per Christum*." "Justification comes neither on account of our love, nor on account of faith, but solely on account of Christ; and yet it comes through faith" (Brenz).

Faith is the resting of the heart upon Christ—a very simple, but, at the same time, a very comprehensive, matter. It is a personal relation between man and God through Christ. Doctrines and precepts appeal to faith and are received by it, only as God in Christ is in them and back of them. It is not, therefore, a series of acts, but is essentially a temper or disposition, directed towards God, inevitably expressing itself in acts of faith. The student of the Greek Testament often finds the preposition used after the words for "faith" and "to believe" with the case of governed noun determinative of whether it be the condition or an act of faith that is meant. The value of faith is only that of its object. The faith that has Christ has all the worth and merit that Christ has. Justifying faith has that righteousness that Christ acquired during his state of humiliation by his active and passive obedience. It grasps for salvation not the essential righteousness of Christ, before his incarnation, nor his righteousness at the Right Hand of God, nor even Christ now dwelling within the believer, but the only righteousness that has been provided and offered, during the wonderful years in which "God was manifest in the flesh."

Faith is not an energy called forth from man's own powers. It is easy when the call of the gospel to believe is heard to endeavor to comply with something we may call faith, as Luther shows in his Introduction to Romans, but this is only another form of legalism, "man's thought and imagination. But faith is a divine work in us, which transforms us and begets us anew of God. It makes us entirely different men, in heart, mind, sense, and all powers. Faith is a living, wide-awake confidence in God's grace, that is so certain that one having it is ready to die a thousand times for it."

In opposition to the popular conception that faith or belief is mere probability, faith is moral certainty of the truth of what is unseen and not experienced (Heb. 11: 1; Rom. 4: 18; 2 Cor. 5: 7). This is elaborately and triumphantly proved by Chemnitz, in his immortal work, *Examen Concilii Tridentini*, in opposition to Decrees of Trent, anathematizing such certainty. For an excellent recent defence of the analysis of faith current among our older dogmatists, into Knowledge, Assent, and Confidence, see Luthardt's *Christliche Glaubenslehre* (1898), p.

452 sq., who directs attention to the importance of determining what is meant by "knowledge," and defines it as "the appropriate reception of a subject into the inner life of the spirit."

The scholastic distinction between "implicit" and "explicit" faith was applied in order to confine faith to the Church as its sole object. Everything that the Church taught was regarded an object of faith, even though the person never had or could hear of it. The man who cannot read believes the most extravagant statement of Thomas Aquinas, although it never enters his mind; because the Roman Church has formally indorsed Thomas. But when the object of faith is Christ, instead of the Church, there is a sense in which the distinction applies. Faith in Christ implies readiness to accept all that he teaches. "Knowledge," as an element of faith, implies the recognition of a truth as included in the revelation which Christ has given. The simplest faith of childhood contains the profoundest mysteries of the faith of a Paul.

Faith is progressive, and, as such, has its various degrees, that in no way condition justification, which is always the same, whether faith be strong or weak, but do affect sanctification. As to the activity of faith, the declaration of Luther has become classical: "Oh, it is a living, active, busy, efficient thing that we have in faith! It is impossible for one who has it to do otherwise than incessantly to do good. He asks not whether good works are to be done, but before such question can be raised, he has done them."

Faith, when present, is ordinarily recognizable by the person in whom it dwells (2 Cor. 13: 5). It may be traced not only by its fruits, but the heart living in communion with God is ordinarily conscious of this communion (Rom. 8: 16; 2 Cor. 1: 22). But as faith has constantly to struggle with numerous temptations, this certainty is often clouded. It is a diseased condition of spiritual life, that is ever occupied with seeking for its faith. We are justified by faith in Christ, and not by faith in our faith. "I am accustomed to conceive this idea," wrote Luther to Brenz, "that there is no quality in my heart at all, call it either faith or charity, but, instead of these, I set Christ himself before me, and say: There is my righteousness." In thus doing, he was simply performing an act of faith, for faith is simply saying: "There," i. e. outside of myself, "is my righteousness."

Our theologians distinguish between "subjective faith" (*fides quæ creditur*), or the faith of the heart, and "objective faith" (*fides quæ creditur*), or the truths of revelation which are believed, held, and taught. This article treats of faith in the former sense, which is the almost exclusive use of the term in Scripture. In the latter sense, it is generally known ecclesiastically as "the faith," as possibly in Jude 3; 2 Tim. 4: 7; Acts 6: 7. This interpretation of the term as used in the New Testament is not admitted by most modern exegetes.

For other important questions on faith, see INFANTS, FAITH OF, and PIETISM. The passages of the confessions on faith are found in the Index, Jacobs' *Book of Concord*, II., p. 384 ff. H. E. J.

## K.

**Kade, Otto**, b. 1825, in Dresden, prominent church musician, studied under Moritz Hauptmann in Leipzig; founded the Cecilien Verein in Dresden (1848); was appointed by the Grand Duke of Mecklenburg director of the choir in Schwerin (1860). He edited the *Mecklenburg Choralbuch* (1869); the musical part of the *Mecklenburg Cantionale* (1868-1887); and the *Luther Codex* of 1530 (1871), a collection of tunes and anthems sent by John Walther to Luther for his use. In his notes Kade takes the position that Walther composed the tune "Ein feste Burg ist unser Gott." But the genuineness of the *Luther Codex* is questioned by experts like Phil. Wackernagel and others.

A. S.

**Kahnis, Karl Friedrich August**, a leading and brilliant representative of modern German Lutheranism, b. at Greitz, Dec. 22, 1814, and d. as prof. of theology in Leipzig, June 20, 1888. He studied at the University of Halle, became privatdozent in Berlin in 1842, professor extraordinary in Breslau in 1844, and professor ordinary in Leipzig in 1844, retiring on account of ill-health in 1886. Kahnis' career was closely identified with the internal development of modern Lutheranism in Germany. Early in his career he was identified with the pronounced confessional tendency of old Lutheranism, but later, chiefly on account of somewhat latitudinarian views on the Lord's Supper and the person of Christ, he became estranged from this school, his new departure involving him in controversy with his former friends, notably Dieckhoff of Rostock. Kahnis' writings and literary work are almost exclusively in the departments of dogmatics and church history, several of his books in the latter sphere having become practically classic. This is especially true of his *Der innere Gang des deutschen Protestantismus seit Mitte des vorigen Jahrhunderts*, first published in 1854. An English translation appeared in Edinburgh in 1856, entitled *Internal History of German Protestantism from the Middle of Last Century*. His chief dogmatical work, *Die lutherische Dogmatik historisch-genetisch dargestellt* (3 vols., 1861-68, 2d edition in 2 vols., 1874-75), also is largely an historical work. He has also published numerous sermons and works of a more popular kind, chiefly church historical. Kahnis was exceedingly popular as a teacher, and when he, together with Luthardt and Delitzsch, was one of the leaders of the theological faculty in Leipzig, that institution was the most popular theol. school in all Protestant Germany. Kahnis was an exceedingly earnest man, a born lover of the Luth. Church, her history and her doctrines, who felt keenly his disagreements with the other prominent men of the Church in his country and day. His retirement was caused by failure of mental faculties two years before his death.

G. H. S.

**Kaiser, Leonard**, Luth. martyr, b. at Raab, became vicar in Passau. Summoned home from Wittenberg, where he was studying, to the deathbed of his father, he was arrested,

and the Elector of Saxony's efforts to have him liberated proving unavailing, he was burned August 16, 1527, at Scharding, on a small island of the Inn, a few miles from his birthplace. His last words were: "Jesus, I am thine; save me." Luther wrote an account of his martyrdom, in which he called him a true Kaiser (Emperor).

H. E. J.

**Kaiserswerth**. See FLIEDNER.

**Kalm, Peter**, Swedish naturalist, b. 1715. Visited America, 1748-51, making extensive collections, and married the widow of Provost Sandin of the Swedish American churches. D. 1779. His published account of his travels contains much interesting material on the early history of the Luth. Church in America.

**Kansas, Lutherans in**. Of the 205 congregations with 16,263 communicants reported in 1890, the chief bodies represented were:

	Congregations	Communicants
General Synod, . . . . .	53	2835
General Council, . . . . .	62	6269
Synodical Conference, . . . . .	71	5906

The Swedish Augustana Synod reported 5,343 communicants, and has an important institution, Bethany College, at Lindsborg.

**Kansas Synod**. See SYNODS (L.).

**Kapff, Sixtus Karl**, b. 1805, at Gueglingen, Wuerttemberg, studied theology at Tübingen (1823 to 1828), pastor of the Kornthal congregation (1833), superintendent at Muensingen (1850), in Herrenberg (1847), genl. superintendent in Reutlingen (1850), chief pastor and prelate in Stuttgart (1852), where he d. in 1870. He was one of the most prominent pastors of the Luth. Church in Wuerttemberg, in this century, an imposing and at the same time magnetic personality, inspiring unbounded confidence and affection in Christian circles, and provoking violent hatred and enmity on the part of the unbelieving masses. His greatest strength was in the faithful pastoral dealing with individual souls (*Seelsorge*), awakening the conscience, insisting on a new life of sanctification, warning against a state of security that abuses justification by grace. He was the most churchly and conservative representative of Suabian Pietism in recent times, though he did not shrink from proclaiming its millenarian and eschatological errors from the first pulpit of the land. His well-meant efforts to give to the service of the Luth. Church of Wuerttemberg at least some liturgical features, such as the regular use of the Apostolic Creed, were not successful. Even the authority of this "Pietistenvater" could not move his Suabians one step in this direction. His *Communionsbuch* (Meditations for Communicants), his prayer-books, and his *Warning against the most Dangerous Enemy of Youth* have seen many editions, and have also been translated into English. His son Karl wrote his biography (Stuttgart, 1881), in two volumes.

A. S.

**Karg**. See PARSIMONIUS.

**Karsten, Herm. Rud. Ad. Jac.**, b. May 26, 1801, in Rostock, supt. at Debera and Schwerin, d. March 20, 1882. Together with Kliefoth he advanced Lutheranism in Mecklenburg. In character he was gentle, of childlike simplicity, but full of spiritual unction.

**Kawerau, Gustav, D. D.**, since 1886 prof. of theology at Kiel; b. Feb. 25, 1847, at Bunzlau, Silesia. In 1871 he was pastor at Langheinersdorf, Brandenburg, in 1876, at Klemzig, and in 1882 inspector of the theological seminary at Magdeburg. In 1883, he founded with Koestlin the Society for the History of Reformation, was called to Kiel in 1886, as professor of pastoral theology. He published *Johann Agricola von Eisleben* (1881); *Caspar Güttel* (1882); *De dignitate episcoporum* (1889); five arts. against Jansen in Luthardt's *Zeitschrift* (1882, 1883); edited the *Correspondence of Justus Jonas* (1884-85, 2 parts); the 3d, 4th, 8th, 12th vols. of the new edition of Luther's works, etc. B. P.

**Keil, Johann C. Friedrich, D. D., Ph. D.**, b. at Oelsnitz, Saxony, Feb. 26, 1807, for some time theological teacher at Dorpat; he retired in 1859 to Leipzig as professor emeritus and d. at Roedlitz, near Lichtenstein, May 5, 1888. Keil published: *Apologetischer Versuch ueber die Eucher der Chronika und Esra*, Berlin (1833); *Ueber die Hiram-Salomonische Schiffahrt*, Dorpat (1834); *Der Tempel Salomos* (1839). Besides these he published with Delitzsch a series of commentaries which were also translated into English (in Clark's Library), as the Pentateuch, Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther, Jeremiah, Lamentations, Ezekiel, Daniel, Minor Prophets. Keil's Introduction to the Old Testament, also translated into English for the Clark series, has not yet been superseded by a similar work in the English language. Besides these works, he published separately commentaries on Maccabees (1875), Matthew (1877), Mark and Luke (1879), John (1881), Peter and Jude (1883), Hebrews (1888). B. P.

**Keller, Benjamin**, b. March 4, 1794, at Lancaster, Pa., educated for the holy ministry by Rev. G. H. E. Muhlenberg, D. D., at Lancaster. He was a devoted and most conscientious pastor and servant of the Church. Preached at Carlisle, Pa.; Germantown; the "College Church," Gettysburg; founded St. Jacobus' (German) congregation, and sustained the missions at Nicetown and Rising Sun, Phila.; and was the indefatigable agent of the Lutheran Board of Publication, Phila., in the beginning of that enterprise. He also collected the funds for the endowment of the German professorship of Penna. College at Gettysburg. He d. at the home of his son-in-law, Charles F. Norton, of Phila., founder of the Norton professorship, of Mt. Airy Seminary, July 2, 1864.

**Keller, Ezra, D. D.**, first president of Wittenberg College, b. near Middletown, Md., 1812, graduated at Pennsylvania College (1835) and the Gettysburg Theological Seminary; Western travelling missionary of the Ministerium of Pennsylvania, in 1836, making extensive explorations in the present State of West Va., and in

Ohio, Kentucky, Indiana, and Illinois, laying the foundations of numerous congregations, and travelling 3,000 miles; pastor, Taneytown and Hagerstown, Md.; became president of Wittenberg College, Springfield, O., 1844; d. 1848.

**Keller, Frederick Augustus Muhlenberg**, eldest son of Rev. Benjamin and Cath. Eliza Crever (Schaeffer) Keller; b. April 28, 1819, at Carlisle, Cum. Co., Pa.; d. at Reading, Pa., March 18, 1864. Grad. in the first regular 4 yrs. class at Penna. College, Gettysburg, 1838. Licensed to preach, 1840. Served in and around Reading, Berks Co., Pa., first as coadjutor to Rev. J. Miller, D.D., at Holy Trinity, then (Nov. 3, 1842) founder of St. James' Church and other outlying congregations in and near the city of Reading.

**Kellner, Eduard**, b. 1803, in Pangau, Prussia, d. 1878, Luth. pastor at Hönigern, who refused to introduce the Prussian Agenda (1834), because he had promised to defend the Augs. Conf. He was imprisoned, while soldiers attacked the congregation holding its church. The soldiers were quartered upon the people to force them into the Prussian Union. But many with their pastor remained firm. K. was freed (1838) through the interest of a Catholic warden, and became pastor at Schwirz, 1841.

**Kenosis** is the doctrine which, treating of the humiliation of Christ, seeks to determine its character. Its name is derived from Phil. 2: 7, *ekenose* (he emptied himself), which whole passage, together with Mark 13: 32; John 17: 5; 2 Cor. 8: 9, is the principal scriptural basis. The reality of the kenosis was always admitted in the Luth. Church, but its determination varied. Luther, who does not distinguish historically between the humiliation and exaltation of Christ, sees in Christ's humanity, as the real revelation of God, the fulness of divinity, which exaltation only reveals more fully. Although he holds that Christ becoming a natural man laid aside divine glory, and "has just as any other holy natural man, not always thought, spoken, willed, remembered all things," this to him is overbalanced by the presence of the divine, so that he finally, like Augustine, assigns Christ's not-knowing (Mark 13: 32) to Christ's office and not his person. The nature which suffers the kenosis is *the human*. Brenz followed Luther, emphasizing more strongly the presence of divine glory in humanity, so that humiliation is only a hiding of the divine majesty possessed by humanity since the incarnation. As man Christ is almighty, omniscient, omnipresent, while in the cradle, on the cross, in the grave, he fills and rules heaven and earth. Chemnitz, however, holds, that the divine nature, bodily in Christ, did not then fully and publicly wish to use and prove the majesty, glory, and power in the assumed human nature and through it. The kenosis is in the acts of the human nature. But the differences of Chemnitz and Brenz did not separate them, although the Form. of Conc. in general followed Chemnitz, and asserted that in the state of humiliation Christ abstained from divine majesty, "truly grew in all wisdom and favor with God and men; therefore he exercised this majesty, not always but when it



pleased him" (*Epit.* VIII. 11). But this formulation did not decide the question. From 1617 the discussion between the Giessen and Tübingen theologians arose on the question of the omnipresence of the flesh of Christ. The Tübingers (Haffenreffer, Thummus, L. G. Osiander, with the Hamburg theol. Nicolai) virtually followed Brenz, asserting that omnipresence was a propinquity to creatures, by which Christ was closely present to all; it was also predicated of his human nature in consequence of the personal union. Its use or renunciation was not to be questioned, Christ only exercised it differently in humiliation. There was properly *no kenosis* (renunciation), but only a *krupsis* (concealment). The Giesseners, however (B. Menzer and Feuerborn), who had caused the contention, which in time grew very fierce, by the remark of Menzer that *omnipresence* was not "*simple nearness*" (*adessentia simplex*), but "*operative presence*" (*praesentia operativa*), followed Chemnitz. By them the question, whether the man Christ, in union with God, during the state of humiliation, as a present king governed all things, though unobservedly, was denied. The personal union gave only the real possession of divine attributes, but did not determine the use, which depended upon the divine will. In *omnipresence* human nature had the power of being present, but not the *actualization*. There was a *real*, though *partial, renunciation* of communicated divine attributes during humiliation. This position was virtually approved by the "Decisio Saxonica" (1624), after which the Tübingen theologians modified their view in relation to Christ's sacerdotal office, but retained essentially the concealment. The later dogmaticians adopted the view of the Saxon decision, which prevails in the Luth. Church. Its defect is, the danger to the unity of the person, arising from a divided activity, while its virtue is the maintenance of the historical truth of Christ's life, which the Tübingers injured though keeping the union intact. This dilemma has caused modern Luth. theology, after its return to confessionalism, to re-examine the question. Historically the connection is the reality of the human, defended by the Giesseners, and so strongly felt at present; fundamentally modern kenosis rests upon a renewed study of Phil. 2:5. The subject which renounces is now thought to be *not the human* but the *divine nature*. Thomasius, who is the father of this new kenosis, sees the renunciation in the giving up in humiliation of the *relative* divine attributes, i. e. those of Christ's relation to the world, as omnipresence, omniscience, and in the retaining of the *immanent* attributes of truth, love, holiness, etc., which could be revealed in humanity. The central thought, the renunciation of divine nature, is maintained by nearly all modern theologians, e. g. Sartorius, v. Hofmann, Liebner, Besser, Kahnis, Delitzsch, Luthardt, Zöckler, etc., although Dörner objects from the truth of the immutability of God, and Philippi feels safest in the position of the old dogmaticians. The most erroneous supposition is that of Gess and Kübel, who, the former more radically, the latter more carefully, hold a *change* of the Logos into the Son of Man, the

Logos supplying the place of the human soul. Frank is perhaps most in harmony with the scriptural and confessional statements, when he makes kenosis "the translation from the eternal consciousness of the son to the form of finite human consciousness, developing in time, which, because of its being the divine image, was capable of being the vessel of the divine content, being in human manner the consciousness of the eternal Son." Thus the *kenosis* is in the *self-consciousness* of Christ. Ritschlianism, knowing Christ's deity only as a judgment of value, is not troubled with this question, whose solution is still to be found. In all attempts, Luth. theology, even in its modern historical manner, has ever sought to preserve the divine and human real and united in one person. (See also CHRISTOLOGY.)

LIT.: Köstlin, *Luther's Theol.* II. 400; Seeberg, *Dogmengesch.* II. 312, 363; Frank, *Theol. der Konk. form.* II. 291; Schmid, *Doctrin. Theol.* 406; Thomasius, *Christi Person u. Werk* (2d ed.), 2, 199 ff.; Luthardt, *Comp.* (7th ed.) 197 ff.; Luthardt, *Chrl. Glaubenslehre*, 364 ff.; v. Frank, *Chrl. Wahrheit*, 2, 137 ff. J. H.

**Kentucky, Lutherans in.** In this state the Luth. Church is very weak, and reported, in 1890, only 18 congregations, with 2,394 members. Of these, 11 congregations with 1,627 members belonged to the General Synod, the outgrowth of the missionary activity of Rev. William Carpenter and other missionaries belonging to the Ministerium of Pennsylvania in the first decades of the present century. The earliest reference to Lutherans in this state is in the Minutes for 1790. Four congregations with 299 members belonged to the General Council, and the rest to the Synodical Conference.

**Keppeler, John Henry**, a prominent Philadelphia merchant of the eighteenth century, and active elder of the Luth. Church, b. 1716, in Baden, came to Philadelphia, 1738, d. 1797. Member of Pennsylvania Assembly, first president of German Society of Philadelphia, father-in-law of Dr. Helmuth.

**Kettenbach, Heinr. von**, able evang. preacher in Ulm (1521), opposed monkery with violence, fled to Wittenberg, where he issued 19 vols. of polemical writings, powerful, ironical, but sometimes fanatical. He probably died in the Peasants' War.

**Kettler, Gotthard**, d. 1587, the last grandmaster of the German Order, favored the Reformation and gave Livland to Sigismund of Poland, with the condition that the Augs. Conf. be preserved. He organized many churches and schools, systematized the care of the poor, brought about the Church Order of 1572, and the translation of the N. T. into Lettish.

**Keyl, Ernst Gerhard Wilhelm**, b. May 22, 1834, at Leipzig, where he also studied theology and became attached to the circle of which Cand. Kuehn was the leader, and Walther, Brohm and others were members. He was pastor at Niederfrohna in Saxony, 1829 to 1838, came to America with Martin Stephan and his emigrants, was pastor at Frohna, one of the

Saxon colonies in Perry Co., Mo., 1839 to 1847, at Freistadt and Milwaukee, Wis., 1847 to 1850, at Baltimore, Md., 1850 to 1869, at Willshire, O., 1869 to 1871, d. at Monroe, Mich., Aug. 4, 1872. He was an assiduous and methodical student of Luther's works, the author of *Prädigtentwürfe über die Sonn- und Festtags-Evangelien aus Dr. Luthers Predigten und Auslegungen* and *Katechismusauslegungen aus Dr. Luthers Schriften und den symbolischen Büchern*, and the editor of *Lutherophilus*, a periodical publication devoted to the advancement of the study of Luther's works. A. L. G.

**Keymann, Christian**, b. 1607, at Pancratz, Bohemia, d. 1662, as rector of the gymnasium at Zittau, a distinguished scholar and hymn-writer of the seventeenth century, author of "Freuet euch, ihr Christen alle" (Christmas) (O rejoice, ye Christians, loudly), translated by Miss Winkworth, Choral Book for England (1863); "Meinen Jesum lass ich nicht" (I will leave my Jesus never), found in the Church Book, translator unknown. A. S.

**Keys, Power of.** This is described in Matt. 16: 19; John 20: 23. (Comp. 2 Cor. 10: 8; 13: 10.) It is the authority given the Church to absolve (see CONFESSION AND ABSOLUTION), and to excommunicate. It is a purely spiritual authority, exercised exclusively by the application of the Word of God. The agents are the ministers of the Word acting as the organs or instruments and representatives of the Christian congregation. (See Appendix to *Schmalkald Articles*, I. 24; II. 67, 68.) Neither the ministry nor the Church has any arbitrary or judicial power, whereby the degree of guilt may be determined and the absolution or excommunication be proportioned accordingly. Only they are absolved whom God absolves; only they are excommunicated whom God excommunicates. The Word declaring forgiveness communicates what it declares, when its conditions are observed, and only then. The excommunication excludes, from the outward fellowship, those who have already broken the inner fellowship of the Church. (Comp. *Augsburg Confession*, Art. XXV.; *Apology*, pp. 195 sqq.; *Schmalkald Articles*, Appendix, 342 sqq.; *Small Catechism*: "Of Confession.") Luther's works are full of material on the subject. "The keys are not a power, but a service. They were given not to St. Peter, but to you and me; the keys are yours and mine. . . . Christ has ordained that through the keys the clergy serve not themselves, but only us" (Erlangen ed. 20: 187). II. E. J.

**Kiel University.** See UNIVERSITIES.

**Kierkegaard, Sören Auby**, b. in Copenhagen, May 5, 1813, was a melancholy boy of deep religious inclination, who, attracted and repelled by Christianity, gave himself up to pessimism, from which the death of his father delivered him, leading him as a man to the study of theology (1840). But he conceived of it as pure subjectivity, and rejected existing Christianity as wrong, attacked Martensen, when the latter praised Mynter (1854), and was led into the bitterest attitude ag. Church

and Christianity; d. Nov. 11, 1855. The subjective truth of the personality was the centre of K.'s system. The personality is the ethically existing, not the knowing, which must be capable of infinite suffering, though it is finite. To suffer is to be religious, which includes the paradox. The paradox or absurd is the contradiction between man, a sinner by his very existence, and man determining himself for faith, i. e. not likeness, but *contemporaneity* with Christ, as shown, not merely in humility and inner suffering, but in actual experience of the hate of the world, which flies from truth. (LIT.: Petersen, *Sören Kierkegaards Kristendums forkydelse*; Martensen, *Aus meinem Leben*; Kierkegaard, in the various Cyclop.; espec. *Nordisk Konversationslexikon*.)

**Kinderlehre**, also called *Christenlehre*, *Gebetsverhör*, and in Saxony *Katechismusunterredungen*, an institution dating back in its origin to the times of the Reformation, according to which, at stated times, most frequently on Sundays, after the main service, or in the afternoon, the pastor instructed and examined the members of the congregation, especially the younger among them, in the Catechism, or in biblical doctrine as related to it. This catechization, to be distinguished from the special preparation for confirmation, and having as its subjects chiefly those already confirmed, originated in the desire to further and establish the members of the Church in their acquaintance with evangelical doctrine. Luther, while in general dwelling on the necessity of instruction in doctrine, also recommended the special use of the secondary services (*Nebengottesdienste*) for this purpose. The Articles of Visitation of Meissen (1540) provide that after the vesper a part of the Catechism be simply explained and the children examined on it during the week. (Cf. *Bachmann on Confirmation*, p. 57.) The *Kirchenordnungen* of the sixteenth century make it the duty, not only of the superintendents in their visitations, but in most instances also of the individual pastors to hold such examination stately. Thus it became customary in most localities to examine the assembled congregation, especially the youth, in the Catechism, every Sunday afternoon. The practice, which, like many others indicative of a sound life in the Church, had fallen into partial disuse during the seventeenth century, was revived by Spener, under whose influence this institution too, from a mere rehearsal of the doctrines of the Catechism, into which it had mostly degenerated (during the reign of orthodoxy), became a means for the exercise of the personal awakening influences of Pietism. To the same influence its early introduction into the Luth. Church in America is traceable. Muhlenberg introduced the practice in the churches which he organized and served (cf. Mann, *Life and Times of H. M. Muhlenberg*, p. 289), catechizing old and young. In 1764 he expresses himself in a letter to Rev. Krug, in Reading, Pa., as astonished to find people from 16 to 27 years of age in the catechizations (*Hallesche Nachrichten*, vol. ii., p. 125). The Pennsylvania Ministerium in 1760 discussed the question of the best

method of conducting Kinderlehre, especially with reference to the needs of the scattered population in the country. It was recommended that the youth especially should be the objects of diligent labor, and that not only memorizing of the Catechism but impressing the heart was to be aimed at (*Documentary History of Pa. Min.*, 1898, p. 51). In 1799 complaint was brought before the same body against Rev. Jung of Hagerstown, for neglect of catechization, and it was resolved that it is the duty of every preacher wherever possible to hold K. every Sunday (*ibid.*, p. 233). Pastor Brunnholz reports that he instructed and catechized in the order of salvation and Bible history, the younger members in the Catechism, and claims a more direct impression from this instruction than from his sermons. The practice, which first took the place of the Sunday-school for a long time, continued in vogue in Zion's Church, Phila., until the year 1870, on alternate Sunday afternoons after the Sunday-school session. G. C. F. H.

**Kirchen-Ordnung** (K. O.; Church Orders), the regulations and directions for the government of the Church, the instruction of the young, the order of service, the maintenance of discipline, etc., published in the Reformation-era. As a rule these orders, in their various provisions, cover the whole life of the Church, the "Credenda" as well as the "Agenda." They contain not only the orders of service (liturgies) in the different Luth. churches, but also summaries of doctrine, outlines of the catechetical instruction of the young, directions for the organization and administration of church government and discipline, regulations and laws concerning matrimony, school affairs, finances, care of the poor. These Kirchen-Ordnungen were written mostly by prominent theologians, by order of the princes and rulers of the different territories, and by their authority were introduced and recognized as the law of the land. The Luth. Church Orders of the sixteenth century are generally divided into three groups; (1) Those of an ultra-conservative character, which, though Luth. in doctrine, contain some romanizing features, particularly in the order of service such as the Mark Brandenburg K. O. of 1540, prepared under the Elector Joachim the Second, by Stratner of Anspach, and Buchholzer of Berlin; the Pfalz-Neuburg K. O. of 1543 (Ott-Heinrich), and the Austria K. O. of 1571, prepared under Max. the Second, by Chytraeus. (2) The Church Orders of the genuine Luth. type; among them the most prominent and influential are the following: Prussia (1525) by order of Duke Albrecht, prepared by George von Poleuz and Erhardt von Queisz, in its order of service based on Luther's Formula Missæ of 1523; the Brunswick K. O. of 1528, prepared by John Bugenhagen, on the basis of Luther's and Melancthon's Instructions for the Visitors in Electoral Saxony; the Brandenburg-Nuernberg K. O. of 1533, by Osiander and Brenz, approved by Luther and Melancthon; the Pomerania K. O. of 1535, by John Bugenhagen; the Hanover K. O. of 1536, by Urbanus Rhegius; the Saxon K. O. of 1539, Duke Henry's, prepared by Justus Jonas; the Mecklenburg

K. O. of 1552, by order of Duke John Albrecht, prepared by Johann Aurifaber, Johann Riebling, Joachim Nossophagus, and Ernest Rothmann, with the co-operation of Melancthon. (3) Those K. O. which incline towards the Reformed type, especially in their order of service, such as the Wuerttemberg K. O. of 1536 by order of Duke Ulrich, written by Schnepf, approved by Brenz; the Wuerttemberg K. O. of 1553, under Duke Christopher, written by Brenz; the Palatinat K. O. of 1554 (Ott-Heinrich); the Baden K. O. of 1556; the Wornis K. O. of 1560. See Dr. Aemilius Ludwig Richter, *Die Evangelischen Kirchen-Ordnungen des sechzehnten Jahrhunderts, Urkunden und Regesten, zur Geschichte des Rechts und der Verfassung der Evangelischen Kirche in Deutschland* (Leipzig, 1871, 2 vols.), covering 172 different Church Orders. A. S.

**Kliefoth, Dr. Theodor**, an eminent authority on questions of liturgy and church polity, was b. in Karchow, Mecklenburg, January 18, 1810, and d. in Schwerin, January 26, 1895. In 1833 he became the instructor of the princes of Mecklenburg. In 1840 he was called as pastor to Ludwigslust. In 1841 he was appointed superintendent in Schwerin and afterward superior church councillor. In 1886 he was made president of the Council, the chief ecclesiastical body in Schwerin. He published five volumes of sermons and eight volumes of *Liturgische Abhandlungen*. The first three of these treat of Marriage, Burial, and Ordination and Installation. The last five treat of the original order of service of the German churches of the Lutheran Confession, its destruction and its reformation. He also had the direction of the republication of the Mecklenburg *Cantonale* of 1650, a valuable contribution to the music of the Liturgy, in four folio volumes. His last work was a treatise on *Christian Eschatology* (Leipzig, 1886). G. U. W.

**Klopstock, Friedrich Gottlieb**, b. 1724, at Quedlinburg, d. 1803, at Hamburg. He attended the excellent school at Pforta, where the reading of Milton's "Paradise Lost" made a deep and lasting impression on him. While studying theology at Jena he composed the first three sections of his "Messiah," in prose, as he had not yet decided on the metre. He continued his studies at Leipzig, and there chose the hexameter for his great epos, thereby introducing this ancient metre into German poetry. The first three cantos appeared in 1748 and created the deepest impression in Germany. But only in 1773 the whole epos was finished. In 1751 Count Bernstorff invited him to Copenhagen, there to complete his poem free from care. From 1770, with the exception of one year in Karlsruhe, the rest of his life was spent in Hamburg. At a time when infidelity was rampant in Germany he manfully unfolded the banner of simple faith in Christ, the God-man, the Saviour of mankind. His poetry was altogether in the ancient classical forms of Hellas and Rome, and the hymns which he wrote for the use of Christian congregations were entirely too artistic and stilted to find a home in the service of the Church. His revision of the old standard hymns, from Luther

to Gerhardt, was an unfortunate mistake which he himself afterwards regretted. A. S.

**Knade, Johann**, first preacher of evang. truth in Danzig (1518), was married and imprisoned for it. Afterward he was pastor at Marienburg and Thorn (Quandt, *Knade's Selbsterkenntniss*).

**Knapp, Albert**, b. 1798, at Tübingen, Wuerttemberg, studied there from 1816 to 1820, and began his pastoral work as assistant (vicar) in Fenerbach and Gaisburg, in the neighborhood of Stuttgart, being greatly aided in his spiritual growth by his friend Ludwig Hofacker. In 1831 he was appointed chief pastor in Kirchheim unter Teck, at the special request of the pious Duchess Henrietta. In 1836 he was called to Stuttgart, where he d. in 1864. He was undoubtedly a man of brilliant poetical gifts, and would have ranked as a shining star in German literature, had he devoted himself to secular poetry. As a hymn-writer he was distinguished by his mastery of form, the comprehensiveness and wealth of his thoughts, and the glow of his personal devotion to Christ, his Saviour. But he wrote too much, and was inclined to be diffuse even in the best that he wrote. Very few of his hymns approach that simplicity and objectivity which would make them fit for congregational use. As a hymnologist, Knapp did a great work in the compilation and publication of his *Evangelischer Liederschatz* (Treasure of Evangelical Hymns). The first edition appeared in 1837, with 3,590 hymns; the fourth, revised and improved by his son Joseph, was published in 1891, with 3,154 hymns. The value of this collection, which might have been an indispensable storehouse for the student of German hymnology, is greatly impaired through the unwarrantable liberties which Knapp took with the originals, "to suit the requirements of the nineteenth century." Knapp was a prominent and influential member of the committee which prepared the Wuerttemberg hymn-book of 1842. He also edited the hymns of Gottfried Arnold and Nicolaus Zinzendorf, in 1845. Julian's *Dictionary of Hymnology* enumerates 24 translations in English of his hymns, among them his finest and most popular one, "Eines wuensich ich mir vor Allem andern" (More than all one thing my heart is craving), by T. C. Porter, in Schaff's *Christ in Song* (1869). The late Dr. Chas. W. Schaeffer also translated this hymn. A. S.

**Knapp, Joh. Geo.**, b. 1705, in Oehringen, Bavaria, was teacher in the Halle institution, preacher in Berlin, and prof. in Halle and director of the institution (1769), a mighty man of prayer, revered like a saint. His son, *Geo. Christian*, b. 1753, in Halle, prof. at the univ. (1782), director of the Halle institution (1785), d. 1825, is known for his exegetical writings, espec. his *Editio Novi Testamenti*, and his dogmatics, *Vorlesungen über die Glaubenslehre*, ed. by his son-in-law Thilo (2d ed., 1836).

**Knipstro, Joh. Karl**, b. 1497, in Sandow, Altmark, won for Luther by the 95 theses, which he defended ag. Tetzel in Frankfort (Jan. 20, 1518), deacon, pastor, and supt. at Stralsund (1825-27), introduced the Reforma-

tion in Greifswald (1531-32), appointed pastor and then supt. at Wolgast by Duke Philip (1534), prof. at Greifswald (1539). As genl. supt. he held visitation, called the Greifswald Synod, and introduced the Agenda of 1542. He opposed Oslander, and in the ordination dispute of Frederus (*q. v.*) advocated laying on of hands as according to Church Order. K. d. 1551.

**Knoepken (Cuophius) Andreas**, b. about 1490, in Kuestrin, teacher in Treptow, with Bugenhagen. The prosecution of the Bishop of Kammin drove him to Riga. He gained that city for the Reformation when, after a triumphant disputation with the Romanists, he had been appointed pastor of St. Peter's, in 1522. He wrote a commentary on Romans to which Melancthon added some annotations (Wittenberg, 1524). His hymns (originally written in Low German) are mostly versions of Psalms, among them "Von allen Menschen abgewandt" (I lyft my soule, Lord, up to thee), translated by Coverdale (1539). A. S.

**Knoll, Christoph**, b. 1563, at Bunzlau, Silesia, entered the University of Frankfurt a. Oder in 1583. In 1591 he became diaconus, and in 1620 archidiaconus at Sprottau, where he was driven out by the Lichtenstein Dragoons in 1628; d. in Wittgendorf, 1650. He is the author of the hymn "Herzlich thut mich verlangen" (My heart is filled with longing), translated by Miss Winkworth, *Choral Book for England* (1863). A. S.

**Knoll, Michael Christian**, from 1732 until 1750 pastor of Trinity Church in New York and of the churches in New Jersey belonging to the parish. B. at Rendsburg, studied at Kiel, and was ordained, in 1732, by the Luth. pastors in London. Under his administration the congregations did not prosper. After resigning New York in 1750, we hear no more of him. J. N.

**Knudsen, Hans**, last of Danish chaplains at Tranquebar, So. India, left station in charge of Leipzig missionary Cordes (1843), returned to Denmark, where he d. 1886 as a country pastor. He founded (1859) a missionary society which later merged into the Danish F. M. Society. K. was greatly interested in charity work for poor crippled children. W. W.

**Koch, Emil Edward**, b. 1809, at the Solitude, Wuerttemberg, studied theology at Tübingen; 1830, assistant pastor in Ehningen; 1837, pastor in Gross-Aspach, near Marbach; 1847, pastor, and 1853, superintendent, in Heilbronn; 1864, pastor in Erdmannshausen; d. 1871 on a visit in Stuttgart. A prominent hymnologist, author of the *Geschichte des Kirchentlieds und Kirchengesangs der Christlichen, insbesondere der Deutschen Evangelischen Kirche* (History of the Hymnology and Music of the Christian, particularly the German Evangelical Church). This important and voluminous work grew out of his plan to write a commentary to the Wuerttemberg hymn-book of 1842. First edition in two volumes (Stuttgart, 1847). Second edition, four volumes, ibid. (1852 and 1853). Third edition, eight volumes (1866 to 1876), the first six by Koch himself, the seventh by his son Adolph Wilhelm, court chaplain of Prince Alexander of

Bulgaria, from notes of his father, the eighth volume by Richard Lauxmann. The chief value of this work is in its biographical sketches; its hymnological statements are not always exact and reliable and need verification from direct sources.

**Kocherthal, Joshua**, pioneer of German emigration to New York, pastor at Landau, in Bavaria, visited England in 1704, with a view to leading a colony of his people to America, published, in 1706, a pamphlet commending South Carolina as the best home in America for Germans, led a band of emigrants to New York in 1708; returning to England the next year, accompanied the 3,000 emigrants under Governor Hunter, and served the Lutherans as pastor, until his death, 1719. Buried at West Camp, N. Y., where his tombstone has recently been removed to the vestibule of Luth. Church. H. E. J.

**Kock, Peter**, prominent Swedish Philadelphia merchant, and the most important layman in the Swedish American congregations of the last century. Translated Luther's Catechism into English, and labored with Schleydorn of the German Church for a union between the Swedish and German churches, leading to a conference in 1744, which, while unsuccessful, culminated in the founding of the Ministerium of Pa. in 1748. D. 1749.

**Koehler, August Philip**, b. Feb. 2, 1835, at Schmalenberg, Rheinpfalz; commenced his academic career at Erlangen in 1857; was made professor extraordinary in 1862; ordinary professor at Jena, 1864, at Bonn, 1866, at Erlangen, 1868, where he d. Feb. 17, 1897. He is the author of *Die niederländische ref. Kirche*, Erlangen (1856); *Principia doctrinae de regeneratione in N. T. obvia* (1857); *Commentatio de vi ac pronunciatione sacrosanctæ Tetragrammatis* (1857); *Die neue xilischen Propheten* (1860-65), 4 parts; *Ueber Berechtigung der Kritik des Alten Test.* (1895). But his main work is *Lehrbuch der Biblischen Geschichte Alten Test.* (1875-93), a work on which he spent more than 20 years. B. P.

**Koellner, Edward.**, b. 1806, in Tüingeda, Gotha, prof. in Göttingen (1803), in Giessen (1847), is noted for his *Symbolik aller chrh. Confessionen*, Hamb. (1837-44), 2 vols.

**Koenig, Friedrich Edward**, b. November 15, 1846, at Reichenbach, Saxony, commenced his academic career at Leipzig, and occupies, since 1888, the theological chair at Rostock. Koenig's contributions to the literature of the Old Testament must always command the attention of scholars. We only mention: *Offenbarungsbegriff des A. Test.* (1882); *Hauptprobleme der altisraelit. Religionsgeschichte* (1884); Engl. transl., *The Religious History of Israel*, Edinburgh, 1885; *Einleitung in das Alte Test.* (1893); but his main work is *Historisch-kritisches Lehrgebäude der Hebr. Sprache*, vol. i., pp. 710 (1881); vol. ii., pp. 602 (1895); vol. iii., pp. 721 (1897). B. P.

**Koenig, Georg**, b. 1590, d. 1654, prof. at Altdorf, is espec. known for his practical casuistics, *Casus conscientie*.

**Koenig, J. F.**, theologian, b. Dresden, 1619, professor at Greifswald and Rostock, d. 1664.

His *Theologia Positiva Aroomatica* is a very compact text-book, upon which Quenstedt afterwards constructed his elaborate system. The definitions of the latter are almost uniformly those of Koenig.

**Koepke, Balthasar**, b. 1646, in Nonnhäusen, Prussia, pastor at Fehrbellin and inspector at Nauen, d. 1711, friend and defender of Spener, known for his allegorizing publications on scriptural topics.

**Koester, Henry Bernhard**, German mystic, b. in Westphalia, 1664; educated at Frankfurt-on-the-Oder; while tutor in Berlin came under Pietistic influences, but combined their acceptance with strongest professions of adherence to the strictest form of Lutheranism; came to America in 1695, and settled in neighborhood of Philadelphia, holding religious meetings and preaching in both German and English, before the English Church held services there; founder of Christ Episcopal Church; returned to Europe in 1700, and travelled much throughout the rest of his life; d. in Hanover, 1749. A voluminous writer of mystical books and hymns. (See Sachse, *The German Pietists of Pennsylvania*.)

**Koethe, Friedrich August**, b. 1781, at Luebben; 1803, University preacher at Leipzig; 1810, professor in Jena; 1819, superintendent in Allstaedt; d. 1850, one of the first opponents of the ruling rationalism, edited the *Symbolical Books, Concordia* (1830); Philip Melancthon's works, with a biographical sketch (1829 ff.). Author of a number of hymns, among them "Wenn Sorg und Gram dein Herz erfüllt." A. S.

**Köhler John, D. D.**, b. Juniata Co., Pa. (1820); graduate of Pennsylvania College (1842) and Gettysburg Seminary (1844); pastor, Williamsport, Pa. (1844-49), New Holland (1850-64); Trappe (1864-73); Stroudsburg (1873-82); principal of academic department of Muhlenberg College (1882-84); pastor, Leacock, Pa. (1884-93); retiring to New Holland, but zealously occupied as president of Conference in supplying vacant congregations and administrative duties, until the last day of his life. He was an influential member of the Ministerium of Pennsylvania, serving it as secretary, and for a long period as Conference president; a member of the Church Book committee of the General Council when both editions were prepared; one of the founders of the theological seminary at Philadelphia, and largely instrumental in securing the Singmaster legacy from one of his parishioners. Dr. Köhler was the chief advocate of the adoption of the episcopate into the Luth. Church of America, published a monograph on the subject that was widely noticed, both in the Luth. Church and outside of it, and was indefatigable in the writing of articles and organization of conventions to attain this end. d. 1898.

**Kohlhaus, Johann Christian**, b. 1604, at Neustadt, near Coburg; 1633, professor of mathematics, and afterwards of Hebrew in the gymnasium at Coburg. In 1642 the war drove him to Göttingen. In 1653 he returned to Coburg, and d. there in 1677. Author of the hymn "Ach wann werd ich dahin kommen, das ich Gottes Angesicht." A. S.

**Kohlhoff, John Balthasar**, b. 1711, in Pomerania, arrived at Tranquebar (1737), worked among the Tamils for 53 years, d. at Tranquebar, 1790. His son, John Caspar, was ordained to the ministry by C. F. Schwartz, who had educated him, at his father's jubilee in 1787. W. W.

**Kohlrose (Rodanthracius) Johann**, teacher and pastor at Basel, d. there in 1558. Author of the morning song "Ich dank Dir, lieber Herr," a partial translation of which is found in the Moravian hymn-book of 1754, "Thy wounds, Lord, be my Safeguard." A. S.

**Kohlschuetter, Dr. Ernst Volkmar**, b. 1812, d. 1889, Reformed minister at Dresden (1835-41), was won for the Luth. Church by Rudelbach and became one of the Luth. leaders in Saxony. Was vice-president of the Consistory of Saxony, delegate to the Eisenach Conference since 1863, and its president since 1882. G. J. F.

**Koitsch, Christian Jacob**, b. 1671, at Meissen, studied theology at Leipzig and Halle. Through his teachers Francke and Breithaupt he came under the influence of Pietism. From 1696 to 1705 he was one of the teachers, and afterwards inspector of the pädagogium at Halle. In 1705 he became professor and rector of the gymnasium at Elbig, where he d. in 1734. He contributed a number of hymns to the Freylinghausen hymn-books of 1704 and 1714. Several of them were translated into English, among them "Du bist ja Jesu meine Freude" (Thou, Jesu, art my consolation), by Miss Burlingham, in the *British Herald* (1866), also in Reid's Praise Book (1872). A. S.

**Krabbe, Otto Karsten**, b. Dec. 27, 1805, in Hamburg, prof., preacher, consistorial counsellor, rector of the Univ. at Rostock (1840), noted for his *Lehre v. der Sünde u. Tod.* (1836), *Heinr. Müllers u. s. Zeit.* (1866), *Dav. Chytraeus* (1870). A man of earnest confess. Lutheranism, uncompromising in position, though mild in disposition, he composed the *Gutachten ag. M. Baumgarten* (1858). K. d. Nov. 14, 1873. J. N.

**Kraeuter, Philip David**, was pastor of the German Luth. Trinity or Hamburg Church in London, and ordained the Rev. John Chr. Hartwig on Nov. 24, 1745. Dr. K. took much interest in the development of the Luth. Church in America. J. N.

**Krakewitz, Berthold von**, b. 1582, of Rügen nobility, studied at Wittenberg, genl. supt. and prof. at Greifswald, wrote polemical treatises ag. Romanism and Calvinism, and had the Form. of Concord included among the conf. of Pomerania. K. d. 1642.

**Krause, Jonathan**, b. 1701, at Hirschberg, Silesia, studied at Leipzig and Wittenberg. Having been a private tutor for a number of years, he was ordained in 1732 as diaconus at Probsthain, near Liegnitz, Silesia. In 1739 he was appointed chief pastor of the Church of St. Peter and St. Paul at Liegnitz, and superintendent in 1741; d. in 1762. Among his hymns the finest is "Hallelujah, schoener Morgen," partially translated in 1858, by Miss Borthwick, "Hallelujah, fairest morning." A. S.

**Krauth, Charles Philip, D. D.**, b. May 7, 1797, at New Goshenhoppen, Pa., where his father, Charles James K., was teacher and or-

ganist in the Luth. congregation. He first studied medicine under Dr. Selden, of Norfolk, Va., and afterwards theology, under Dr. D. F. Schaeffer, in Frederick, Maryland. He was licensed by the Ministerium of Pennsylvania, in Baltimore, 1819. His first pastorate was in Martinsburg and Shepherdstown, Va. In 1826 and 1827 he was associated with Dr. F. Schaeffer in editing the *Evangelical Lutheran Intelligencer*. In 1826 he became president of the Synod of Maryland and Virginia. In 1827 he was called to St. Matthew's, Philadelphia, and in 1833 to the theological seminary in Gettysburg, as professor of biblical and oriental literature. In 1834 he became first president of Pennsylvania College. In 1850 he gave up his connection with the college, to devote his whole time henceforth to the seminary. From 1850 to 1861 he was editor of the *Evangelical Review*, which had been established in 1849, by Prof. W. M. Reynolds. He d. at Gettysburg, May 30, 1867. A. S.

**Krauth, Charles Porterfield, D. D., LL. D.**, b. March 17, 1823, at Martinsburg, Va., son of Charles Philip K. and his wife, Catharine Susan Heiskell, of Staunton, Va. He was educated at Pennsylvania College and the theological seminary in Gettysburg. Having been licensed by the Synod of Maryland, in 1841, he took charge of the mission station at Canton, near Baltimore. In 1842 he became pastor of the Lombard Str. Church in Baltimore; 1847, at Shepherdstown and Martinsburg; 1848, in Winchester. On account of the ill-health of his wife he spent the winter 1852 to 1853 in the West Indies, serving the Dutch Reformed congregation at St. Thomas', during the absence of its pastor. In 1855 he became pastor of the first English Luth. Church in Pittsburgh, Pa., and in 1859 pastor of St. Mark's, Philadelphia. Later on he served the mission churches of St. Peter's and St. Stephen's, in Philadelphia. In 1861 he resigned the pastorate of St. Mark's in order to devote his whole strength to the editorship of *The Lutheran*, which in his hands became the strongest weapon in the conflict against the shallow, unprincipled "American Lutheranism" which ruled our English Luth. Church of that time. He was pre-eminently fitted to transplant the spirit of true, historical, conservative Lutheranism into the sphere of the English language, and there to reproduce and establish it on such a basis, that its future should be secure. When the theological seminary at Philadelphia was founded, in 1864, he was appointed Norton professor of dogmatic theology, and at the installation of the first faculty he delivered the inaugural address, defining the theological position represented by that institution. In the establishment of the General Council he took an active and prominent part, being the author of the *Fundamental Articles of Faith and Church Polity*, adopted by the preliminary convention at Reading, 1866; of the constitution for congregations, adopted in 1880, and of the theses on pulpit and altar fellowship, presented in 1877. He was also actively engaged in the liturgical work of the Church, resulting in the publication of the Church Book. From 1870 to 1880 he was

president of the General Council. In 1868 he was appointed professor of mental and moral philosophy at the University of Pennsylvania. From 1873 he held the position of vice-provost, and after the resignation of Provost Stillé he carried the burden of this office for many months. After a journey to Europe which was undertaken, in 1880, not only for his own recuperation but chiefly in the interest of the Luther Biography with which the Ministerium of Pennsylvania had charged him, the chair of history at the University of Pennsylvania was given him in addition to all his other duties. But the burden proved too heavy. In the winter 1881-82, his work in the seminary was frequently interrupted through bodily weakness. He d. January 2, 1883. He was one of the most prolific and brilliant writers of our English Luth. Church. Many and valuable articles were contributed by him not only to the *Lutheran*, but also to various reviews and encyclopædias. Among his larger publications we mention the following: Tholnck's *Commentary on the Gospel of John*, translated (Philadelphia, Smith & English, 1859); *Christian Liberty in Relation to the Usages of the Evangelical Luth. Church Maintained and Defended* (Philadelphia, H. P. Ashmead, 1860); *Fleming's Vocabulary of Philosophy*, edited with Introduction, etc. (Philadelphia, 1860; New York, Sheldon & Co., 1878); *The Augsburg Confession*, translated with Introduction, Notes, and Index (Philadelphia, 1868); *The Conservative Reformation and its Theology* (Philadelphia, J. B. Lippincott & Co., 1872); *Infant Baptism and Infant Salvation in the Calvinistic System* (Philadelphia, 1874); *Ulrici's Review of Strauss' Life of Christ*, Introduction (1874); *The Strength and Weakness of Idealism, in Proceedings of Evangelical Alliance* (New York, 1871); *Berkeley's Principles, Prolegomena, etc.* (Philadelphia, 1874). (See *Charles Porterfield Krauth, D.D., LL.D.*, by Adolph Spaeth, in two vols.: vol. i. (1823-1859), New York, The Christian Literature Company (1898.) A. S.)

**Kremmer, K. F.**, b. at Schmaalkalden, Sept., 1817, arrived at Madras, March, 1847, worked in Tamil Land until his death, July 24, 1887, when senior of the Leipzig missionaries in India. His chief work was done at Madura. Christians and pagans loved him. His brethren said of him that he did his best work on his knees. W. W.

**Kropp Seminary.** The Evang. Luth. Theological Seminary of Kropp, located near Schleswig, in the Prussian province of Schleswig-Holstein, Germany, owes its existence to the large increase of German emigration to America after the conclusion of the American and German wars. Among others the General Council, a large Luth. body, authorized its mission-board to establish a connection between this body and a German theological school, which could provide well-educated theologians for the proper care of its German Luth. element. Rev. J. Paulsen, of Kropp, was interested in the scheme, and promised to found the institution and educate young men for the General Council, which in return should furnish the financial

aid. May 1, 1852, the seminary opened with 12 students, of whom the first were sent to America in 1886. By thorough theological training the institution has endeavored and succeeded in maintaining a high standard. It has from the beginning been in full harmony with the doctrinal standpoint of the General Council. So far 122 students have received theological training at Kropp; the largest number is in connection with the G. C., some with the Missouri and a few with the General Synod. Great personal and financial sacrifices entitle Rev. Paulsen to the gratitude of the American Luth. Church. Though official connection and mutual obligations have ceased to exist, since the Lutherans of America can better provide for their own, the Luth. Church of America holds in high regard and appreciates the services rendered by the seminary of Kropp. J. A. W. K.

**Krug, John Andrew**, pastor, b. 1732; pupil and instructor at Halle; came to America (1763), pastor, Reading, Pa. (1763-1771), and Frederick, Md., from 1771 until his death (1796).

**Kuebel, Franz Eberhard**, b. 1835, in Kirchheim unter Teck, Wuerttemberg, d. 1892, as superintendent (*dekan*) in Esslingen, one of the most prominent Luth. pastors of recent times in Wuerttemberg. He studied in the Pro-Seminary at Blaubeuren, and at the University of Tübingen, was pastor at Esslingen and Urach, and editor of the *Sueddeutsche Schulbote*. He wrote a volume of excellent sermons on the Gospels of the Church Year (Esslingen, 1890). A. S.

**Kuebel, Robert Benjamin**, brother of the former, b. 1838, at Kirchheim unter Teck, d. 1894, as professor and doctor of theology in Tübingen. He received his training at the Pro-Seminary of Schoenthal, Wuerttemberg, and the University of Tübingen, where Oehler and Beck made the deepest impression on his mind. In 1865 he spent some months in Paris to gather information on the condition of the Evangelical Luth. Church in France. In 1867 he became pastor (*diaconus*) in Balingen, Wuerttemberg; in 1870 professor and director of the theological seminary at Herborn, in Nassau; 1874, pastor in Ellwangen, Wuerttemberg; 1879, professor of theology in Tübingen, succeeding his former teacher, the celebrated Dr. J. T. Beck. Like him he claimed to hold a position independent of all theological, ecclesiastical, and political parties, simply as a positive biblical theologian. But he differed from Beck in his closer, living contact with modern theological science, and in his decided sympathy with Lutheranism, which became more and more outspoken as he advanced in years. He cheerfully co-operated with men like Luthardt, Zoëckler, Grau, and Frank, contributing freely to their periodicals, encyclopædias, and commentaries. Among his works the following are most prominent: *Christliches Lehrsystem nach der Heiligen Schrift* (1873); *Bibelkunde* (2 vols., 5 editions from 1870 to 1894); *Outline of Pastoral Theology* (1874); *Catechetics* (1877); *Commentary to the Gospel of St. Matthew* (1889). For Zoëckler's *Encyclopædia* he wrote "Apologetics"; for Grau's *Libelwerk*, the Commentaries on Galatians, Philippians, the Pastoral

Epistles, Philemon, James. In 1879 he was honored by the University of Leipzig with the title of doctor of theology. A. S.

**Kuemmel, Philip Karl Christian**, b. 1809, in Münchhausen, Hessa, pastor at Frankenberg (1847), chief pastor and consist. counsellor at Marburg (1858), where he furthered the liturgical interest. In 1869 he opposed the Unionistic Hessian Synod, but joined it in 1884, and d. 1888.

**Kuester, Samuel Christian Gottfried**, b. 1772, at Havelberg, pastor at Berlin (1786), afterwards superintendent, d. in 1838, at Eberswalde, near Berlin. One of the editors of the Berlin hymn-book of 1829, author of the hymn "O Jesu, Freund der Seelen" (O Jesu, Friend unfeeling), translated by Miss Burlingham, *British Herald* (1865). A. S.

**Kühn, Aug. Friedr. Karl**, b. 1813, in Billeben, pastor at Bellstätt (1848), member of consistory of Schwarzburg-Sondershausen (1857), and later chief consist. counsellor, in which position he strongly defended Luth. confessionalism.

**Kuinoel, Christian Gotlob**, b. 1768, in Leipzig, prof. of philology at Leipzig (1790), where he could not become prof. of theology on account of his rationalism. He was called to Giessen, where he d. 1841. A thorough but dry and lifeless exegete, he publ. 4 vols. on the Gospels and Acts.

**Kunth, Johann Sigismund**, b. 1700, at Liegnitz, Silesia, studied theology at Jena, Wittenberg, and Leipzig; pastor at Poelzig and Broeckau (1730), chief pastor at Loewen (1737), pastor and superintendent at Baruth, near Jaetzerbogk, Brandenburg (1743); d. 1779. Author of the hymn "Es ist noch eine Ruh vorhanden," translated by Miss Winkworth (1855), "Yea, there remaineth yet a rest." A. S.

**Kunze, John Christopher**, b. at Artern, near Mansfeld, Aug. 5, 1744; he spent several years at the orphanage in Halle, studied theology at Leipzig, hearing Carpoz and Crusius, and taught for three years in Kloster Bergen. Receiving a call to Philadelphia, he arrived there in 1770. He was appointed second pastor of St. Michael's and Zion's congregations, and the following year married Margaretha Henrietta, daughter of the first pastor, the Rev. H. M. Muhlenberg. Convinced that the Luth. Church, if it is to prosper in this country, cannot in the future rely upon the supply of ministers from Europe, but must have theological seminaries of its own, he founded such an institution in Philadelphia. The Revolutionary War, however, proved fatal to the undertaking. Being a noted Hebraist, he was made professor of oriental languages in the University of Pennsylvania, which also created him doctor of divinity, the first D. D. in the Luth. Church in this country. In 1784 he accepted the call of the united churches in New York (Trinity and Christ Churches), continuing here also his work of teaching the Semitic languages, in Columbia, then King's College. In 1786 he resuscitated the New York Ministerium, which had been organized in 1773, by his brother-in-law, the Rev. Fred. Aug. Con. Muhlenberg, while

pastor of Christ Church. Dr. K. was the first Luth. pastor who made provision for stated English services. He translated the Catechism into English, and in 1795 published the first English Luth. hymn-book. He also educated young men for the ministry, and his students were the first English Luth. pastors in America. Dr. K. was thoroughly familiar with several sciences, notably astronomy, publishing in 1806 a new method for calculating the eclipses. In 1785 he was official translator of Congress. D. July 24, 1807. His descendants are found in the families of Jacob Lorillard, Gustav Schwab, van Post, and Bailey. J. N.

**Kurtz, Benjamin**, b. at Harrisburg, Pa., February 28, 1795, was a grandson of John Nicholas Kurtz; studied theology under George Lochman; was assistant-pastor to his uncle, J. Daniel Kurtz, at Baltimore, in 1815; pastor at Hagerstown, Md. (1815-1831), and at Chambersburg, Pa. (1831-1833); editor of *Lutheran Observer* (1833-1861). He visited Germany in 1826 in the interest of the theological seminary at Gettysburg, and late in life founded Selinsgrove Missionary Institute. He was a prominent leader of the General Synod (which was organized in his church), a zealous advocate of English preaching, Sunday-schools, protracted meetings, and temperance reform, an eloquent preacher, a sympathetic pastor, a keen debater, and a voluminous writer. His book, *Why are you a Lutheran?* had a wide circulation. D. Dec. 29, 1865. C. E. H.

**Kurtz, John Daniel**, son of John Nicholas, pastor in Baltimore, Md. (1786-1832); d. 1856; one of the founders of the General Synod.

**Kurtz, John Henry**, eminent in church history, b. at Montjoie, Prussia, Dec. 13, 1809, in 1830 entered the University of Halle, where Tholuck influenced his development. Tholuck in particular added the force of personal influence to that of formal instruction. Having completed his studies at Bonn, Kurtz taught in a family in Kurland, and then became chief instructor in religion in the gymnasium at Mitau (1835). In 1850 he was called to the chair of church history in the University of Dorpat, which he filled until 1869, when he accepted the chair of exegesis. His literary work has taken a wide range; works on sacred history and religious instruction for preparatory schools were followed by a series on church history of which his *Lehrbuch* is the best known, reaching its 10th edition in 1887. (Eng. trans. Textbook of Ch. Hist. by J. N. A. Bomberger, Phila.) Among his exegetical and biblico-critical works that on *The History of the Old Covenant* is pre-eminent. Russia honored him with the title of Imperial Councillor of State. He spent his last years at Marburg, continuing his historical labors, and d. there April 26, 1890. G. F. S.

**Kurtz, John Nicholas**, the first pastor ordained by a Luth. synod in America; b., near Giessen; studied at Giessen and Halle; sent to America (1745), and served temporarily congregations; ordained at organization of the first synod (1748); pastor at Tulpehocken (1748-71), York (1771-92); d. Baltimore, Md., 1794;



next to Muhlenberg and Kunze, the ablest of the Halle missionaries.

**Kurtz, William**, brother of John Nicholas, one of the earlier ministers in this country, arrived, 1754, served as catechist under his brother for some years, ordained, 1760, pastor at Tobickon, New Holland, Tulpehocken, Lebanon, and Jonestown. D. 1799.

## L.

**Lachmann, Karl**, b. 1793, d. 1851, prof. at Koenigsberg and Berlin, applied textual criticism to the N. T. (1831), and is noted for his philological acumen and critical justness.

**Lackmann, Peter**, disciple of Francke; 1691, pastor at Weningen in Sachsen Laenburg; 1695, chief pastor at Oldenburg, Holstein; d. 1713. A number of his hymns appeared in the Halle hymn-books of 1697 and 1704. A. S.

**Laetare**. See CHURCH YEAR.

**Laity, Luth. Conception of.** The word *laity* is derived from *lay*, which is from the Latin *laicus*, equivalent to the later Greek *laikos*, which means, belonging to the people (*laos*). Laity therefore, according to its form, denotes collectively all those that belong to the people, the mass of the people. As a technical term the Greek and Latin words began to be used in the second century to designate within the Christian Church the mass of the people as distinguished from the clergy (*kleros*). These two terms are therefore correlate, and the exact meaning of the one is dependent upon that of the other. The more exalted the signification of clergy, the humbler that of laity. When in the Middle Ages, and previous, the clergy was regarded in the Old Testament light of priests and mediators between a holy and righteous God and a sinful people, the laity naturally lost its proper, God-given position. The clergy, receiving, as was claimed, its distinctive and indelible character in and by ordination, and culminating in bishops and pope, in reality formed, and in the Roman Catholic Church still forms, the Church as an institution for saving sinful men, whilst the laity is by this divine institution operated upon and received into the Church as a kind of second-class members. Over against this unchristian distinction Luther and his collaborators again emphasized the essential equality of all Christians and the spiritual priesthood of all believers, as clearly taught in the New Testament. (Cf. Matt. 23; 8 sqq.; 1 Pet. 2: 9; Rom. 5: 2; Eph. 3: 12; Rev. 1: 6; 5: 10.) Lutherans believe and teach that every Christian has free access to God and his grace and needs no human mediator to intervene and intercede for him with God. Hence also the means of grace, the Word and the sacraments, being what they are, holding and conveying the grace necessary unto salvation, must belong to every Christian, as a full member of the Church, and their efficacy cannot depend on the exceptional position and dignity of a special order or class of men within the Church. From this it does not follow that every Christian has the authority

without further call and commission to administer publicly the means of grace; but it follows that those who are, in accordance with the rules laid down by God, appointed to do this are not lords and masters over their fellow-Christians, but rather public servants deriving their authority, under God, from them. (See, also, CLERGY, LAY REPRESENTATION, MINISTRY.) F. W. S.

**Lammers, Gustav A.** (1802-1878), pastor at Skien, Norway. Coming into conflict with the church authorities on the subject of absolution, he left the state church in 1836, and then organized a number of dissenting, so-called "Free Apostolic Christian" congregations of Donatistic and Baptist tendencies. He returned to the state church in 1861. The congregations established by him now number only a few hundred communicants. E. G. L.

**Lancaster, Pa., Luth. Church in.** The register of baptisms in "Old Trinity" congregation begins with the year 1730. The first entries are in the handwriting of John C. Schultze, a newly-ordained theological student, just arrived from Germany, to which country he soon returned. In 1733 we find Rev. John Casper Stoever in Lancaster, undertaking to temporarily include this populous Luth. region as an annex to his already immense parish. Subsequently to Pastor Stoever's removal to Virginia in 1740, the congregation was subjected, during the vacancy, to severe trials by the unscrupulous efforts of several nondescript adventurers, claiming to be orthodox Luth. ministers.

After the organization of the synod (1748), which corrected this evil, the regular pastoral succession is as follows:

Rev. John Frederick Handschuh, . . .	1748-1751
Rev. John Siegfried Gerock, . . .	1753-1767
Rev. Henry Christian Helmuth, . . .	1769-1780
Rev. Henry Ernest Muhlenberg, . . .	1780-1815
Rev. Christian L. F. Endress, . . .	1815-1827
Rev. John Christopher Baker, . . .	1828-1853
Rev. Gottlob Frederick Krotel, . . .	1853-1861
Rev. Frederick William Conrad, . . .	1861-1864
Rev. Samuel Laird, . . .	1864-1867
Rev. Emanuel Greenwald, . . .	1867-1885
Rev. Charles Livingston Fry, . . .	1881-

The present edifice of Holy Trinity Church was built in 1761. Zion's Church (exclusively German) was begun in 1828. The mission of St. John's Church dates from 1853, that of Grace Sunday school from 1855, that of Christ Sunday-school from 1868, that of Emanuel Sunday-school from 1889, and that of the East End Sunday-school from 1897. C. L. F.

**Lang, Joh, Michael**, b. 1664, in Etzelwang, Palatinate, pastor at Vohenstrauss (:692), prof. at Altorf (1694), pastor and inspector at Prenzlau (1699), where he d. 1731. He was a Pietist, but given to chiliastic errors, and taught the restitution of all things.

**Langbecker, Emanuel Christian Gottlieb**, b. 1792, at Berlin, d. 1843, hymn-writer and hymnologist, one of the editors of the *Geistliche Liederschatz* (1832); published collections of hymns and songs in 1824 and 1829: *Das Deutsche Evangelische Kirchenlied* (1830); P.

Gerhardt's *Leben und Lieder* (1841). His hymn "Wie wird mir sein, wenn ich Dich, Jesu, selte," was translated by Mrs. Findlater, 1855, "What shall I be, my Lord, when I behold Thee?" A. S.

**Langbein, Bernh. Adolf**, b. 1815, in Wurzen, Saxony, deacon at Meissen (1841), pastor at Chemnitz (1850), court-preacher at Dresden and consist. counsellor (1853), d. July 17, 1873. He was a preacher of great simplicity but spiritual power, and advanced Lutheranism in his official position. Among his many public. of sermons are to be noted: *Weg des Friedens* (1861); *Halle was du hast* (1850), an explanation of the Augs. Conf.; *Der chl. Glaube nach dem Bekenntniss der luth. Kirche* (1873).

**Lange, Ernst**, b. 1650, in Danzig, d. 1727, judge, senator, and hymn-writer, who made common cause with the Mennonites and Pietists in Danzig. Several of his hymns were received into the Freylinghausen hymn-book of 1714, and a few were translated into English: "Im Abend blinkt der Morgenstern" (The wondering sages trace from far), tr. by Miss Cox (1841). (See Schaff's *Christ in Song*.) A. S.

**Lange, Joachim**, b. 1670, in Gardelegen, Altmark, d. 1744 as professor of theology in Halle, a prominent Pietist; student in Leipzig, under Francke (1689), was rector of the Friedrichswerder Gymnasium in Berlin (1697-1709). He recommended Ziegenbalg and Pluetschau to Frederick IV. of Denmark, as missionaries to Tranquebar. In 1709 he was appointed professor of theology in Halle; took a prominent part in the theological and ecclesiastical controversies of his time ("Antibarbarus Orthodoxie") contending against Lutherans and rationalists (Wolff, Thomasiaus, the Wertheim Bible). Author of the fine morning hymn "O Jesu, suesses Licht" (Jesu, Thy light again I view), free translation by J. Wesley. A. S.

**Lange, Johann**, an Augustinian monk, Luther's friend in his studies at Erfurt, teacher with the Augustinians at Wittenberg (1513), prior at Erfurt (1516), accompanied Luther to convention of August. order at Heidelberg (1518), and to the Leipzig disputation (1519), and helped in the translation of the Bible. Leaving the cloister (1522), he aided the Reformation in Erfurt as pastor in the August. Church, and d. 1548.

**Lange, Johann**, b. 1630, in Weidhausen, Palatinate, pastor in Nuremberg (1676), called to St. Peter's, Hamburg (1682), opposed the Pietists in an extreme manner, d. 1700.

**Lange, Rudolf**, b. June 4, 1825, at Polish Wartenberg, Prussia, obtained a classical education and a beginning in theology by private study, and was, in 1846, sent to America by Loehle, studied at Fort Wayne and Altenburg, was pastor at St. Charles, Mo., from 1848 to 1858, professor in Concordia College at St. Louis (1858 to 1860), and at Fort Wayne (1861 to 1872), pastor at Defiance, Ohio (1872), at Chicago (1872 to 1878), prof. of theology in Concordia Seminary at St. Louis (1872 to 1892). He was a profound thinker, thoroughly familiar with ancient and modern philosophy, and an erudite theologian. D. Oct. 2, 1892. A. L. G.

**Langhans, Urban**, b. at Schneeberg, Saxony, cantor at Glauchau, and diaconus 1556 to 1554, from 1554, to 1562 diaconus at Schneeberg. To him is ascribed the Christmas hymn, "Lasst uns alle froehlich sein" (Let us all in God rejoice), translated by Dr. M. Loy, *Evang. Review* (July, 1861), Ohio Hymnal (1880). Another translation by Miss Winkworth, Choral Book for England (1863), "Let us all with gladsome voice." A. S.

**Language Question.** The difficult and delicate problem how to carry our Luth. faith from the languages of the immigrants, particularly the German and Scandinavian, into the dominant language of the United States, the English, is as old as the history of the organization of the Luth. Church on this continent. Henry Melchior Muehlenberg and the Swedish Provost Carl Magnus Wrangel de Saga were already troubled with it. (See Muehlenberg's letter to W. of Ang. 18, 1761, published by Dr. Mann in *Herold und Zeitschrift*, Aug. 4, 1883.) In the New York Ministerium English had become the dominant language as early as 1807. In Pennsylvania the question became critical when many prominent members of Zion's Church in Philadelphia, under the leadership of General Peter Muehlenberg, demanded the appointment of a third pastor who should officiate in English. The matter was laid before the Ministerium, at its convention in Germantown, 1805, which declared that it must remain a German-speaking Ministerium, and recommended the formation of separate English congregations for English-speaking Lutherans. (See *Documentary History of the Min. of Penna.*, p. 352 sq., 357-360.) Thus St. John's English Luth. congregation in Philadelphia was established. Ten years afterwards the same controversy was renewed with more bitterness than before (see *Docum. Hist.*, p. 491), when the formation of St. Matthew's English Luth. congregation was the outcome. Thus the first English Luth. congregations in Philadelphia were established, not in a peaceful, harmonious manner, but through an unfortunate conflict which, in the end, affected even the attitude of early English Lutheranism toward the confession of the Church. The danger of this process of transition is clearly pointed out by Dr. C. P. Kranth, in a paper read before the first Luth. Diet (Philadelphia, 1877), when he said: "Our Church may speak English. It is well. But if she stops with that, her new tongue will decoy her into a new life. All living tongues have living hearts back of them, and carry us out into the current of their own life. Our Church is not to become the handmaiden of the language, instead of making it her own handmaiden. It will in that case not be the old Church getting a new language, but the new language transforming her into a new Church,—not the Church mastering the English, but the English mastering the Church." In the inland towns of Pennsylvania, however, the process of transition was more peaceful and harmonious. The German Luth. churches gradually became German-English, with two pastors for the languages. After a while the English gained the ascendancy and took full possession of the old Church, dismissing the German element, under

a peaceful arrangement, with such provision that it was able to reorganize a purely German congregation. Thus the continuity of our Church in those localities was preserved, and much precious material was saved. The General Council, at its third convention (Chicago, 1869), passed a series of important "Recommendations as to Languages." (See Minutes, pp. 37-39.) The churches are entreated to make provision for public worship in the languages of the fatherland as long as these languages are used and preferred by even a small number of members of any congregation. But on the other hand, it is also declared that the neglect of the dominant language of the country has greatly injured our Church, not only by alienating many of our own household of faith, who no longer understand the language of their fathers, but also by keeping the great mass of the English-speaking population ignorant of us, and that as evangelical Lutherans our first aim and effort should be to keep our children true to the faith of our fathers, no matter what language is used. "It is fanaticism to attempt to narrow our great Church into an English sect or a German one. Lutheranism is neither English nor German, and though both should cease to be the tongues of living men it cannot pass away. The greatest works of her original literature . . . were in the Latin language; and surely, if she can live in a dead language, she can live in a living one. . . . She is destined on these shores, in a language which her fathers knew not, to illustrate more gloriously, because in a more unfettered form, her true life and spirit, than she has done since the Reformation" (*Dr. C. P. Krauth*). (See *Dr. A. Spaeth's Biography*, vol. i., p. 170.) As surely as Martin Luther, in the providence of God, had a mission, not for Germany or Scandinavia alone, but for all mankind, as surely as the realization of this mission requires the possession of the English language, so surely must we consider the entrance of pure Lutheranism into the sphere of the English language as one of the most important features in the history of God's kingdom since the Reformation. (See *The Nations and the Gospel*, by Dr. A. Spaeth, Augustana Book Concern, Rock Island, 1888.)

The statistics of our Luth. Church in North America, according to languages, at the close of the nineteenth century, may be approximately summed up as follows: German, 850,000; Scandinavian, 345,000; English, 330,000; Finnish and Slavonic, 10,000 communicants. (See CENSUS REPORTS.) A. S.

**Lapland, Luth. Church in.** Gustavus Vasa and Charles IX. of Sweden established parishes in Lapmarken, but had not the right men for the self-denying work. Gustavus Adolphus encouraged Nicolaus Andree to found a mission seminary at Piteo. John Skytte founded a boarding school at Lyksele, whose pupils helped to spread Christian culture in Swedish Lapland. The Church of Finland established two parishes among the Finnish Lapps in 1648. Bishop Erik Bredal of Drondhjem paid several visits to the Norway Lapps (1658-66). Frederick IV. of Denmark was advised by his chaplain Jespersen to send preachers to the Lapps in Norway, who, although nominally Christians, were practi-

cally pagans. Uninviting was the work among 25,000 Lapps, roaming forever over a vast expanse of weary hills and bogs, and avoiding contact with Norsemen. Isaak Olsen, a pious schoolmaster, did faithful work at Waranger (1703-17). Thomas von Westen was appointed by the Royal Mission Board in 1716 to organize mission work in Lapland. The two Luth. pastors in East and West Lapland hailed his coming with joy. Several chapels and schools were established and supplied with preachers and teachers. Olsen was made head-teacher of the Lapp Institute at Drondhjem. Westen visited the field again in 1718 and 1722. After his death (1727) stagnation set in. The Swedish Lapps were the object of faithful labors by Pastors Fjellstroem, Holmborn, and Hoegstroem (1719-84). These men did much to create a Lapp church literature. P. Loestadius succeeded in establishing four boarding schools for Lapp children as centres of education. P. Tellstroem was an efficient travelling preacher (1836-62). The Norway Lapps found a warm friend in P. Stockfleth, who worked among and for them (1825-66), as preacher, organizer of churches and schools, and translator. The churches of Norway, Sweden, and Finland make it more and more their duty to promote Christianity among their Lapps in a systematic way, opened by those devoted pioneers. W. W.

**Lasius, Christophorus**, d. 1572, in Senftenberg, was a theologian favoring Melancthonism. He was rector at Görlitz (1537), pastor at Greussen (1543), and Spandau, supt. in Lauringen, Augsburg, Cottbus. He was everywhere deposed, owing to his bitter polemical spirit.

**Lasius, Friederich**, b. 1806, in Hüfede, Han., studied under Tholuck, was prayed into faith by Geo. Müller, became assistant pastor at Prittisch, Posen, where his earnest gospel preaching caused the enmity of the rationalistic church government, which imprisoned him for holding prayer-meetings. In prison L. became a Lutheran, and from 1834 to 1840 he preached to the scattered Lutherans in Brandenburg, Pomerania, Posen, until called by the Luth. Church in Berlin, where he served until his death (1884). He was a man of prayer, a great organizer, and a pastor, who led many souls to salvation.

**Lassenius** (Lassen, from the Polish, Laszynski), **Johann**, b. 1636, at Waldau, Pomerania, studied at the University of Rostock (1655), travelled extensively as private tutor; librarian in Berlin, wrote some very strong treatises against the Jesuits, who avenged themselves by causing his arrest and imprisonment, and subjecting him to the most cruel treatment on account of his faithfulness to his confession. He finally escaped from prison and became rector and pastor in Itzehoe, Holstein (1666), probst in Brennstedt (1669), and German court-preacher in Copenhagen (1676); d. 1692. He is the author of several devotional books and some hymns, found in the Pomerania hymn-book (Boilhagen). A. S.

**Latermann, John**, b. 1620, prof. at Koenigsberg (1647), genl. superintendent at Derenburg (1654), soon afterwards suspended because

of immoral conduct, d. 1662, as an Austrian chaplain. Being a disciple of Calixt, he became one of the authors of the syncretistic controversy. He maintained that in conversion divine grace merely communicates new powers to man by means of which he has to convert himself. (Comp. Dieckhoff, *Zur Lehre von der Bekehrung und von der Praedestination. Zweite Entgegnung, etc.*, pp. 47 seq., F. W. S.

**Laub, Hardenack Otto Konrad**, b. 1805, in Fünen, Denmark, where he was pastor for 20 years, until called as bishop of Viborg (1854), which position he retained until pensioned (1876); d. 1882. He held the theol. position of Martensen, and was highly honored for his knowledge and character.

**Laurentii, Laurentius**, b. 1660, at Hnsm, Schleswig, studied in Rostock and Kiel; cantor and director of music at the Dom in Bremen (1684), d. there in 1722; one of the best hymn-writers of the Pietistic school. Freylinghausen's hymn-books of 1704 and 1714 contain no less than 34 of his hymns, based on the Gospels of the Church Year and distinguished by a noble simplicity, a truly scriptural tone, and real poetical worth. Several of them passed into English, among them "Du wesentliches Wort" (Christmas) (O Thou essential Word Who wast), tr. by Miss Winkworth, Choral Book for England (1863), also in the Ohio Hymnal of 1880; "Ermanntet euch, ihr Frommen" (Advent) (Rejoice, all ye believers), tr. by Jane Borthwick (1853), in the Church Book; "Wer im Herzen will erfahren" (Epiphany) (Is thy heart athirst to know), tr. by Miss Winkworth, *Lyra Germ.* (1858); "Wach auf, mein Herz, die Nacht ist hin" (Easter) (Wake up, my heart, the night has flown), tr. by Miss Manington (1863). A. S.

**Lauterbach, Antonius**, friend of Luther, b. Stolpen (1502); studied at Wittenberg, deacon at Lessing (1532), and afterwards at Wittenberg, superintendent at Pavia (1539); d. 1569. A chief contributor to Luther's *Table-Talk*.

**Lauxmann, Richard**, b. in Schoenaich, Wuerttemberg, 1834, d. 1890, in Stuttgart, prominent pastor and hymnologist. He studied in Schoenthal and Tübingen, was pastor in Adolzfurt, near Oehringen (1862), in Heilbronn (1870), in Stuttgart (1874). He was an active worker in the field of "Innere Mission," and for the cause of the "Gustav-Adolph-Verein." He prepared the third edition of Koch's *Geschichte des Kirchentieds und Kirchengesangs*, writing himself the eighth volume, *Die Kernlieder unsrer Kirche im Schmucke ihrer Geschichte* (1876). His own hymns are found in the different numbers of the *Evangelische Sonntagsblatt*, published in Stuttgart. A. S.

**Law.** See GOSPEL.

**Lay Baptism.** See BAPTISM.

**Lay Bible** was the name of the Bible History published by Wendel in Strassburg (1541-42). Luther's Small Catechism has also been publ. under this title. Its idea is that the substance of Bible truth is summarized in history and doctrine for the common people. It is no substitute, but rather a guide, to the whole Bible.

**Laying on of Hands** is a ceremony of the greatest antiquity. In the Old Testament it had a threefold use, blessing, consecration, and healing. In the New Testament a threefold use may also be discerned: 1. that of Christ and the apostles; 2. as an official act of the Church; 3. in acts of healing. In ecclesiastical usage it was connected with baptism, confirmation, and ordination. The Roman Catholic view regards it as a sacrament by means of which the gifts of office are conferred, and it is absolutely necessary that the rite be administered by an ordained person. The Luth. Church, on the other hand, recognizes this rite, simply as an accompaniment of prayer, through which the thing for which supplication is made is personally applied to the individual. This view is maintained also by Angustine: *Quid est aliud impositio manuum, quam oratio super hominem.* G. U. W.

**Lay Reader.** An official of the Early Church whose duty it was to read the Scriptures at the public services. While no special mention of this office is made in the Luth. Service Books, its duties have practically been performed by the school-teacher, especially when the absence of the pastor made it necessary for some one else to take his place. The general restoration of this office is in harmony with Luth. views of the ministry and would greatly increase the efficiency of the congregation. G. U. W.

**Lay Representation.** The distinction between laity and ministers is simply that of the non-official and the official members of the Church. Pastors or ministers are those whom the Church has chosen to be its official teachers and administrators in spiritual things. The ministerial office is first of all an office of teaching. For the proper discharge of this office, a higher standard of training is necessary than is required of private Christians. The knowledge of only the most elementary truths of the gospel (catechetical knowledge) is all that is demanded for admission to the full communion of the Church; but to properly fill the office of teaching, to discriminate between the varied and ever changing forms of error, to settle controversies according to the standard of the Holy Scripture and to conserve the interests that the Church has attained, pastors must be learned in the Scriptures, and in the history and practice of its application of its manifold lessons. Upon this principle, the Church has made its confessional standards for the ministry much higher than for the private members; just as the State admits none to the office of a judge unless he be learned in the law, and forbids the practice of medicine to any of its citizens unless he can produce similar evidence of his proficiency in that science. In its protests against hierarchical assumptions, therefore, the Luth. Church does not abolish the distinction between the clergy and the laity, but urges the importance of the ministerial office, and warns against the assumption of any of its prerogatives by those not properly called. To the ministry belongs the duty of teaching and administering the sacraments, together with the power of the keys; to the laity, the election of pastors

(among those approved by the teaching office) and the determination of all matters pertaining to the external administration of the Church.

In the Reformation of the Church, the Reformers were unable, amidst the confusion that obtained, to fully apply the principles which they had propounded. The government of the Church could not be left to a mob; and such the imperfectly educated people were. As a temporary expedient the princes were called in as "chief members" of the Church, who acted for their people. This is the first form of lay representation. From the very beginning, however, the teaching was carefully separated from the governing functions, and all matters pertaining to the doctrine of the churches were committed to the ministerium. In the organization of the Church in America, the pastors sent forth from Halle were first responsible there. When the first synod was organized in 1748, it was without any treasury, or any arrangements for the co-operation of the pastors and congregations in common work, its particular sphere being the superintendence of pastors, and the supply of vacant congregations. The members of the various church councils were in attendance as lay delegates to report the condition of their congregations, and to arrange each council separately for its own local interests. Until 1792, lay delegates had no farther duties. They were heard separately and dismissed; and then, the pastors deliberated upon their reports. The reorganization of the synod in 1792 was according to a constitution which became the general model for the majority of subsequent synodical constitutions in the Luth. Church in America. It divides the sessions into synodical and ministerial. To the former all delegates from congregations served by ordained ministers or licensed candidates are admitted. If a congregation have more than one pastor, the number of delegates is to equal the number of pastors. "The delegates have a right to offer resolutions, give their opinions and votes on all cases that are to be decided, except in the case of a question of learning, orthodoxy, or heterodoxy of a candidate or catechist; his reception or exclusion from the ministerium, or similar cases, which the ministerium alone has to decide." Laymen now have a vote in the mother synod on the ordination of candidates, but only after they have been approved by the ministerial session. In some of the districts of the General Synod, ministerial sessions have been abolished. In a number of the Western synods, each congregation is entitled to a lay delegate, and a pastoral charge, composed of a number of congregations, has as many lay delegates as there are congregations. In the conventions of the general bodies, the clerical and lay delegates are equally divided. H. E. J.

**Layritz, Friedrich**, b. 1808, at Nemmersdorf, Bavaria, studied theology at Erlangen (1826 to 1830), pastor in Hirschlach (1837). He advocated a revision of the Bavarian hymn-book of 1811, and the restoration of the original form of the German rhythmical choral, in his *Kern des Deutschen Kirchentied's* and *Kern des Deutschen Kirchen-Gesangs* (1844). He also published *Die Liturgie eines vollstaendigen*

*Hauptgottesdiensts nach Lutherischem Typus* (1849; second enlarged edition, 1861); and instructions for psalm-singing, in the second edition of Loeh's *Agende* (1853). He d. at Schwandorf, 1859. A. S.

**Lebanon County, Pa., Luth. Church**  
**in.** Lebanon County was formed 1813. From 1785 to 1813 it was a part of Dauphin County, and previously with Dauphin County a part of Lancaster County. It was settled early in the eighteenth century. German immigrants came from Schoharie, N. Y., in 1723, and later, many German immigrants came via the port at Philadelphia. John Casper Stoever visited the Lebanon region as early as 1731, and continued to minister to the people; in 1740 he located near Lebanon. He was pastor of congregations to the time of his death (1779). After 1746, the Tulpehocken pastors, J. Nicolaus Kurtz, Christian Emanuel Schmitz, and F. A. C. Muhlenberg, also ministered to congregations in Lebanon County. F. V. Melzheimer, Wilhelm Kurtz, and George Lochman were pastors before 1800.

The General Council congregations are the following: Salem (Old Salem in Lebanon, T. E. Schrank, 1898), Trinity, and two missions in Lebanon; St. Paul's, Annville; Salem, Cornwall; Palm, Palmyra; Friedens, Myerstown; Zion's, Jonestown; Zoar, Mt. Zion; St. Paul's, Hamliu; St. John's, Fredericksburg; Monroe Valley, Monroe Valley; Walmer's, Union Tp.; Zion's, East Hanover Tp.; Wenrich's, Lingseltown; Elias, Newmanstown; and St. Paul's, Millcreek.

The General Synod congregations are the following: Two congregations at Lebanon, and one at each of the following places: Hillchurch, Mt. Zion, Annville, Palmyra, Bellview, and Schaefferstown. F. J. F. S.

**Lechler, Gotthard Victor, D. D.**, b. 1811, in Kloster Reichenbach, Wuerttemberg, d. 1888, as professor of theology in Leipzig. He wrote: *Geschichte des Englischen Deismus* (1841); *Das Apostolische und Nachapostolische Zeitalter* (1851, 1857, 1885); *Geschichte der Presbyterial- und Synodal-Verfassung seit der Reformation* (1854); *Johann Wicliff und die Vorgeschichte der Reformation* (1873; 2 vols.). A. S.

**Lectionary.** (See PERICOPE; CHURCH YEAR; LITURGY.) A book containing lists of lessons from Holy Scripture or the lessons themselves, for use in the worship of God. Selections from the Old Testament were assigned to days in the worship of the synagogue, and traces of a like custom extend back to the second century. For the lessons in Greek and other churches, see *Dict. Christ. Ant.*; *Alt's Der Christl. Cultus*; *Horn's Christian Year*. The lectionary of the Western Church dates from the seventh century, and probably had its beginning in St. Jerome's version of older uses. The assignment of certain books to certain seasons of the Church Year was customary as early as the time of Chrysostom. Dieffenbach and Mueller give us a daily lectionary; that of the *Allgemeines Gebetbuch* was reprinted in *Stall's Yearbook*; and the matin and vesper lessons of the *Mecklenburg Cationale*, arranged under the presi-

gency of Kliefoth, has been adopted in the common service. It omits those passages which are read in the Gospels and Epistles for the Sundays and includes all the rest of the Bible in a year's lessons, except chapters of genealogies and the like which are not edifying.

E. T. H.

**Legacies.** See WILL.

**Lehmann, William Frederic**, an American Luth. minister and theologian, b. October 16, 1820, in Markkraeningen, Wuertemberg. After preliminary education at Philadelphia, he was graduated from the theological seminary at Columbus, O., 1839. Having served various charges, he was appointed professor of theology in the seminary, and of German in Capital University, at Columbus, O. With untiring devotion and rare executive ability he served successively as teacher, editor of the *Lutheran Standard* and the *Kirchenzeitung*, pastor of Trinity Church, Columbus, president of Capital University, the Ohio Synod, and Synodical Conference. D. Nov. 28, 1880. W. S.

**Lehmus, Adam Theod. Albert Franz**, b. 1777, in Soest, Bavaria, co-deacon in Dinkelsbühl (1800), deacon (1807), pastor at Ansbach (1821), d. 1837. From the philosophy of Kant through Fichte, Schelling, and Hegel, he found his way to faith and positive Lutheranism, for which he contended in the Bavarian Church.

**Lehmus (Lehms), Johann Adam**, b. 1707, in Rothenburg on the Tauber, studied at Jena, under Budeus, pastor at Scheckenbach (1734), and afterwards in Rothenburg, superintendent (1762), d. 1788, a prolific hymn-writer, of whose hymns seven were admitted into the Wuerttemberg hymn-book of 1842, in the revised form which Albert Knapp gave them. A. S.

**Lehr, Leopold Franz Friedrich**, b. 1709, at Cronenburg, near Frankfurt-on-the-Main; studied at Jena and Halle, tutor of Freylinghausen's children, and afterwards of the princesses of Anhalt Koethen; from 1740 diaconus of the Luth. Church at Koethen, d. 1744, on a visit to Magdeburg. A prominent hymn-writer of the younger Halle school, who, together with Allendorf, edited the *Koethen'sche Lieder* (1736). Author of "Mein Heiland nimmt die Suender an" (My Saviour sinners does receive), Moravian Hymn-Book (1789). A. S.

**Leibnitz, Christoph**, b. 1646, in Grimma, Saxony, inspector at Altdorf (1664), deacon at St. Sebald, Nuremberg (1610), where he d. 1632, during the pestilence. He was earnest in advocating church visitation and discipline, deeply pious, and opposed to undecided religionism.

**Leibnitz, Gottfried Wilhelm**, b. June 21, 1646, in Leipzig, could speak Latin and knew Greek in his 12th year, and at an early age studied theology, especially in its controversial aspect, but was led by the reading of Descartes to become a philosopher, though following the vocation of a lawyer. The greater part of his life was spent in Hanover, where he was called (1676) as librarian by Duke John Fredr., was made secret counsellor of justice by Ernst Aug., whom he assisted in obtaining the electoral title; journeyed to Rome, Vienna, Modena for the house of Brunswick, entered into negotiations

for a union of the Lutherans with the Reformed in Berlin, and d. a lonely death in Han., Nov. 14, 1716. The chief features of his philosophy are his doctrines of the monad and of pre-established harmony. He holds that matter is made up of an aggregate of simple, indivisible substances, indestructible, neither generated nor generating, but created or annihilated by God, the supreme substance. The soul is also a monad. Between monads there can be no interaction, and all change in monads is determined from within. Body and soul cannot act, therefore, one upon the other. To account for the correspondence between sensations or perceptions and phenomena L. supposes a "pre-established harmony" of which God is the author. Mind and matter are like two clocks, wound and set together, always striking at the same instant. L.'s *Theodicy* is an attempt to apply this doctrine of harmony to the worlds of nature and of grace. The world, as the work of God, must be the best possible world. The evil in the world results necessarily from its existence; metaphysical evil from its necessary finiteness, moral evil from the necessity of human freedom or self-determination. The course of nature is so ordered by God as in all cases to accord with the highest interests of the soul. (Cf. Ueberweg, *Hist. of Philos.* II., 92 sqq.) L. was desirous of a union of churches, and elaborated a scheme in which e. g. the difference in justification between Rome and the Evangelicals was considered to be only verbal, the real presence was held but also transubstantiation. When this idea failed he advocated a union of Evangelicals, naming three grades—political assistance, religious toleration, doctrinal union. The first two he especially desired, the latter was to be reached by making all differences non-essential, and then adopting the common name "evangelical."

**Leipzig Colloquium or Conference.** When the evang. estates met in Leipzig (1631), at a convention (Leipzig Convent) led by John Geo. I. of Saxony, and formed a union to maintain peace in Germany (Leipziger Bund), which the emperor interpreted as a hostility, there was a request to confer on religious differences. This conference was to be purely private, and was asked for by the Brandenburg court-preacher Bergius, the Hessian theologians Crocius and Neuberger, all Reformed,—from the Luth. Profs. Polyc. Leyser II. and H. Höpfner of Leipzig and the Dresden chief court-preacher Hoe of Hænegg, who acceded. The conference was held from March 3-23, under approval of the Saxon Elector. The Reformed were willing to accept the Augsburg Conf. of 1530, but together with the Variata of 1540, approved at Worms and Regensburg (1540, 1541); but the Lutherans appealed to the introduction to the Book of Concord: "We indeed never received the latter edition in the sense that it differs in any part from the former, which was presented." The 1st, 2d, 3d Arts. of the Augsburg Conf. were mutually accepted. Under the latter the Reformed accepted the truth that "the right hand" of God was his majesty, that Christ's human nature could have omniscience, omnipotence, etc., in heaven. They only reserved the objection, that the body

of Christ accdg. to its substance could be everywhere invisibly. The agreement was formulated in twelve points, and the further questions as to the union of natures in Christ left for future consideration. Arts. 4-8 were accepted. In Art. 9 the Reformed conceded the necessity of infant baptism as an ordinate means, in the 10th Art. the spiritual presence in the Lord's Supper, but not oral manducation. Private confession (Art. 11) was considered useful. Both Reformed and Lutherans parted with assurance of their desire of peace; and of that Henegge preached on Matt. 5: 9. For a time this conference was effective, but later the polemical spirit gained the ascendancy again. (See Rudelbach, *Reformation, Luthertum and Union*, p. 407 ff., and *Realencycl.* [2d ed.].) J. H.

**Leipzig Disputation.** This famous disputation was provoked by an attack of Carlstadt on Eck. To settle the matter Eck proposed a public discussion, which was held at Leipzig, through the influence of Duke George of Saxony. Luther had taken an active part in the preliminaries for the occasion, not dreaming that he would have to bear the brunt of the battle. Eck's theses for the debate at once made it clear that he was bent on attacking Luther with special reference to the supremacy of the Pope, and Luther prepared himself as well as his time and labors permitted for the coming struggle. Duke George's opposition to Luther's presence at the Colloquium being overcome, he was permitted to enter "under Carlstadt's wings." In the great hall of the Pleisensburg the discussion began in the afternoon of June 27, extending with a few intermissions to July 16, 1519. Mosellanus, to whom we are indebted for a description of the disputants, had, on the part of the Leipzig faculty, improved the morning by an address on "The Proper Mode of Disputing." The freedom of the will was the first subject for discussion, and the debate lasted for a whole week, Eck showing his superiority to Carlstadt in point of audacity, dexterity, and readiness of memory, which latter faculty was invaluable in a contest limited to *memoriter* statements.

On July 4th Luther took Carlstadt's place in the discussion and began with the primacy of the papal see, a topic which Eck was glad to drop in order to explode a bomb against Luther, by charging him with favoring the errors of the Bohemians. Luther thereupon averred that many of the articles of John Huss were Christian and evangelical. But had not those articles been condemned by the Council of Constance, and had not Luther up to this time appealed from the authority of the Pope to that of the councils? Had not the Council of Constance, according to Luther, erred? "If the Reverend Father," said Eck, "believes that a council can err, he is to me as a heathen and a publican." At no other place could a statement favorable to Huss have excited more animosity than in Leipzig. This part of the discussion had occupied five days. Eck had made his point, and during the remaining four days in which he debated with Luther on purgatory, indulgences, and penance, showed himself moderate and conciliatory. Luther closed his argument with

an appeal to the authority of Scripture. Eck and Carlstadt continued the debate for a day or two longer, when it was closed by the duke's demand for the hall in which it was held. Luther had left before the adjournment was reached for the purpose of meeting Staupitz, his friend and counsellor, at Grimma. G. F. S.

**Lent, Luth. Idea of.** Lent, more properly the Passiue season, plays an important part in the Luth. Church Year. Beginning with Ash Wednesday special services are held on Wednesdays, sometimes also on Fridays, at which the Passion history is read and explained and the liturgical services emphasize the work and sufferings of Christ. The general themes at these services are the doctrine of true repentance and the story of Christ's Passion. But Sundays retain their festival character and present Christ in his victorious power. Fasting is commended by some, but belongs entirely to the realm of evangelical freedom. (See, also, CHURCH YEAR.) [In some city churches services are held every day in Lent.] G. U. W.

**Lentz, Friedr.**, b. 1591, in Wittenberg, d. 1659, as chancellor of Schwarzburg-Rudolstadt, was one of the witnesses of Luth. faith, who favored the spiritual regeneration of the Church accdg. to Spener's idea as ag. the formalism of orthodoxism.

**Lentz, Karl Ludwig**, b. 1807, at Leer, Ostfriesland, pastor of the Luth. Church in Amsterdam (1839) and hymn-writer; published *Knospen*, in 1840 and 1879. His harvest hymn, "Auf, stimmet fuer der Ernte Segen," is found in Kuapp's *Liederschatz*, No. 2275. A. S.

**Lenz, Christian Dav.**, b. 1720, in Köslin, Pomerania, studied at Halle, became a Pietist, was teacher in Livonia, and geul. supt. at Riga until his death, 1798. He opposed the rationalists, and the extravagances of Zinzendorf, but favored Spangenberg, whom he considered a true Lutheran.

**Leon, Johannes**, b. at Ohrdruf, near Gotha, in 1557; pastor at Koenigsee, Schwarzburg-Rudolstadt; 1560, at Gross Muehlhausen; 1575, at Woelfis; d. about Easter, 1597. Author of the hymn, "Ich hab mein Sach Gott heimgestellt," which is sometimes ascribed to John Pappus, translated by J. C. Jacobi (1725), by A. T. Russell (1851), "My all I to my God commend," and by Miss Winkworth, *Lyra Germ.* (1858). A. S.

**Leonhardi, Gustavus**, licentiate; editor of homiletical literature; b. 1826, Dresden, Germany. Author of: *Ancient Mission-history*; *Sermons: The Sermon of the Church*, characteristic specimens from noted preachers of all centuries; with Zimmermann, *Gesetz und Zeugnis* (1859); since 1872, *Pastoralblætter* (monthly). G. J. F.

**Lessing, G. E.** See GÖZE; WOLFENBÜTTEL FRAGMENTS.

**Lessing, Joh. Gottfried**, b. 1693, in Kamenz, Saxony, father of the great poet, was pastor at Kamenz, and d. 1770. He wrote a number of works on systematic and practical theology, and composed the hymn: "Komm, komm, mein heller Morgenstern."

**Leuchter, Heinrich**, b. 1558, in Melsungen, Hessa, supt. in Marburg (1558), court-preacher and supt. in Darmstadt (1608), was a member of the commission to decide in the christological discussions between the Giessen and Tübingen theologians. He d. 1623.

**Leyser, Polycarp I.**, b. at Winnenden, Wuerttemberg, 1552, one of three eminent Snabians, who represented the Lutheranism of Jacob Andreae, at the University of Wittenberg towards the close of the sixteenth century. His stepfather, Lucas Osiander I., the brother-in-law of Jacob Andreae, sent him to the University of Tübingen, when he was in his 15th year. Called in 1573 to the pastorate of Goelersdorf in Lower Austria, his oratorical gifts frequently led to invitations to preach in Vienna, and to his introduction to the Emperor Maximilian II. Before he had reached the age of 24 years, Tübingen conferred the degree of doctor of theology on him. A young man of 25, he received a call to become pastor and professor at Wittenberg, and after much hesitation, accepted, but with the provision that he would not take the full salary paid his predecessor, Eberhard, until he had proved his ability to the university. Before the expiration of two years the appointment was made definite. In 1580 he became the son-in-law of the artist Lucas Cranach II., mayor of Wittenberg.

The crypto-Calvinistic movement had just been suppressed when Leyser arrived at Wittenberg. Leyser had his full share in the restoration of sound Lutheranism, and the practical introduction of the Formula of Concord into the churches and schools of the Wittenberg diocese. The death of the Elector Augustus in 1586 broke in upon this period of tranquillity and Calvinism again resumed its efforts. Previous to this, during the illness of Chemnitz, the council of Brunswick wished to secure Leyser as his successor, but felt that the attempt would be futile during the lifetime of the Elector Augustus. Active steps were taken, however, on the death of the Elector, to induce Leyser to accept the position of vice-superintendent in Brunswick. Contrary to his expectation the new Elector, influenced thereto by his Calvinistic advisers, accepted his request for a dismissal. The petitions of the university, the council, and the congregation were of no avail, and he departed for Brunswick, Dec. 11, 1587, amid many demonstrations of affectionate regard. When the Elector Christian I. of Saxony d. in 1591, and Leyser was recalled to Wittenberg, the mass of the people had become so much attached to him that a tumult arose which was only quelled by Leyser's personal influence. At Wittenberg he was received with open arms. This joy was of short duration, for the Elector insisted on his becoming court-preacher at Dresden, a position which he filled with conscientious fidelity. The *Harmonia Evangelistarum*, begun by Chemnitz, was continued by him as far as John II: 23. L. d. in 1610. G. F. S.

**Leyser, Polycarp II.**, son of I., b. 1586, prof. at Wittenberg (1610), prof. and supt. at Leipzig (1613), d. 1633. Polycarp III., grand-

son of II., b. 1656, d. 1725, as genl. supt. of Celle, defended Polycarp I. ag. the attacks of Gottfr. Arnold. G. F. S.

**Liberty.** See FREEDOM.

**Licentiate.** The term is treated here not in its academic, but its ecclesiastical, sense. In Europe, the custom is general of requiring that all candidates for the ministry submit to an examination before having authority to preach to a congregation. The official testification to this authority is a license. Ordination follows only when a call to a congregation has been given one previously licensed. In the first period of the German Luth. congregations of this country licentiates had charge of congregations, but were limited in their ministerial duties to the congregations specified in their license, and were obliged to return their license, with record of their official acts, to the synod at the close of the year, when the latter determined as to the renewal of license or ordination. Before ordination, there was generally a more severe examination than that required of licentiates. The period of remaining a licentiate was generally about two years, but was sometimes prolonged much farther, where the candidate's attainments were unsatisfactory. The reasons for the abolition of the licentiate system in the mother synod are given in a report published in the minutes for 1856. In the General Council, Synodical Conference, and independent synods the practice is not in use. The General Synod and United Synod of the South retain it. The Presbyterian Church assigns, as its justification, "that the churches may have an opportunity of forming a better judgment respecting the talents of those by whom they are to be instructed and governed"; but declares "they are to be regarded as belonging to the order of the laity, till they receive ordination." H. E. J.

**Lichtenberg, Karl Wilhelm Franz**, b. at Hanover, 1816, since 1866 president of the Hanoverian Consistory. With great ability he conducted the affairs of his office in the eventful times of the Prussian annexation and the *Kultur-Kampf*, which caused a separation within the Hanoverian Church. He established a synodical form of government, caused a number of very beneficial regulations and laws, furthered the interests of the Evangelischer Verein, a society for home missions, and introduced an excellent new hymn-book. D. 1883. J. F.

**Lichtenstein, Friedr. Wilh., Jacob**, b. 1826, in Munich, of Jewish parents, became a Lutheran (1842), studied at Erlangen, pastor at Pegnitz (1856), at Culmbach (1863), until his death (1875). He is known by his *Lebensgeschichte des Herrn Jesu Christi* (1855).

**Lidenius, John Abraham**, the first American-born Swedish Luth. pastor; b., Racoon, N. J., and educated in Sweden; pastor at Racoon (1756-63).

**Lidman, Jonas**, provost of Swedish churches on the Delaware, with Wicaco as his own parish (1719-30), when he was recalled and became pastor in his native land.

**Liebich, Ehrenfried**, b. 1713, at Probsthayn, near Goldberg, Silesia, studied at Leipzig, pastor



at Lomnitz, near Hirschberg, and Erdmanusdorf (1740), d. 1780, one of the best hymn-writers of the eighteenth century, who was much encouraged in his poetical efforts by Gellert. His finest and most popular hymn "Gott ist getreu, Sein Herz, Sein Vaterherz," trsl. by Dr. H. Mills, *Horæ Germ.* (1845), in the *Ohio Hymnal* (1880). He also wrote the burial hymn "So bringen wir den Leib zur Ruh," trsl. by Dr. Harbaugh, *Guardian*, June, 1863, "This body, weary and distressed." A. S.

**Lieber, Karl Theod. Albert**, b. March 3, 1806, Schkölen, near Naumburg, prof. at Göttingen (1835), at Kiel (1844), at Leipzig (1851), court-preacher at Dresden (1855) until his death June 24, 1871. He wrote on dogmatics from the christological principle. This is founded by L. on his ethical conception of God, in whom as the Triune, the inmost force of all life, love, finds its completion. Mystical and original, L. also gave a new impulse to practical theology.

**Lilius, George**, b. 1597, at Dresden, studied at Wittenberg (1621), pastor at Zinndorf (1628), at Walsleben (1632), diaconus at St. Nicolai, Berlin, d. 1666. Paul Gerhardt's companion and helper in the struggle against the Elector's edict, author of several hymns. A. S.

**Lindemann, John**, educator and poet, was the son of Cyriacus Lindemann, an educator of note, who had received his training at Wittenberg. The Lindemanns were relatives of Luther. John became cantor at Gotha in 1580. He was one of the signers of the Formula of Concord. At the request of Duke Casimir of Saxony he wrote the hymn "Jesus, wollst uns weisen." To him is also ascribed "In Dir ist Freude." D. 1630. G. F. S.

**Lindenaу, Paul**, b. 1489, in Chemnitz, pastor at Zwickau (1523), where he helped to further the Reformation, supervised a German school for girls (1526), came into conflict with the city council and left Zwickau (1529). He labored at various places until called (1537) to Freiburg as court-preacher, opposed the antinomian Schenk; went with the Saxon Duke Henry to Dresden, as court-preacher, furthered the introduction of the Reformation in Annaberg and Meissen, d. 1544, a sincere man of great power, and an eloquent preacher.

**Link, Wenceslaus**, b. at Colditz, near Leipzig, in 1483. Luther and Link were fellow-pupils at Magdeburg under the Noll Brothers, and later on students at Erfurt. They were close friends. No less than 73 letters written by Luther to Link have been preserved, the last one reaching Link Jan. 17, 1545. Link joined the Augustinian order and became prior of the monastery as well as preacher at Wittenberg in his 24th year. His reformatory tendency was intensified and strengthened by Luther's course. He accompanied Luther to Augsburg in 1518, from his new sphere at Nuremberg, as preacher of St. Catharine's Church. When Staupitz resigned as Vicar-General of the Augustinians, Link succeeded him, and retained this position until he was married in 1523. At Altenburg, whither he was called in 1523, he was opposed by the cathedral chapter, whose influence excluded him from the churches

for a time, but this did not prevent him from preaching the gospel in the public streets. But he was to find his chief sphere of labor at Nuremberg. Wisely conservative in all his reformatory efforts, a difference arose between him and Osiander, who was more impetuous in the introduction of innovations. Luther's advice to Link poured oil on the troubled waters. Luther also advised Link to remain at Nuremberg in preference to Leipzig, when called to superintend the work of reformation in ducal Saxony by Duke Henry. L. He. d. at Nuremberg, March 12, 1547. G. F. S.

**Lintner, Geo. Ames**, b. Feb. 15, 1796, in Minden, Montgomery County, N. Y.; received his education at Union College, Schenectady, N. Y., and studied theology with his pastor, the Rev. P. W. Domeier. In January, 1819, he became pastor of the Luth. churches in Schoharie and Cobleskill, N. Y. He led the movement, which resulted in the formation of the Hartwick Synod, on the ground that the New York Ministerium, of which he was a member, was at that time disloyal to the Augs. Conf., which throughout life he earnestly defended. He was a devout man, a zealous and successful pastor, and a ready writer. He remained with the Schoharie parish through the whole of his pastoral career, and d. there Dec. 21, 1872. E. B.

**Lintrop, Sören Jacobsen**, b. in 1675, in Lintrop, Denmark, studied at the University in Copenhagen. In 1696 he was appointed rector of the school in Bergen, Norway, in 1716 prof. of theology in the University of Copenhagen, in 1720 Bishop of the diocese of Viborg, where he labored successfully for the improvement of the clergy. In 1725 he resumed the professorship and had among his admiring pupils the celebrated Erich Pontoppidan. He was an earnest defender of Luth. orthodoxy, and devoutly pious; d. March 13, 1731. E. B.

**Liscovius, Solomon**, b. 1640, at Niemitsch, studied at Leipzig and Wittenberg, pastor at Otterwisch (1664), diaconus at Wurzen (1685), d. 1689, a prominent hymn-writer of the seventeenth century, author of "Meines Lebens beste Freude," "Schatz ueber alle Schaeetze" (Treasure above all treasures), Moravian H. B. (1754). A. S.

**Litany.** The Greek word from which this term is derived means supplication. Originally it was applied to the bidding prayers of the Church in general. Since Bishop Mamertus of Vienne (about 480 A. D.), it is used of special penitential and bidding prayers in the Western Church. The "Litanies" of the Mediaeval Church were quite numerous, the most prominent among them "The Litany of the Holy Name of Jesus," the Lauretan Litany "Of the Mother of God," and "The Great Litany of All Saints." The latter was purified and reconstructed by Luther in 1529. He considered it "the best prayer on earth after the Lord's Prayer" (*Valde utilis et salutaris*). Luther prepared a Latin and a German form of the Litany. A copy of the latter he sent to Nicolas Haussmann (March 13, 1529), with the statement that the people were deeply impressed

with its melody as sung in Wittenberg on Wednesdays. The Latin Litany, he says, was used on Sundays after the sermon, with another tune. The German Litany was probably contained in the Wittenberg hymn-book of 1529, published by Joseph Klug, of which no copy has, thus far, been discovered. The oldest German prints that are known are described in Ph. Wackernagel's *Kirchenlied*, vol. i., pp. 391, 545, 763. Lucas Lossius calls the Litany an *Explicatio Orationis Dominice*. It opens with the Kyrie, bases its intercessions on Christ and his work, enters into detailed supplications for all states of men, and culminates in the Agnus Dei. In its general arrangement the apostolic exhortation (1 Tim. 2:1, 2) can be recognized, that supplications, prayers, intercessions, and giving of thanks be made for all men, etc. Almost all Luth. Agenda and hymn-books of the sixteenth century contain the Litany. Its use was general throughout the Church, on days of humiliation and prayer, on Wednesdays and Fridays, and on Sundays, when there were no communicants. It ought to be used responsively, and, if possible, ought to be sung, by two choirs, or by the pastor and the congregation. The music most generally used for it is found in Spangenberg's *Kirchen-Gesange* (1545). The English Litany of the Church Book is based on Luther's Latin form, adding the petition for "all who travel by land or water." The Latin form is found in Loehe's *Agende* (2d ed., 1853), pp. 160 sq. The third edition of Loehe, prepared by J. Deinzer, gives the German Litany after the text of the *Kirchenbuch* (German Church Book of the General Council), omits the Latin, and adds a Litany to the Holy Ghost, for meetings of conferences and synods. The Church Book (German and English) also contains a short litany for the dying. Modern English hymn-books contain numerous metrical litanies. (See Julian's *Dictionary of Hymnology*, p. 677; also, Church Book, No. 172. Literature: Loehe's *Agende* (3d ed.), pp. 157-160; Kliefoth, *Die ursprüngliche Gottesdienst-Ordnung* (Schwerin, 1858-1861), vol. ii., pp. 301, 373, 398; vol. iii., pp. 152, 155, 225, 298; vol. v., pp. 66, 243, 369; Loehe, *Zeitschrift fuer Protestantismus und Kirche*, vol. xxxi., pp. 160 sqq.) A. S.

**Lithuania, Luth. Church in.** Lithuania, east of Poland, at one time extended from the Baltic to near the mouth of the Dnieper at the Black Sea. Its wild hordes were conquered and Christianized by the German knights, to whom, in 1337, the government was entrusted by the Emperor Ludwig, the Bavarian.

Abraham Culva, in 1539, first preached Luth. doctrine, and began the Reformation. Duke Albrecht of Prussia had Luth. literature and a hymn-book translated into Lithuanian. Thus, gradually, Lutheranism was established, and the Augs. Conf. acknowledged, although here, as elsewhere, the introduction of Reformed views prevented an entire agreement. Lithuania stood in very close relation to Poland, and felt the influence of its religious movements. In 1548 the exiled Bohemian Brethren came. They had been in close touch with Luther; had repeatedly sent messengers to Wittenberg; whilst Luther had, in 1538, pub-

lished their Confession of Faith, with an introduction written by himself. Yet, when they came here, they made common cause with the Reformed. The mass of the people, however, did not swerve from their Luth. faith. In 1732 and 1733 twenty thousand Luth. exiles from Salzburg settled in the land. Even under Russian rule the people, in the main, are true to the faith. F. W. W.

**Little, Marcus Lafayette**, educator, b. in North Carolina, 1848; educated at Catawba College; entered ministry (1872); pastor in Catawba, Lincoln and Gaston counties; founder and first president of Gaston College (1891).

**Liturgy**, in its ecclesiastical use, properly denotes the service of the Holy Supper, but has been extended to all fixed services of the Church and to the orders for ministerial acts. It is derived from a Greek word meaning a public function.

Two constituents of Christian worship have been given from the first, the Lord's day and the Holy Supper. Prayer and the use of the Holy Scriptures were not peculiar to Christian worship, but belonged to the synagogue also, and were exercised in the public missionary services of the Church. Even though a definite commandment to observe the Lord's day and the Holy Supper may not be quoted from the New Testament, they were observed before any book of the New Testament was written. They may have been enjoyed by our Lord upon his disciples. Their observance was prompted by the Holy Spirit. A disregard of them is inconceivable. And it is in character with the Christian dispensation that they are the native and hearty form of spontaneous Christian worship, apart from any question of their dependence on an external commandment. The earliest description of the worship of the Church is found in Acts 2:42, "And they continued steadfastly in the teaching of the Apostles and the fellowship, the breaking of bread and the prayers." Verse 46 indicates that there were two sorts of assemblies, one missionary in the temple, the other distinctively the worship of believers. (See also Acts 20:20.) The Lord's day became the regular day of service (Acts 20:7; 1 Cor. 16:2; Pliny, *Ep.* X. 96).

Instruction in the Old Testament was included in "the teaching of the Apostles." They sang psalms, hymns, and spiritual songs (Col. 3:16); and "the prayers" were "supplications, prayers, intercessions, and giving of thanks, for all men" (1 Tim. 2:1), including, without doubt, the Lord's Prayer (Rom. 8:15).

We have in the *Didache*, *Justin*, and *Irenaeus* allusions to the form of the earliest Christian worship. With these agree the references in the New Testament and those (scant) of the Apostolic Fathers. The Confiteor, the Preface, the Offering of Firstfruits, the Invocation of the Holy Ghost upon the elements, the prayers, the Hosanna, the Pax, the Hagia Hagiois, all are found in it. The Lord's Supper was conceived as an impartation of the life of Christ, and also as a thankoffering of the congregation, an eucharistic sacrifice.

At first the liturgy was not committed to

writing. The earliest written liturgies which have come down to us (from about the fourth century) betray a great change of conception. The process leading to this change can be traced in Tertullian (d. ab. 220), and Cyprian (d. 257). Christianity was regarded as a new law. In a church largely gathered from heathendom, there was great need of the discipline of law. The Church was nourished on the Old Testament, and naturally the ceremonial law was extended to Christian worship. Heathen modes of worship also included sacrifices. So the bishop came to be spoken of as a *sacerdos*, priest, and his presbyters were called *levites*. The Christian service was described as a sacrifice, an offering. All religious rites and observances, such as almsgiving, were called meritorious and expiatory. And the Holy Communion became a sacrifice for men, though it did not cease to be a communion.

The beginning of the Roman Liturgy is exceedingly obscure. Latin became the language of the Roman Church, instead of Greek, at some time before the middle of the fourth century, perhaps about the middle of the third. The Roman rite retained some of the most ancient elements. It is a mystery how or why the Invocation of the Holy Ghost upon the elements (the *epiklesis*) dropped out of it. It was in the Gallican and Spanish and earliest Roman liturgies. There were also new elements; for instance, the Collects, the Introits, and the system of Epistles and Gospels. The idea of sacred time suggested by the Lord's day was developed: each day brought its own particular gift of the life and teaching of our Lord. The works of Augustine show that the wider and less definite notion of the Sacrament and sacrifice was not lost, yet the idea of a sacrifice for men and of a sacrificing priesthood persisted and was extended. He made much, however, of the idea that in the Holy Communion the people of Christ offers itself to God as a whole in the unity of Christ's Sacrifice.

The Mediæval Mass was distinctly a propitiatory sacrifice for the living and the dead. It was in a language not understood by the people; it was transacted by priests, for, and it might be in the absence of, the people; it was used to obtain every sort of good gift from God; it was said to be complete and effectual in the Consecration, without the Communion. The Lord's day was made a legal Sabbath. The multiplication of saints' days degraded the fundamental idea of sacred time. And the Gospels and Epistles were unintelligible.

At the same time, the discussions of the Age of the Reformation show that the false doctrine of Sacrifice was not exclusively accepted. That remained to be done by the Council of Trent. For instance, the Conference at Regensburg (Ratisbon) in 1541 gave four explanations of the Sacrifice of the Mass: "1. Christ, who on the cross offered himself to the Father a sufficient and acceptable sacrifice for the sins of the whole world, . . . is immolated to the same God by a representative sacrifice. 2. The Church does not doubt that she offers herself to Christ, in so far as she is the mystical Body of Christ. 3. She testifies the unity of the Body

of Christ. 4. It is a sacrifice of praise, of faith, of hope, and of love." The Augsburg Interim of 1548 says, "We offer it not thereby to gain forgiveness of sins and salvation for our souls, but to keep the memory of the Passion of Christ, to bring it visibly before us, to thank God for the salvation won for us on the cross, and to apply to ourselves the forgiveness there won. . . . Through the memorial and merit of his Passion we call upon the Father for our reconciliation and for the forgiveness of our sins, for the salvation of our souls, and for the preservation of our bodies, goods, and all we have; and thus we ought to pray. In this use it becomes also a sacrifice of thanksgiving, praise, and prayer" (*Das Dreyfache Interim*, Bieck, Leipzig, 1721). In the Council of Trent the Archbishop of Braga said, "The sacrifice in the Mass was eucharistic merely, for otherwise it would follow that Christ redeemed us before he died for us upon the cross. Others said that there was a double sacrifice of the Lord; one, in all the acts of his life; the other, spiritual, by which he expiated our sins, which did not precede the cross, of which there is no mention in the Supper. Others said, Christ offered himself simply, but not as a propitiation. Segovia held that the Sacrament is for sins only, not to obtain earthly advantages (*Acta Conc. Trident. Gab. Card. Paleotto descripta*, Mendham, London, 1842). But in the profession of the Tridentine Faith, 1564, it is said, "In the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. In the Eucharist there is before being used the Author himself of holiness. It is a representative sacrifice, truly propitiatory. By means of it we obtain mercy. It is to be offered for quick and dead. Those who say that it profits only him who receives it are condemned." This, therefore, became the exclusive doctrine of the Roman Church.

Towards the close of the pre-Reformation period many efforts were made to supply the need of those who could not understand the Latin service. The Gospels and Epistles were translated into German and published under the title of *Pfenarien*. Alzog mentions thirty-eight different editions. Explanations of the Mass were circulated and prayers to be said by the people at different parts of the service. In 1522 Caspar Kantz, pastor at Nördlingen, published a book on the Evangelical Mass, with prayers to be said before and after reception of the sacrament. This contains a confession of sins, an absolution, a translation of the Preface and Words of Institution, and of the *Te Deum*, and a brief outline of the whole service. Thomas Müntzer, the pastor at Alstädt, published in 1523 or 1524 an Evangelical Mass for Christmas, containing the *Introit*, *Kyrie*, *Gloria in Excelsis*, *Collect*, *Epistle*, *Gospel*, *Nicene Creed*, *Preface*, *Sanctus*, *Words of Institution*, *Lord's Prayer*, *Pax*, *Agnus Dei*, and *Thanksgiving* in German. In 1523 Luther published a treatise of *The Order of Divine Service in the Congregation*, and his *Formula Missæ*, a Form of Mass and of Communion for the Church at Wittenberg. We cannot decide whether the Strassburg *Deutsche Mess* of 1524, the Erfurt

*Kirchenaemler* of 1525-6, the Nuremberg *Spitalmesse* of Andreas Doeber of 1525, and the so-called Bingenhagen Mass of 1524 were founded on Luther's work only or on the earlier attempts of Kantz and Müntzer also. In 1526 Luther had completed his *German Mass*. (For the dates and relations of different orders see AGENDA; CONSENSUS OF AGENDA; COMMON SERVICE; KIRCHENORDNUNG.) The liberty allowed by the Diet of Speier of 1526, and again after 1530, to each prince to arrange the services in his dominions, led to a more or less complete reformation of worship in all the Luth. states.

The Luth. Reformation cut out of the Mass the Canon, i. e. the part in which the Body and Blood of Christ are offered as a sacrifice for the sins of the living and the dead; exalted the Holy Communion as a sacrament, which is not in any sense valid without distribution and reception; recognized the thank-offering in it; retained the Church Year (with the exclusion of unscriptural saints' days) and the weekly Lord's day, for the sake of the Word; and made the substance of Christian worship to be God's gift and our acceptance of his grace in the Word and Sacrament. To this end, the service must be in the language of the people; the sermon was given its appropriate place; and an explanation of the Holy Supper was introduced in an exhortation before the Communion. In order to secure the people's participation in the service, Luther was most careful to secure metrical versions of the texts, and hymns were introduced. Unlike "the Reformed churches," the Lutheran churches kept the form of Christian worship which was the fruit of Christian centuries, and repudiated a legal conception of sacred time. The Lutheran service was disturbed by the controversies and wars which succeeded the Reformation. When rationalism occupied the minds of the teachers of Germany, "worship" ceased to be addressed to God, but was arranged in order to move the hearts of the people. Sympathy with an historical order of worship was lost. The whole conduct of the service was given to the minister, and it became a lecture without even a profession of faith. (See Daniel, *Codex Liturgicus*, II.) The modern emergence of Christian worship is due to many causes. The French Revolution and the wars with Napoleon brought about a reaction. Rationalism and its methods did not satisfy. Frederick William III. of Prussia and his liturgy preceded the Oxford movement in England. (See AGENDA CONTROVERSY.)

The Liturgy of the Holy Supper (called in the Luth. Church the *Hauptgottesdienst* or the *Communio*) begins with the *Introit*. The preceding part originally was the preparation of the priest. He and his assistants said Psalm 43 responsively, and then confessed to and absolved one another, and finally said the Collect for Purity. The Reformation, recognizing the priesthood of all believers, finally made it the preparation of the congregation. This preparation begins with the *Hymn of Invocation of the Holy Ghost*. The congregation then rises (the ancient Christian posture in prayer) and the minister says: "In the Name of the Father, etc.," Matt. 18 : 20 (so in the Roman Order).

The *Confession of Sins* which follows was found first in the Nuremberg Mass of 1525, and took final form in Melancthon's Order for Mecklenburg in 1552, adopted in Wittenberg 1559. It consists of Versicles in which we mutually encourage each other with the scriptural warrant of this act, a confession of our sins, and a prayer for forgiveness and amendment. We confess (*a*) that we are by nature sinful and unclean; (*b*) that we have sinned against God by word and deed; and (*c*) that we are helpless but for his mercy in our Lord Jesus Christ. The first thought does not occur in the older form whose place this took; and in the English Book of Common Prayer, though the Luth. forms were well known to its compilers and were used by them, the reference to original sin was omitted. They say only, "There is no health in us." The Luth. Confession differs from the Roman in being a confession by the congregation, in being a confession to God alone (the Roman addresses also the saints), and in confessing not only known transgressions, but also that miserable nature of which we are conscious. The *Declaration of Grace*, inasmuch as it is general, unites with the Absolution the Retention of Sins, in its prayer that *all* may receive the gift of grace. Over against the uncertainty of both Roman Catholic and Calvinistic absolutions, the Luth. Church positively declares and gives the remission of sins to all who believe in the Name of Jesus Christ. By this confession and absolution, the worship of the Church is based on the Atoning Sacrifice of Christ, as the worship of the Old Testament was in all cases based on the sin-offering.

The *Introit* consists of an *Antiphon* and a verse taken from a Psalm, followed by the *Gloria Patri*, after which the *Antiphon* is repeated. Originally the *Introit* consisted of the whole Psalm from which the verse is taken. The present form is traced to Gregory the Great. Some of the Reformation orders required the whole Psalm to be sung, and some suggested the substitution of a hymn suitable to the season. The *Introit* is intended to give the keynote of the day or of the season of the Church Year. It should be sung by the choir while the minister goes to the altar, or may be said by the minister, the congregation singing *Gloria Patri*. The *Gloria Patri* perpetuates the confession of the co-eternal Godhead of our Lord and the Holy Ghost with the Father, which was denied in the controversies of the fourth century. It is sung after every Psalm to connect with the Old Testament text the larger revelation of the Gospel.

In the *Kyrie* the worshippers appear before God, who has come to them in his Word, as suppliants, seeking not only forgiveness, but the answer of all their need (Matt. 9 : 27; 15 : 22; 20 : 30). The Greek form *Kyrie eleison* is retained in the Roman and German services, just as we still say *Hallelujah* and *Amen*.

The *Gloria in Excelsis* is an amplification of the hymn the angels sang on Christmas Eve. It is found in the morning prayers of the early Church. Doubtless its connection with our Lord's birth into the flesh gives it a special

significance in the Communion Service. The early Christians, recently converted from idolatry, made much of the Incarnation of our Saviour, the entry of the Maker into his creation. The older Western services omit the *Gloria* in Advent and Lent; but the tone of joy is never absent from Lutheran worship. In the German service a rhymed version by Nicolaus Decius often is sung in this place.

The *Salutation* and *Response* are in place at every turn of the service, to knit the leader of worship and the congregation together in prayer. Here it indicates the transition to the *Lessons*.

Prayers in the Collect form are found in some of the Greek liturgies, but the *Collect* is peculiar to the service of the Western Church. The name was formerly given to the whole service and has been variously explained, as referring to the *collection* of offerings, to the prayer in which *all* the petitions of the people were comprised, or to the prayer of the *whole* people. Most of our Collects are derived from the sacramentaries known as the Leonine, Gelasian, and Gregorian. The Collect for the day stands in direct relation to the Epistle and Gospel, and prays for the particular gift they offer and give; though often the Collect will be found to reflect rather the thought of the season than of the particular service. In them our prayer fixes upon a particular word or attribute of Almighty God and asks a definite gift through Jesus Christ his Son, after the model set us in Acts 1:24; 5:24. These prayers are a valuable monument of real piety of bygone ages and a treasury of sound theology and Ethics. (See Goulburn, *The Collect of the Day*.)

The *Epistle* and *Gospel* are assigned to the day by a scheme whose outline can be traced to the fifth century. (See PERICOPHE.) Although some of the Reformers criticised it and preferred that whole chapters be read, the mature judgment of the Church has retained it and finds in it a guaranty of soundness and completeness of teaching. The *Epistle* is distinguished from the *Gospel* as the word of the inspired Apostle (in the Early Church it was known as "the Apostle"). After it *Hallelujah* has been sung, except from Septuagesima to Easter, from ancient time. It is said to have been introduced from the service of the Church of Jerusalem by Jerome. And at this point in the service more elaborate songs found their place, and sometimes the principal or festal hymn. In olden time and in some places a Lesson from the Old Testament was read before the Epistle. The *Gospel* presents the words of our Lord Jesus Christ, and therefore was surrounded by special ceremonies, of which only the words of praise before and after it and the custom of standing while it is read, remain in the Lutheran Church. The Introit, Collect, Epistle, and Gospel make the service of each Sunday or festival distinct. And the Versicles, Antiphons, Responsories, and Lessons at the minor services were arranged to correspond with the particular gift of God's Word on the day.

The *Creed* is said after the Lessons: (1) To own the acceptance of the Word of God by the congregation, and (2) to indicate the relation of

the particular Word of the day to the whole counsel of God. The "Nicene Creed" alone is known in this place in the older service. In some German lands a rhymed version was sung. "The Apostles' Creed" (though probably the ancient creed of the Roman Church) was not admitted to a place in the service except in some of the earliest liturgical attempts of the Reformation, and then did not meet with general acceptance.

The *Sermon* follows. It is an explanation and application of the Word of God which has been read, in harmony with the creed of the Church, by the voice of the living Church. (The *Hymn* before the Sermon is the principal hymn of the service, and should strictly accord with the Gospel for the day.)

At this point, the part of the service known in the ancient time as the *Missa Catechumenorum*, ended. After prayers said for each class of them separately, all who had not yet been admitted to the Holy Supper, or were under discipline, were dismissed.

The *Offertory* in the Roman service is a brief selection from the Psalms, varying with the festival or season. After it has been sung, the priest offers to God the (yet unconsecrated) bread and wine "for sins, offences, and negligences" of all "both living and dead." This was a most objectionable portion of the Mass and the Reformers cut it out. In our present liturgy the congregation brings the only offering of which we are capable, (1) of themselves (2 Cor. 8:5); (2) of their substance (2 Cor. 8:2-4; Phil. 4:18); and (3) of praise to God, the fruit of the lips that make confession to his name (Heb. 13:15, 16). This is the significance of the *Offertory*, the *Collection*, and the *General Prayer*, respectively. Some of the older Luth. services contained instead of a form of General Prayer, an *exhortation to prayer*, mentioning the various things and persons the Church ought to pray for, and in answer the congregation summed up all its petitions in the *Lord's Prayer*. (See BIDDING PRAYER; LITANY.)

Let us now review the service up to this point. Washing our hands in innocency in the blood of Jesus Christ, we have received in answer to our cry for mercy and the prayer which the Church has put into our mouths, the Word of his Apostles and of our Lord Jesus Christ. This has been accepted in the Creed, and has been applied to us in the Sermon. In the unity of the Christian Church, into which we are admitted by the grace of Christ, we offer ourselves with all our common and particular want and need before his mercy-seat. The *Salutation* and *Response* mark another transition in the service. We proceed to the Holy Communion, in which our Lord gives to each personally his grace, the grace promised and offered in the Lessons for the day and prayed for in the Collect, and especially the forgiveness of sins. The Holy Communion is not a repetition of the sacrifice of our Lord. It is not something done by men. It is the same Supper in which our Lord fed His first disciples with his body and blood, to which he admits us in the fellowship of his Church.

As he gave thanks, so do we. The *Sursum*

*Corda* (Lift up your hearts), and *Vere dignum* (It is truly meet, etc.), belong to the oldest parts of the Christian service. For each season of the Christian Year a *proper Preface* is provided, that instead of a vague thanksgiving for all the mercies of God, we may give thanks in course for each of the elements of redemption. (The *Prefaces* are found as early as the fifth century and have even an earlier origin.) The Thanksgiving is fitly closed with the *Song of the Seraphim* and the Verse from Ps. 118, which, in all probability, our Lord and his disciples sang at the Last Supper.

The *Exhortation* which follows, the Reformers thought necessary in order that all who are about to partake of the Holy Supper may know what the sacrament is, what benefit is derived from the use of it, and in what mind we should come to the Holy Communion. The form which is retained in our service is not the only one found in Luth. liturgies. It is a condensation of the most widely accepted of all of them, first used at Nuremberg in 1523, in the Church of the Augustinians, and probably was composed by Andreas Osiander.

After the Exhortation the minister turns to the Altar and says the Prayer. This consists of the Lord's Prayer and the Words of Institution. He says both as the mouth of the congregation. The *Lord's Prayer* may be interpreted as a "prayer of humble access." It does indeed utter and ask for the mind in which a worshipper should draw near to the Lord. But its illimitable petition is most suitable to the heart of the great mystery. Ancient teachers explained the prayer for daily bread to mean "the Super-substantial Bread." Tradition connected its use in the Holy Supper with the usage of the Apostles. It is the distinctive prayer of the children of God in which the Spirit bears witness that they are his children and they offer themselves for his service (Rom. 8:12-17; Gal. 4:6). The *Words of Institution* are addressed to God. They are the warrant of the act in which we are engaged, and of the faith nourished by the sacrament, and they ask and receive from the Risen Lord the grace by which the Bread and Wine become to those who receive them his Body and his Blood.

The minister then invites the communicants to draw near by saying the *Pax*. Originally this was the bishop's admonition to the people to give to each other the holy kiss as a sign of Christian fellowship. It is the greeting of the Risen Lord (John 21:21, 26). Luther calls it "a public absolution" of the communicants, the voice of the gospel announcing the remission of sins, a unique and most worthy preparation for the Lord's Table. The *Distribution* begins with the *Agnus Dei*, the prayer which should fill the hearts of all as Christ says to each, Take and eat, this is my Body given for thee. The Words of Distribution are a confession of the Church. The formula adopted by the Prussian Agenda, "*Jesus said: This is my Body,*" first appeared in rationalistic liturgies at the end of the eighteenth century and was intended to admit those who do not believe his words.

This is the culmination of the Christian service of worship. There has been much discus-

sion among liturgists with reference to the exact moment and virtue of the Consecration. Some have held that the elements are consecrated by the repetition of the Words of Institution; some, that they are consecrated by means of the Lord's Prayer; and some have argued that the Invocation of the Holy Ghost upon them is essential; but (in the words of John Gerhard) "the consecration consists not merely in the repetition of those four words, *This is my Body*, but in that we do what Christ did, i. e. that we take, bless, distribute, and eat the Bread according to Christ's institution and commandment." (See LORD'S SUPPER.)

The service is appropriately concluded with a Thanksgiving. The *Nunc Dimittis* is found in this place in the earliest drafts of the reformation of the service. "It originally occurred in an office in which the True Light had symbolically been brought in, in the form of the Gospels; the summary of the Eucharistic Epistle read, and other features of the great rite imitated or paralleled. It was a Thanksgiving, therefore not for the Incarnation only, but for the eucharistic consolation, . . . and for the apostolic announcement to all nations of the finished work of salvation" (Freeman, *Principles of Divine Service*, I. 359). The *Thanksgiving Collect* probably was composed by Luther, and he prescribed the Old Testament *Benediction* (Num. 6:24-26) as the only one commanded by God. (See SACRAMENTS, ADMINISTRATION OF THE.)

The *Matin and Vesper Service*. Our book contains also an order for Early Service or Matins and an order for Evening Service or Vespers. The *Matin and Vesper Service* in use when the Reformation began consisted of Psalmody, Lessons from the Bible, and Prayer. It was a part of the Services of the Canonical Hours, which were observed in cloisters, but for the most part were shortened to this Morning and Evening Service in the churches, while in the villages and smaller parish churches the Matins and Vespers were seldom sung except on Sundays and festivals. The Psalter was distributed among these hours in such manner that it might be sung through once every week. The books of the Bible assigned to the Church seasons were read continuously, the whole being read through every year. The services were introduced by appropriate Versicles. An Antiphon, before the Psalm or Canticle and repeated at the close of it, brought it into connection with the sacred season. An appropriate Responary answered to the Lessons. Special Hymns belonged to the different hours. The prayer included the *Kyrie* and Lord's Prayer, with responsive selections from the Psalms. The *Te Deum* or *Benedictus* was sung at Matins as the principal Response to the Lessons, and the *Magnificat* or *Nunc Dimittis* belonged to the Evening Service. (See *Ap. Const.* VII. 47, 48.)

Luther wished this service to be retained. He says there is nothing in it but the words of Holy Scripture, and it is necessary that the young should be accustomed to hear and read the Psalms and other lessons; but he suggests that at the discretion of the pastor the service be shortened so that only three Psalms be sung

at Matins and at Vespers. The Luth. Church Orders followed this rule. (See *Luth. Sources of the Common Service*, Horn, p. 23.) The Matin and Vesper Services are to be regarded as additional and supplementary to the *Hauptgottesdienst*. They are introduced by the Versicles, *Domine labia* (Ps. 51:17), and *Deus in adiutorium* (Ps. 70:2). Both of these belong to the Matin Service, which introduces the worship of the day, but only the latter to the Vespers, which follows the Communion. The former is a preparation for praise, the latter puts the worshipper into the position of a suppliant. In olden time, after the *Gloria Patri*, *Hallelujah* was omitted during Lent, or instead of it was sung *Laus tibi Christe* (Praise to Thee, O Christ, we sing, of glory the Eternal King). In the Matins after the Versicles and *Gloria Patri* the *Venite* (Ps. 95) was always sung. It was preceded by the *Incitatory*, an invitation to worship based on the Word of the Seasons. In the pre-Reformation Service this was sung over and over between the verses of Ps. 95 as a sort of refrain. Ps. 95 had from time immemorial been in use in the Synagogue Service for the Sabbath. It was adopted in this place by early Greek Services (Athanasius, *de Virginitate*). "It is not simply that with other Psalms it invites to worship of the Great King, but that it goes on to exhibit so perfect a portraiture, in terms of Israelitish history, of the frail and erring, though redeemed and covenanted, estate of man. It is this that fits it to be a prelude to the Psalmody and worship of the day, whatever its character, since it touches with so perfect a felicity the highest and lowest notes of the scale, that there is nothing so jubilant or penitential as not to lie in the compass of it" (Freeman, *op. cit.* I. 339).

After the *Venite* is sung the *Hymn*. This is not any hymn. In the monastic hours a special hymn was set for every hour and season. Then follows the *Psalm*. The Luth. Church either sings the Psalms in their order, or some of the church Orders assigned Psalms 1-108 to Matins and 109-150 to Vespers. And in some cases Ps. 119 was divided into eight parts and one "Oktonat" was sung at every service. After every Psalm the *Gloria Patri* is sung. This signifies that we make them an utterance of Christian faith and devotion, which certainly puts more into them than their inspired authors knew. And to the same end, before and after them *Antiphons* are sung, to connect with the often repeated words of the Psalter the particular reference of the day or season. The Antiphons of our book are selected from the original service-books of the Reformation. In the Vesper Service the same order of Psalmody is observed. After the Psalms, *Lessons* are read. For these a special arrangement of the books of the Bible was made. From *Sexagesima* to Holy Week the Pentateuch and Joshua (from *Judica* the Passion History), from Easter to Whitsunday Acts and the Catholic Epistles; from Whitsunday to two weeks before Christmas, Samuel, Kings, Chronicles, Proverbs, Ecclesiastes, Canticles, Wisdom, Sirach, Job, Tobit, Judith, Esther, Ezra, Nehemiah, Macca-bees, Isaiah, Jeremiah, Ezekiel, Daniel, and the

Minor Prophets; from before Christmas to Epiphany, Isaiah, or Is., Jeremiah, Daniel, Ezekiel, or the Twelve Prophets; Passion Week, Lamentations, Hosea, and Zechariah. The Luth. Church assigned the Old Testament to Matins and the New to Vespers. There may be three Lessons at each service. "The customary and universal phrase all over the West at the end of the short passages of Scripture which formed the Lectioms at Matins and Vespers was, *Tu autem domine misere nostri* (But Thou, O Lord, have mercy upon us). Responsories were sung after the Lessons. They consisted of verses of Scripture taking up the Lesson of the day and appropriating it. In it the *Gloria Patri* is sung without the words "As it was in the beginning," etc., possibly an indication of the antiquity of this form. These services did not include a Sermon, but a Sermon or Exposition of the Lessons was added by many of the older Luth. Orders. Antiphons derived from the Gospel for the day were sung to the Benedictus and Magnificat. Versicles varying with the Season introduced the concluding praise and prayer. The prayer consists of the *Kyrie*, Lord's Prayer, the Collect for the day, and at Vespers the Collect for peace. The Collect for the Sunday is said for the week following, but on Saturday the Col. for the following Sunday is used. The Collect for peace is derived from the Sacramentary of Gelasius. In it "the tranquillity of the times is exhibited as standing in vital and intimate connection with the tranquillity of the heart." The *Suffrages* are derived from the prayers (*Preces*) of the Hours. The service closes with the *Benedicamus*, or a closing hymn and the apostolic votum. This (2 Cor. 13:13) was the Sunday Capitulum at the third hour in the older services. (For an introduction to this subject and a list of books, see Horn's *Outlines of Liturgics.*) E. T. H.

**Loccum, Hanover**, the site of an old cloister, which gradually accepted the Reformation under Abbot John VII. (1591-1602). It became a seminary under Abbot Molanus (1677-1702), but retained the principle of Christian associative brotherhood. Twelve students can be admitted to its privileges, and are under direction of the so-called abbot. Uhlhorn is the best known director.

**Lochman, Augustus Hoffman**, b. Lebanon, Pa., Oct. 5, 1802; d. York, Pa., Dec. 29, 1891. Graduated by Univ. of Penna. (1823). Studied theology under his father. Licensed in 1821. Became his father's successor at Harrisburg in 1826. Removed to York, Pa., in 1836, where he was pastor of Christ Church for 44 years. D. M. G.

**Lochman, George**, b. Philadelphia, Dec. 2, 1773; d. Harrisburg, Pa., July 10, 1826. Graduated with honor by Univ. of Penna. (1789). Prepared for the ministry under Dr. Helmuth, and was licensed in 1794. Pastor at Lebanon, Pa. (1794-1815); and at Harrisburg, Pa. (1815), to the time of his death. Was the author of several publications, among which were *History, Doctrine, and Discipline of the Lutheran Church and Evangelical Catechism*. [Elected in 1804, one of the five theological instructors of

the Ministerium of Pa., his parsonage was for years a private theological seminary.] D. M. G.

**Locci Communes**, a name given by Melancthon, in 1522, to the first work on Protestant Systematic Theology. It means "Common Topics," i. e. "Fundamental or Elementary Principles." Succeeding Luth. theologians, attempting more elaborate treatment, called their works *Locci theologici*, i. e. "Theological Topics." The chief of these are the monumental works of Chemnitz and Gerhard. Hutter's massive folio retains, however, the name given by Melancthon.

**Lock, Lars**, Swedish American pastor, came to America in time of Gov. Printz, about 1648, d. 1688; served Christina (Wilmington, Del.), until disabled by age, and also Tincum for many years.

**Loeber, Christian**, a prominent Luth. theologian of the eighteenth century, b. 1683, at Orlamuende, became superintendent of the churches at Ronneburg, then of Altenburg, where he d. 1747, distinguished for his contributions to the great Weimar Bible and a book on Dogmatics (newly edited, 1872), which has been extensively used as text-book. J. F.

**Loeber, G. H.**, b. 1797, at Kahla, Altenburg. In consequence of a conflict with his rationalistic church government he associated himself with Stephan, came with him to America, was pastor and professor at Altenburg, Mo., and d. 1849, a highly esteemed member of the Missouri Synod. J. F.

**Loeber, Richard**, b. at Kahla, 1828, descendant of a family which has given quite a number of theologians to the Church, served several charges in Altenburg, until called to Dresden, Saxony (1874), as court-preacher and member of the high consistory. He has written a number of books on practical Christianity. J. F.

**Loeche, Joh. Konrad Wilhelm**, b. Feb. 21, 1808, in Fürth, Bavaria, was descended from an honorable, pious family of the middle class. He attended the gymnasium at Nuremberg, whose rector, C. L. Roth, acknowledged by Loeche in his later years as his greatest teacher, exercised a deep influence upon him. He was one of the fortunate characters, whose spiritual life is a consistent development from baptism, without serious wanderings. Love for the Luth. Church he bore within him from his youth. His spiritual life was awakened to clear consciousness in the University of Erlangen, which he entered 1826, where the Reformed Prof. Krafft became his spiritual father. In Berlin, where he studied (1828), he heard Schleiermacher, who, however, made no deep impression upon him. After completing his studies he labored as vicar and administrator (*Pfarrerweser*) in various places, until he became pastor of the country church Neuendettelsau (1837), in which he worked until his death and which through him has become world-renowned. The unfolding of his unique talent and activity began with his entrance into the ministry. Even then his pastoral conduct and action showed a striking maturity, which was developed more richly and fully in his

activity in Neuendettelsau. To this congregation he dedicated the fullness of his gifts with unrestrained devotion. How he preached to it, can be recognized in his postils, whose sermons are reckoned among the most finished, which the homiletical literature of this century can show. But the *reading* of the postils affords only a weak representation of the demonstration of the spirit and power, which was felt when Loeche was *heard* preaching. His catechetical instruction was in its simplicity as grand as his sermons. When still an administrator in Nuremberg men like Roth and Stahl were frequent hearers of these instructions. At the altar, especially in the celebration of the Lord's Supper, he administered his office in a manner which makes it comprehensible how Zezschwitz could speak of a liturgic majesty of Loeche. His activity in the congregation culminated in the care of souls. His power over souls, which naturally belonged to his powerful personality, was transfigured by a wonderful charism, which made him one of the greatest pastors. It is difficult to decide where he was greater, upon the pulpit and at the altar, or at the beds of the sick and dying and in the confessional. Very few have known how to make use of the institution of private confession as he did. Neuendettelsau under him became a place of pilgrimage, whither souls that had been stirred up came from afar, as well from the cultured as the lower classes. Especially on festival days, Neuendettelsau was crowded with strange church-goers, among them numerous working people who had walked the whole night to hear Loeche. But even at other times Neuendettelsau was not without those who sought him with the most various cares, and who shared the blessing of his pastoral influence. Thus his activity extended far beyond his congregation, and made him the centre of a circle, from which (1849) the "Society for Inner Missions as understood by the Luth. Church" was developed. Loeche's rich literary activity grew altogether out of his ministerial life. He relates in the introduction to his *Erinnerungen aus der Reformationsgeschichte Frankens* (a publication of which L. von Ranke said, that it shows Loeche's call as a historian), that even this arose from his *Christenlehre* (instruction), at the celebration of the Reformation in Neuendettelsau. But in officiating in his congregation he always had in view immediately the Church of Christ, the glory of which filled his soul. In his work *Drei Bücher von der Kirche* (1845), his view of the Church appears in such a manner, that it has been called a hymn. The contrast between what the Church should and could be according to its divine destination, and what it is in the present, brought into Loeche's whole life a mood of deepest sadness, which was, however, reconciled by the joyousness of hope, breathed by the last chapter of the book. A spirit so deeply permeated by the thought of the Church was necessarily much distressed by the state-form of the Church. Even at his entrance into office the existing laws and conditions of the Bavarian Church caused Loeche hesitation, which grew during his ministerial life.



When, amid the storms of 1848, the old relation between State and Church threatened to collapse, he wrote his *Proposal of a Union of Luth. Christians for Apostolic Life*, by which he wished to prepare for the new relations of a church independent of the state. In the General Synod of 1849 his friends presented a petition signed by 330 names, in which the abrogation of the summe-piscopate, strict obligation to the symbols and cessation of altar-fellowship with the Reformed were demanded. The demands were not granted. But since the synod nevertheless showed in its resolutions a progress in comparison with existing conditions, Loeche and his friends withheld their withdrawal, but in the Schwabach declaration of Oct. 9, 1851, they solemnly renounced participation in the evils of a mixed altar-and-church fellowship to be found in the state church. The call of Dr. Harless to the chief consistory in 1852 prevented L.'s suspension from office because of this declaration. The suspension had already been moved in the chief consistory. Thus Loeche remained in the state church. It ought to be mentioned that the withdrawal of Loeche and his friends in 1851 did not take place, owing to the urgent warning of the sainted Dr. Walther, who was at that time in Bavaria. Of greater importance even than for his home church has been Loeche's activity for the Luth. Church of America. Through Wyncken's call of 1841 his attention was directed to the religious distress among the emigrated Germans. He began to educate missionaries for this field, and to send them over. In 1847 these missionaries, 24 in number, united with the Saxon Lutherans, who had emigrated under Stephan, i. e. Walther, Gruber, Bünger, etc., to form the Synod of Missouri. The Loeche-men brought into the union a practical theol. seminary, founded by Loeche, in Fort Wayne, which, supported by the sending of missionaries from a preparatory institute in Nuremberg, also founded by Loeche, made the largest contribution to the first growth of the new synod. From the very beginning Loeche had united with the idea of mission-work among the emigrated Germans, that of Luth. colonization and missionary activity among the N. Amer. Indians. In quick succession he founded the colonies Frankenmuth, Frankentrost, Frankenlust, and Frankenhill, which long remained objects of his special care, because in them were gathered many of his parishioners and other Christian emigrants of his native Franconia. He gave them a church order sketched by himself, and hoped that among them his churchly ideals, particularly that of discipline, might be realized. The colony Frankenmuth went to America under the guidance of Pastor Crämer with the purpose of settling near the Indians, as a missionary congregation. This Indian mission at once had gratifying success, so that P. Crämer soon needed assistants. (See INDIAN MISSIONS.) In the midst of these colonies, Loeche founded the teachers' seminary in Saginaw for the Missouri Synod, which he later changed to a theol. seminary in Dubuque, Iowa. This co-operation of Loeche with the Missouri Synod continued until 1853. In this year the position

which the Missouri Synod took ag. him in consequence of the controversy which had arisen between it and the Buffalo Synod, compelled him, for the sake of peace, to take his seminary away from Saginaw and begin a new activity in the farther West. Loeche was not on the side of Buffalo, but rejected the Missouri doctrine of "transference" and did not wish the difference to be considered as separative. (See Loeche, *Ueber den kirchl. Differenzpunkt des Pastors Grabau zu Buffalo, N. Y., u. der sächsischen Pastoren in Missouri*, added to *Unser kirchl. Lage*, 1850.) The new activity led to the formation of the Iowa Synod, hundreds of whose pastors came from the seminary and from a missionary institute, which he had founded in Neuendettelsau at the same time. In 1853 he began work in a new department. From small beginnings there arose a deaconess-home in Neuendettelsau, which soon flourished and became the centre of a large number of institutions of mercy, an institute for imbeciles, the Magdalenium, a hospital, etc. In this grand creation the wealth and the depth of the spirit of Loeche, as well as his incomparable power of organization developed without hindrance in a wonderful manner. The rich blessing, which flowed forth in every direction, compelled the admiring recognition even of those who did not share his churchly position. In this many-sided activity, the inner life of Loeche bore fruit even to his end, without, however, externalizing itself. He was a personality of wonderful concentration, endowed with quiet power and peace, full of ardor, and withal enriched with the soberest discretion, conscious of the power given him and yet abounding in deep humility, without a trace of sentimentality or emotionalism, and still of a deeply apprehending inwardness, devotion, and sympathy. He had a delicate appreciation of all that was humanly great and beautiful, but the element in which he lived was the "superlative beauty" (*hochgelobte Schönheit*) of Christ. In his company one was impressed, as though he were always praying, and even when he spoke of small, outward things, it was as the breath of the Spirit of the kingdom of God. Under the heavy burden of labor, which rested upon him, his power began to fail before he was sixty. But he continued to the end. On Jan. 2, 1872, he fell asleep in peace. (*W. Loeche's Leben, Aus seinem schriftlichen Nachlass zusammengestellt*, Gütersloh, 1874, ff.) S. F.

**Loener (Loehner), Caspar**, from 1524 the first evangelical preacher in Hof, in the Voigtland, Saxony, editor of one of the earliest Luth. hymn-books, Wittenberg (1538), from 1545 pastor in Noerdingen. A. S.

**Loescher, John Caspar**, son of Martin Loescher of Werden, Saxony, b. May 8, 1638; studied theology, held higher ecclesiastical offices at Sondershausen, Erfurt, and Zwickau, successively; from 1687 professor of theology at Wittenberg; d. in 1718. Against the rising Pietism he took his stand with the orthodox Lutherans. F. L.

**Loescher, Valentine Ernest**, the noblest and manliest defender of Luth. orthodoxy during the Pietistic controversy at the beginning

of the eighteenth century; the representative of a *theologia mystica orthodoxa*; a man of ideal conduct in practical church service; eldest son of superintendent J. Caspar Loescher, b. Dec. 29, 1673, at Sondershausen, was endowed with rich gifts both of heart and mind, and after an excellent preparatory training entered the University of Wittenberg to study theology. After a short stay at Jena he started on his academic *Studienreise*. In 1696 he came to Wittenberg as *Dozent*, and was apparently absorbed entirely in his classical studies. But in 1698 he was called as pastor and superintendent to Jueterbogk, and entering now into practical church work he soon became a representative personality. He there published his book, *Edle Andachtsfruechte* (Noble Fruits of Devotion) by which he aimed to encourage a theology (of the heart). From 1701-1707 he was superintendent at Delitzsch, and vigorously opposed the schemes of the Berlin court which sought to effect a union between the two Protestant churches. He acknowledges no two legitimate churches of the Reformation; he knows of only one—the Evangelical; the Reformed is only a defection from her. Of the members of the Reformed Church he remarks: "They only love us if we entertain syncretistic views; we dare not be more willing than God's Word to abandon office, duty, call, and conscience." The fact that the Pietists favored a union is to him proof positive of their indifference toward both Church and pure doctrine. As a literary fruit of this controversy he published his valuable work, *Historia motuum*. After being prof. at Wittenberg from 1707-1709, he was called to the honored but laborious position of a superintendent and member of the Supreme Consistory at Dresden. In this position he labored unweariedly and very successfully to his very end. The manly protest he made in a sermon against the conversion to Catholicism (for political reasons) of the Sovereign House of Saxony, deserves special mention. L. d. Dec. 12, 1749.

Among his doctrinal controversies, the most important is undoubtedly the one against Pietism, which he conducted with equal moderation and firmness. As early as 1701 he and his colleagues made common cause against both Indifferentism and Fanaticism. This led to the publication of the first German magazine, *Unschuldige Nachrichten von alten und neuen Theologischen Sachen* (Innocent News of Old and New Theological Doings). His main work against Pietism, entitled *Der Timotheus Verinus*, appeared in 1718. Faithful to its motto, *Pietas et Veritas*, and to its title, it advocates piety combined with purity of doctrine. In this work Loescher treats of thirteen signs characteristic of the *malum pietisticum*, thus furnishing a critique, which forever must remain the basis for a correct estimate of Pietism. To this work the Halle theologians replied, but only so as to move Loescher's pity for such a representation of Pietism. He, nevertheless, endeavored to bring about an understanding and reconciliation by personal conference. Through Zinzendorf's mediation a conference was held May 10, 1719, between Loescher, Herrnschmidt,

and A. H. Franke. The illumination of the goddess was the main topic of discussion; no agreement could be reached. The Halle theologians, regarding their views as absolutely correct, dealt with Loescher in a haughty manner, exhorting him to be converted first of all. In 1722 Loescher published the second part of his *Timotheus Verinus*, and then refrained from further publications; thus the controversy came to an end, because other important issues claimed L.'s attention.

L. stood firm as a rock in the disturbance of his times, guarding like a faithful sentinel the good confession of his Church against every attack. He was favorably inclined towards Zinzendorf and the Moravians, but published a number of important works against the Romish Church, and wrote with great ability against the philosophy of Leibniz-Wolff. LIT.: M. V. Engelhardt's Monograph *V. E. Loescher, His Life and Labors*, Stuttgart (1856). F. L.

**Loewenstern, Matthaeus Apelles von**, b. 1594, at Neustadt, Oppeln, Upper Silesia, in 1625, appointed music director and treasurer by Duke Heinrich Wenzel of Muensterberg Oels; 1626, director of the prince-school at Bernstadt. Later on he entered the service of Emperors Ferdinand the Second and the Third, as counsellor, and was ennobled by the latter; d. 1648, as counsellor of Duke Karl Friedrich of Muensterberg Oels, at Breslau. He was a generous friend of art and science, highly gifted as a hymn-writer and musician. His hymns, for which he composed some beautiful original tunes, are distinguished by their forcible and fluent language. Among them "Mein Augen schliess ich jetzt," in the Gen. Council's Germ. Sunday S. B.; "Christe, Du Beistand Deiner Kreuzgemeine," repeatedly translated into English, "Christ, Thou the Champion," tr. by Miss Winkworth, *Lyra Germ.* (1855), also in Schaff's *Christ in Song* (1869), and in the Ohio Hymnal (1880); "Nun preiset alle" (Now let us loudly), trsl. by Miss Winkworth, *Choral Book for England* (1863); "Wenn ich in Angst und Noth" (When anguished and perplexed), trsl. by Miss Winkworth, *Lyra Germ.* (1858). A. S.

**Lohmann, Rudolf**, noted Luth. theologian, b. 1825, at Winsen, Hanover, studied at Halle and Goettingen. His contact with the separated Lutherans of Prussia influenced him to serve the Luth. Church of Prussia. Ordained (1851) at Berlin, pastor at Fnerstenwalde (1853-1865). In the church-government controversy between the Breslau and Immanuel Synod, he favored the latter. 1866, successor of Theodore Harms at Mueden near Hermansburg. Participated in the discussions of the famous marriage-law and voted against it, though personally not opposed to it. Sincere piety, great clearness, and sobriety in dogmatic and church-polity questions made him an able leader. D. Dec. 15, 1879, at Goerbersdorf, Silesia. He edited *Pastoral Correspondenz*, and wrote *Lutheran and United Church; From Luther's Death until the Formula of Concord; The Church-Crisis of our Times; The Luth. Separation*. J. A. W. K.

**Lohmueller, Joh.**, b. toward the close of the

fifteenth century, city secretary at Riga, was won for evang. faith by Knöpfen's sermons, became the great Reformer of Livonia, who brought about a union of the knights and the cities of Riga, Reval, Dorpat, for the gospel and advocated episcopal power. He wrote frequently to Luther, who answered in *An die auserwählten lieben Freunde Gottes in Riga, Reval, Dorpat*. L. was made supt. (1532), and issued the Agenda of that year. He d. 1560.

**London, Lutherans in.** In 1891 there were the following Luth. churches enumerated in the London Directory: Danish: *Ebenezer* (Norwegian); Hamburg; Royal German: *St. George*; *St. Mary's*; besides these a "Swedish Protestant." The proper name of the "Hamburg" Church is *Trinity*; its first edifice was built in 1672, and its first pastor was a Rev. Martini; among its earlier pastors were Rev. Drs. W. Gerdes and P. D. Kräuter. The "Royal German," properly *St. James*, was started in the time of Prince George of Denmark, husband of Queen Anne, who brought with him as chaplain, Rev. Dr. Mecke. Three of his successors, A. W. Boehme, F. M. Ziegenhagen, and J. C. Velthusen, were particularly influential in the founding of the Luth. Church in America. (See articles.) *St. George's* dates back to 1763, under Rev. Wachsels, and in 1771 had a severe conflict concerning the introduction of the English language. *St. Mary's* is familiarly known as "The Savoy Chapel." It arose from a split in the Hamburg Church. George Andrew Ruperti, pastor (1706-30), is occasionally mentioned in records bearing on the beginnings of the Luth. Church in America. The constitution and order of service of Savoy Church were used by Muhlenberg in preparation of similar works for Pennsylvania churches. Burckhardt, J. G., *Kirchen-Geschichte der Deutschen Gemeinden in London*, Tübingen (1798). H. E. J.

**Long, Adam**, b. in Clarion Co., Pa., Dec. 14, 1825. Graduated at the college (1854), and theological seminary (1856) at Gettysburg. Missionary in India from April, 1858, till his death by smallpox, March 5, 1866. He labored first at Samulcotta, and then at Rajahmundry, successor to Grönning. H. L. B.

**Lonicerns, Johann**, b. 1499, Augustinian monk at Wittenberg, friend of Luther and Mel., called to the Univ. of Marburg (1527), where he labored expounding Greek classics until his death (1564). He answered the Romish theologian Alveld (1520).

**Lord's Day.** See SUNDAY.

**Lord's Prayer.** 1. TEXT. The Lord's Prayer is recorded twice in the New Testament, the fuller form in Matt. 6: 9-13, the shorter form in Luke 11: 2-4, omitting the third and seventh petition, and condensing the address into the single word "Father." In both passages it appears as the distinctive prayer of the disciples of Christ, and as the model prayer of his Church, both in spirit and in form. It consists of seven petitions, which clearly divide themselves into two groups of three and four; the former, referring directly to God's affairs, his honor and glory, are marked by the pronoun "thy"; the latter, referring to our human needs, dangers, and

tribulations, are characterized by the pronoun "us." One alone of all the seven petitions refers directly and exclusively to our bodily wants and necessities—the fourth—and it is preceded by three, and followed by three petitions that deal with spiritual goods. The term "Father" in the address is not to be limited to the first person in the Trinity, but includes the Triune God, Father, Son, and Holy Ghost. In the seventh petition, which the Reformed Church (following Chrysostom) combines with the sixth, the question arises whether the term "evil" is to be taken as neuter or as masculine, the evil one. The latter interpretation is accepted by the Reformed Church. While Luther's explanation, in the Small Catechism, seems to exclude any direct reference to the wicked one, he says in his Large Catechism: "In Greek it is, deliver us from the evil one, that is, the devil, as if the Lord meant to sum up all our praying in this last petition against the chief enemy who tries to hinder all that we pray for." Some ancient Hanover Agenda also have "the evil one" in the text of the Lord's Prayer at the Communion Service. The doxology is not an original part of the text of the Lord's Prayer. It was added in accordance with the early usage of the Church to close all her prayers with some kind of a doxology. It is altogether scriptural, being based on such passages as 1 Chron. 30: 10-13.

2. LITURGICAL USE OF THE LORD'S PRAYER. Tertullian and Cyprian (possibly even Justin Martyr) testify to the liturgical use of the Lord's Prayer in the service of the congregation (*Oratio publica et communis*). To join in the Lord's Prayer was considered as the privilege of those that had been received into the covenant of the Triune God by baptism (*Chrysostom*). It is, in a special sense, the general prayer of the Church of Christ. In a number of our earlier Luth. orders we find in the place of the general prayer simply a detailed exhortation to offer up prayers for certain objects and classes of men, closing with the Lord's Prayer. Thus Luther's exhortation to prayer in the German Mass (1526) is a paraphrase of the Lord's Prayer. (See General Council's *Kirchenbuch*, No. 4, of the General Prayers.) In the Communion Service the Lord's Prayer was not originally used to consecrate the elements or gifts on the altar. It was rather the summing up of the prayers of the congregation of believers, testifying to their state of adoption. But Gregory the Great took the Lord's Prayer in the Communion Service from the congregation and gave it to the priest. As the Luth. Agenda of the Reformation century rejected all the sacrificial prayers of the Roman Canon of the Mass, and retained only the Lord's Prayer, without adding a pure scriptural prayer of consecration, the Lord's Prayer itself finally took the place of a prayer of consecration, though neither the early usage of the Church nor its own character and contents sanction this practice. (See LITURGY.)

3. CATECHETICAL USE OF THE LORD'S PRAYER. From the earliest time the Lord's Prayer, together with the Decalogue and the Creed, was considered as one of the principal parts of Christian knowledge in which the cate-

chumens were to be properly instructed. The expositions of the Lord's Prayer by the Fathers are particularly rich and instructive. (See Th. Harnack's *Catechetics*, vol. ii., pp. 271-284.) They have been freely used by Luther, who had been writing explanations of the Lord's Prayer long before his Catechisms appeared. (See article on CATECHISM.) In Luther's arrangement of the Catechism, the Lord's Prayer follows the Creed as the third part of the Catechism. And on the basis of the Creed, and in close connection with it, the whole treatment of the Lord's Prayer in the Catechism must be understood. It sets forth our relation to God, and our dealings with him, on the ground of our state of adoption, in consequence of what the Father, Son, and Holy Ghost have been doing for us, according to the Creed. We pray as the children that have been received into the covenant of the Triune God, and our filial prayer (the Lord's Prayer) is thus both the fruit and demonstration of our justifying faith. Both the privileges and the obligations of the child of God are set forth therein. Luther's explanation of the Lord's Prayer in the Catechism is a comprehensive and deeply spiritual description of the new life of a regenerate Christian. A. S.

**Lord's Supper.** The doctrine concerning this sacrament is derived from Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20; and 1 Cor. 10:16; 11:23-25. From these passages, John 6:53-56 must be separated, as the eating there referred to is one which is unto eternal life, while the Lord's Supper may be partaken of to condemnation (1 Cor. 11:29). The chief question is as to whether the Words of Institution in these passages are to be interpreted literally or figuratively. In favor of the literal interpretation, the Luth. Church has urged the harmony of these sources, as there is scarcely any variation in the Words of Institution which they report. If any other than a literal interpretation be adopted, it would follow that the New Testament contains a doctrine which is nowhere stated in literal words. With such a precedent, the allegorizing process might extend without limit, and all certainty concerning the doctrines of Holy Scripture would be at an end. Besides, this would conflict with the very nature of the New Testament, which replaces the types and figures of the Old Testament with the substance to which they pointed (Col. 2:17; Heb. 10:1). The Words of Institution also were those of a last will and testament. Testators do not employ rhetorical, but the most literal and explicit, terms. The burden of proof actually falls, not upon the advocates of a literal, but of a figurative, interpretation.

Accepting, for these reasons, the doctrine of the real presence of the Body and Blood of Christ, Luther and his associates were unwilling to accept the explanation of it made by the scholastics, and, since then, by the Roman Catholics, according to which there is a transubstantiation of the Bread into the Body, and of the Wine into the Blood, of Christ. For this they found no scriptural warrant, but, on the contrary, the Bread is called bread, and the Wine, wine after the consecration. The cup is not said to be changed into the blood of Christ,

but only to be "a communion of the blood of Christ" (1 Cor. 10:16). The full force of the argument for a figurative interpretation, Luther had felt and appreciated long before it was suggested as the most effective means of overthrowing the doctrine of the sacrifice of the Mass, but he found the testimony of the Holy Scriptures against it too overwhelming. The word "this" in the statement, "This is my body," he interprets as explained by the words of a mother, who, pointing to a cradle, would say, "This is my child," where no one would imagine that she means to declare that the cradle is her child, but that her child is in and with the cradle. In his treatise *Against the Heavenly Prophets* (1524-5), his doctrine is found almost in its complete form.

The teachers of the Luth. Church have always drawn a distinction between the presence of the spiritual Body of Christ, and the spiritual presence of the Body of Christ. All theories of the spiritual presence, viz. those that claim that the Body and Blood of Christ are present through their virtue or influence, they reject, and emphasize the doctrine of "the real, true, and substantial presence." When, however, they teach that the presence is that of the spiritual Body of Christ, they do not mean to affirm that this is not the same Body as that in which he suffered and died; but by the spiritual Body is meant that same Body in its glorified state, sharing not only in the new properties that belong to the glorified bodies of believers after the resurrection, but in the full and complete exercise of those infinite properties that belong to human nature in both body and soul from its union with a divine nature.

This presence, they teach further, is dependent entirely upon the word and institution of Christ, and in no way upon the faith of the communicant. As the Holy Spirit is with the Word, whether men accept or reject it, so the Body and Blood of Christ are with the bread and wine offered and received, even though faith be absent. To those receiving them by faith, they bring consolation and spiritual strength; to those receiving them without faith, they bring condemnation (1 Cor. 11:27).

No scriptural authority can be found for any sacramental presence except in the sacramental action itself. It is only when the bread is taken and eaten, and the wine is taken and drunk,—and not before, or afterwards,—that the promise of the bodily presence belongs. Nor are the bread and wine and the Body and Blood of Christ received by the mouth in the same way; the former being received naturally, and subjected to all the processes undergone by other food; but the latter, supernaturally and in a way not occurring except in this sacrament.

The bodily presence is entirely subordinate and supplemental to the assurance of the forgiveness of sins communicated with the words of distribution. The words "Given and shed for you for the remission of sins," that accompany the bodily eating and drinking, Luther's Catechism declares "the chief thing in the sacrament." It is not the Body and Blood of Christ that bring forgiveness, but this is given only by the words, which they accompany as a pledge and

seal. In other words, the Body and Blood of Christ are offered as the strongest pledges that can be given each communicant that Christ has died for him, and that all the blessings of redemption are intended for and are offered him.

Upon the theory of a "sacramental concomitance," which taught that, as the Body of Christ contained his Blood, the administration of the wine to every communicant was non-essential, the Mediæval Church had withdrawn the cup from all but the officiating priests. The Luth. Church restored the cup to the laity, upon the ground that, apart from all theories, the circumstances of the original institution were to be closely observed and faithfully retained, and, therefore, the Lord's Supper was to be administered in both forms to all communicants.

Throughout the Mediæval Church, the doctrine had gradually developed that the Lord's Supper is a sacrifice. Its sacramental character was continually forced farther into the background. As a sacrifice, it was regarded a rite whereby man offered something to God. This offering assumed also more and more an expiatory or propitiatory form. With the growth of the hierarchy, "the sacrifice of the Mass" became a propitiatory offering, by the priest, for the sins of the living and the dead. Christ was offered up anew with every celebration of the Mass. Against this, Luther, in his *Sermon on the Mass* of 1520, laid down the principles that are the universal belief and practice of all Lutherans. The current theory conflicted, he held, with the perfection of the sacrifice Christ had made during his passion. The Lord's Supper, instead of being a rite, whereby we offer something to God, is, on the contrary, one whereby he offers something to us. It is his ordinance; it is celebrated and administered through his ministers. The gifts communicated are all his, and not ours. We need seek no offering to hold between ourselves and God's wrath. He offers us the very Body which bore our sins and the very Blood shed for their remission, to assure us that his thoughts towards us are only of love.

For the same reason, also, the conception of the Lord's Supper as a eucharistic Sacrifice is not admitted. The eucharistic offering, i. e. the sacrifices of prayer, praise, and thanksgiving, inevitably belong to every proper reception of the sacrament. They are called forth, however, by the gift that God there bestows. The Lord's Supper, therefore, is not primarily an ordinance whereby Christians confess their faith in Christ, or celebrate their love to their fellow-Christians; but it is one in which Christ, in a peculiar way, offers himself to them, and communicates all the gifts and graces of his Spirit.

The doctrine of the Luth. Church is taught confessionally in the Augsburg Confession, Arts. X., XXII., XXIV.; the Apology, on the same articles; the Formula of Concord, Chap. VII., and in a popular and practical form in the Catechisms of Luther. The changes made by Melancthon in the so-called *Variata* or "Altered" Augsburg Confession of 1540 occasioned much controversy. These changes were not intended to express a change in the convictions of the author and the teaching of the Church, but, like other changes in the same

document, to set forth a more recently approved church definition. The *Variata* has condensed within it on other articles material that had been confessionally stated in the Apology, when the objections of the Roman theologians had been stated in the *Confutatio*. The change of *distribuantur* into *exhibeantur* had been made already in the Apology, and been ratified by the Wittenberg Concord of 1536. When, however, these efforts to give up-to-date definitions were utilized by those who did not accept the Luth. doctrine, as though the word *exhibeantur* were ambiguous and a different doctrine were taught in the *Variata* from that which had been previously confessed, this revision of the Confession fell into disrepute. The Schmalkald Articles confessionally state the reception of the Body and Blood of Christ by ungodly as well as godly communicants; and the Formula of Concord defines this reception as "oral," since the communion of the unbelieving could not be by faith.

The Reformed churches, while dividing into a more radical (Zwinglian) and a more moderate view (Calvinistic), agree in denying the real presence of the Body and Blood of Christ; their chief objection being that the Body of Christ is now locally contained in heaven, and, therefore, incapable of multipresence. To the sources of doctrine concerning the Lord's Supper, they add John 6: 48-58. Against the first argument, Luther and his successors replied by showing that the Right Hand of God cannot be localized, and stating the doctrine of the communication of divine attributes to the humanity of Christ. Against the use of John 6, they showed that the treatment there was concerning the spiritual eating of Christ's Body, which is absolutely necessary for eternal life, and which occurs by faith, and outside of and without the sacrament, as well as in it; while the sacramental eating occurs only in the sacrament, and by worthy and unworthy alike. While the spiritual eating, indeed, finds its highest realization in the proper use of the Lord's Supper, or when the Body and Blood of Christ are not only sacramentally received, but their reception is accompanied by faith in the words of the gospel of which they are the seal, nevertheless there is a sacramental which is not a spiritual, and there is a spiritual which is not a sacramental, feeding upon Christ.

The doctrine is most fully treated in a number of Luther's writings, particularly, in addition to those above mentioned: *That these Words: This is my Body, stand firm* (1527); *Confession concerning the Lord's Supper* (1528); *Brief Confession concerning the Lord's Supper* (1545). The fullest scientific treatment is found in Chemnitz, *De Vera et Substantiali Præsentia*, 1st ed. (1569); 2d ed., Frankfurt and Wittenberg (1690); and in the *Loci Theologici* of John Gerhard. In English, the most complete statement and defence of the doctrine is found in Krauth's *Conservative Reformation*. Compare the modern systems of Thomasius, Philippi, and Frank.

H. E. J.  
Lossius, Lucas (Fachensis), b. 1508, in Vacha, Hessa, d. 1582, in Lueneburg. He was educated at Lueneburg and Wittenberg, where he became quite intimate with Melancthon,

who afterwards wrote the preface to his *Psalmodia Sacra*. In 1532 he returned to Lueneburg highly recommended by Luther, Melancthon, and Bugenhagen, and for the last fifty years of his life he was teacher and conrector of the school at Lueneburg. One of the greatest liturgical and musical treasures of our Church is his *Psalmodia Sacra* (Nuernberg, 1553; 2d ed., Wittenberg, 1561; 3d ed., Wittenberg, 1579). This *Cantica Sacra Veteris Ecclesie Selecta* contains the full musical material for all the liturgical services of the Church. The first and third editions are used by Schoeberlein. A. S.

**Louis VI.**, of the Palatinate, son of the Elector Frederick III. and Maria of Ansbach, b. July 4, 1539, received his education at the court of the Margrave Philibert of Baden, under Luth. auspices. In 1560 he became governor of the Upper Palatinate, and in 1576 succeeded his father as Elector. Louis was an ardent friend of the Formula of Concord, and did his best to restore the Palatinate, which had been Calvinized by his father, to the Luth. faith. His reign, however, was too short to enable him to complete this work, which was undone by the regent who governed the country during the minority of his son Frederick IV. L. d. Oct. 12, 1583. G. F. S.

**Louise Henriette v. Brandenburg**, b. 1627, at the Hague, d. 1667, in Berlin, as the wife of the Great Elector, Friedrich Wilhelm of Brandenburg, a descendant of Admiral Coligny, the French Huguenot leader, and the ancestor of William, who was proclaimed German Emperor at Versailles (1871). Though herself of the Reformed faith she was a faithful friend of Paul Gerhardt. At her request the Berlin hymn-book of 1653 was prepared by Christoph Runge for the joint use of Lutherans and Reformed. Four hymns in this book are spoken of by the editor as "her own," among them "Ich will von meiner Missethat" (I will return unto the Lord), tr. by Miss Winkworth (1869), and "Jesus, meine Zuversicht," of which Julian mentions 15 different English translations, among them "Jesus Christ, my sure Defence," by Miss Winkworth, Church Book, and "Jesus, my Redeemer lives," also by Miss Winkworth, *Lyra Germ.* (1855), *Ohio Hymnal* (1880). It is, however, not absolutely certain that those hymns called by Runge "her own" were really written by her. In none of the earliest sources is her name attached to them, and not until 1769 did the theory of the authorship of the Electress find acceptance. On the other side, there is no satisfactory evidence that any other whose name has sometimes been connected with them is in reality the author of those hymns, such as Otto von Schwerin, Caspar Ziegler, Hans von Assig. A. S.

**Louisiana, Lutherans in.** Of the 12 congregations and 2,952 communicants, reported in 1890, all but two congregations with less than 200 members were in New Orleans, and with the exception of a congregation of 500 communicants in that city belonging to the Joint Synod of Ohio, all belonged to the Synodical Conference.

**Ludecus, Matthaeus**, b. about 1540, in Mark

Brandenburg, bishop at Havelberg, d. there in 1606. He furnished most valuable material for the musical rendering of the Luth. service in his *Missale* (two parts), *Vesperale*, and *Psalterium* (1589). A. S.

**Luft, Hans**, "Bible printer," b. 1495; began to flourish as a printer at Wittenberg about 1530; printed Luther's German Bible complete in 1534. To 1574 more than a hundred thousand copies of the Bible were printed in his office. He printed many of the works of Luther, Melancthon, and other Reformers. Became an alderman of Wittenberg about 1550, and mayor in 1563. D. September 2, 1584. J. W. R.

**Luger, Friedrich Paul**, b. at Luebeck, 1813, author of many published sermons, which are characterized by a clear, deep, and fervent style. Some of his works are: *Christus unser Leben* (1855, 5 vols.); *Der Brief Jacobus* (1887); *Ueber Zweck, Inhalt, und Eigenthuemlichkeit der Reden Stephanus* (1838); and *Pestalozzi* (1845). In 1884 he was made emeritus as archdeacon. D. 1890. H. W. H.

**Luthardt, Christopher Ernest**, canon of the Collegiate Church, Meissen, senior of theological faculty of Leipzig, b. March 22, 1823, at Maroldsweisach, Lower Franconia, studied at Nuremberg and Erlangen; 1847, prof. of classical college at Munich; 1851, instructor at Erlangen Univ.; 1854, extraordinary professor of theology at Marburg; 1856, professor at Leipzig; since 1865, counsellor of consistory, and 1887, ecclesiastical counsellor. Since 1868 L. has been editor of *Allgemeine Lutherische Kirchenzeitung*. He is at present only survivor of the great past generation of Luth. divines, member of mission board (Leipzig), executive member of Lutherische Konferenz, author of twelve sermon collections; *Gospel of St. John*; *Doctrine of Last Things*; *Doctrine of Free Will*; *Compendium of Dogmatics*; *Apologetic Lectures*; *Luther's Ethics*; *Ethics of Aristotle*; *History of Christian Ethics*; *Compendium of Ethics*; *Introduction into Academic Life and Studies*; *Commentaries to Gospel of St. John*, *Acts of Apostles*, *Epistle to Romans*, *Three Epistles of St. John*; *Autobiography*; *Die Chrl. Glaubenslehre*, etc. G. J. F.

**Luther, Martin.** Presupposing that every intelligent reader of this article has a biography of Luther, a simple summary for convenient reference is here attempted.

#### CHRONOLOGY.

- 1483. Nov. 10. Birth at Eisleben.
- 1497. Enters school at Eisenach.
- 1501. Student at Erfurt.
- 1505. Master of Arts.
- July 2. Overtaken by storm.
- " 17. Enters cloister.
- 1507. May 2. Ordained.
- 1508. November. Instructor at Wittenberg.
- 1509. March 9. Bachelor of Theology. Returns to Erfurt.
- 1511. October. Starts for Rome.
- 1512. May. Sub-prior of cloister at Wittenberg.
- Oct. 4. Licentiate.
- " 19. Doctor of Theology.
- 1513. Spring. Lectures on the Psalms begun.

1515. Vicar, in charge of eleven monasteries.
1516. Publishes *The German Theology*. Lectures on Romans and Galatians.
1517. April. Notes on Penitential Psalms. Sept. 4. XCVII. *Theses against Scholastic Theology*. Oct. 31. *The XCV. Theses*.
1518. April 26. Heidelberg Conference. Oct. 12. Before Cajetan at Augsburg.
1519. January, first week. Conference with Miltitz at Altenburg. June 27. Leipzig Disputation begins. July 4. Beginning of Luther's discussion with Eck.
1520. June 23. *To the German Nobility*. Oct. 6. *The Babylonian Captivity*. Nov. 4. *The Execrable Bull of Antichrist*. Dec. 16. Burning of the Bull.
1521. April 2. Starts for Worms. " 16. Enters Worms. " 17, 18. Before the Emperor. " 26. Departure from Worms. May 4. Taken to the Wartburg. Dec. 2. Secret journey to Wittenberg.
1522. March 6. Returns to Wittenberg.
1523. Sept. 21. Publication of German New Testament.
1524. August. Conflict with Carlstadt at Jena, Kahlü, and Orlamünde.
1525. April 16. In Thuringia, attempting to check the Peasants' Insurrection. June 13. Marriage to Catherine von Bora.
1526. Beginning. *The German Mass, and Order of Service*.
1527. January to March. *That the Words: This is my Body, stand firm. Ein feste Burg* composed.
1528. March. *Large Confession concerning the Lord's Supper*. October. Visitation of churches.
1529. April. The two Catechisms. Oct. 1-3. Marburg Colloquy. April 16. Schwabach Conference.
1530. April 3. Starts on the way towards Augsburg. April 23. Reaches Coburg. June 5. Hears of his father's death. Oct. 13. Returns to Augsburg.
- 1531-4. Working steadily on translation of Old Testament.
1534. August. First edition of complete German Bible.
1535. Lectures on Genesis begun, which were completed only shortly before his death. Nov. 6. Cardinal Vergerius at Wittenberg. December. The English commissioners, Fox, Heath, and Barnes, reach Wittenberg.
1536. May 22-29. "The Wittenberg Concord" with Bucer and Capito. December. Preparation of *The Schmalkald Articles*.
1537. Feb. 7-28. At Schmalkald. Leaves dangerously ill.
1539. *Of the Councils and the Church*.
- 1539-41. Revision of translation of the Bible.
1542. Jan. 19. Consecrates Amsdorf as bishop at Naumburg.
1542. Sept. 20. Death of his daughter, Magdalena.
1544. Sept. *Short Confession concerning the Lord's Supper*. *The Hauspostille* published.
1545. Oct. and Dec. 23. Two journeys to Mansfeld.
1546. Jan. 23. Starts on last journey to Eisleben. Feb. 14. Preaches his last sermon. " 17. Signs articles of agreement of the Counts of Mansfeld. Feb. 18. Dies. " 22. Buried at Wittenberg. Sermon by Dr. John Bugenhagen; address by Philip Melancthon.

His life divides into three periods; one of preparation, another of protest against current abuses, and a third of attempts to reform and reorganize the Church. Nothing was farther from his thoughts than any plan to gain for himself renown, or to accomplish far-reaching results. Springing from the Saxon peasantry, he had experienced the pressure of poverty, but came from a respectable family, that was not absolutely without property. His parents were God-fearing, industrious, and thrifty; but under the law themselves, sought to train their children by purely legal methods. His first teachers were stupid and brutal, and treated him with cruelty. Under the teaching of Trebonius, and the care of Ursula Cotta at Eisenach, he made rapid progress as a student, and on entering the University of Erfurt, was soon acknowledged one of its most brilliant scholars. Intended by his father for the legal profession, an illness, the sudden death of a friend, and a vow that he made during a frightful storm, led him into the monastery. There the thorough honesty of his character compelled him to seek, by the most scrupulous observance of every requirement, the attainment of that righteousness which was claimed for the monastic life. He would not be satisfied until he had fulfilled all that was included in his profession. Thus under the opinion that he was wrestling with God for the salvation of his soul, it was in truth the requirements, not of God, but of the Church, with which he was struggling. By the advice of an old monk, and of the Vicar-General, Staupitz, and by the reading of the Scriptures, particularly the Psalms and Epistles to the Romans and the Hebrews, he began to understand the way of life as declared in the gospel. This personal experience led him to see the defects of the scholastic theology, in which it was his duty to be versed. Called to Wittenberg, to lecture on the *Dialectics* and *Physics* of Aristotle, no task could have been more distasteful; and he found opportunity to make innovations by comments on the Holy Scriptures. His visit to Rome opened his eyes to the weaknesses, worldliness, hypocrisy, and heartlessness prevalent in that religious centre. Returning to Wittenberg, he became a full professor of theology, devoting himself exclusively to the interpretation of the Scriptures, and taking as his masters, Augustine, with his profound doctrines concerning sin and grace,

and John Tauler, with his sober mysticism. As vicar of the monasteries, he became the spiritual father and adviser of numerous monks, among whom there were some struggling just as he had done before them. The crisis came on gradually. Sincerely regarding himself a loyal son of the Church, he was ignorant how far the church of his time had drifted from Paul and Augustine. Thus idealizing the Church, the errors that grieved him he thought were exceptional, and would be suppressed if known by the Pope at Rome. Even before the publication of the Theses of October 31, 1517 (see *THESES, THE XCV.*), he had candidly expressed himself concerning current abuses. It was with astonishment that he gradually found that, back of the abuses of John Tetzel, was the Archbishop of Mayence, and back of the archbishop was the Pope himself. From the subjects at first involved in the controversy, the discussion changed to that of the final authority in the Church, and he soon reached the clear expression of the principle, that above the Pope, above councils, above the Church, stands the unerring Word of God contained in Holy Scripture. But although the expression of the principle was only gradually attained, the principle itself had been unconsciously followed for years before. With it fell the entire fabric of the hierarchy. If the Holy Scriptures be the sole authority, there is no privileged class or order, whose prerogative it is to interpret Scripture. Every Christian is a priest, and all are inherently equal. Thus the pressing of the practical questions involved in the controversy concerning indulgences led to the formulation successively of the distinctive doctrines of Lutheranism. Every doctrine that Luther has restated was involved in some practical discussion, that could not be settled until the principles beneath it were recognized.

It was not enough, however, to state the doctrines only on the one side. They had to be guarded against misrepresentations and misapplications, both of enemies and of professed adherents. Luther was eminently conservative. Whenever practical necessities forced him to break with what had previously been held, he was careful to re-confess the truth beneath the error which he had to reject. There had thus to be an extensive reconstruction of the entire framework of the Church's doctrine. He constructed no new system. It arose as others put into order the materials which he furnished on particular articles.

His reformatory activity was not limited to a mere restatement of doctrines. It penetrated into every sphere of the Church's work. It necessitated the translation of the Scriptures into the language of the people, the elimination of doctrinal errors from the order of service and its translation, the composition of a catechism and of hymns and even of church music, the preparation of sermons as models to pastors and as devotional manuals for the people, the reorganization, in all its details, of the Church's government, and the reorganization of the schools. Step by step he was led into each of these undertakings.

As a scholar he was most profound in his

knowledge of the Scriptures. He began as a Reformer, with a very limited knowledge of Greek, and still less, if any whatever, of the Hebrew; but diligently worked until he was at home in his Greek New Testament, and availed himself of the aid of his colleagues in studying the Hebrew. His reading in the Fathers, particularly Cyprian and Augustine, was well remembered, and readily recalled. He knew well the Canonical Law, and some of the Scholastics. A recent writer has published a monograph on "Luther as a Church Historian," based upon quotations and allusions in his works. He was familiar also with many of the Latin classics, among whom Cicero was his favorite; but had little acquaintance with the Greek classics. Aristotle he had studied in Latin translations. When we consider the limited time which he possessed after the Reformation began for independent investigation of particular topics and the collection of authorities, we must be astonished at the extent of his resources, as indicated by any index of allusions to ancient writers in his works.

As a teacher, he broke for himself a new path. He is entirely independent of all former methods. He makes it his business to lead his scholars into the very heart of the Scriptures. Making no effort to force them to commit approved definitions, he takes the text of Scripture itself, and follows the argument with running expositions. He aims at clearness, rather than exhaustiveness, and illustrates at every step from current events. In his lectures on Genesis, he is at his best, as he concentrates into them both the experience and the reading of his entire lifetime.

As an author, his style has all the freedom of extemporaneous speech. He is never scholastic, but always popular. Entirely unartificial, he often rises to the highest form of eloquence. He is often diffuse, and is carried away by the intensity of his feeling from his main subject into side remarks. Always full of force and fire, he occasionally, by his perfect frankness, lays himself open to the charge of a lack of dignity, and even coarseness. He rarely qualifies or modifies his statements, with reference to possible misinterpretations of his meaning. He lives intensely in the moment in which he writes, and thinks of no other adversaries but those at whom he is striking. Hence the frequent misrepresentations by those who do not study or quote passages from him in their historical setting.

As a translator, he aims constantly at reaching, by his own investigations and all the aid his associates can furnish, the precise meaning of the original; and then expressing it in the most idiomatic, forcible, and timely way. He does not hesitate to adopt a paraphrase, where this presents the thought more vividly. His translation of the Bible fixed the form and standard of the modern German.

His hymns are largely paraphrases of Scripture in verse, composed while his mind was occupied with his translation of the Bible and his heart was aglow with the fire kindled by his ever new discoveries of the riches of revelation. They have all the vigor, movement, and freedom of his speech.



As a preacher, he is thoroughly at home in his text. It has entered his very life and become a part of his being. This he seeks to apply with all possible directness and plainness and force to his hearers. He adjusts his entire presentation to the most unlearned among them. We have few sermons that he wrote. Those we know were mostly taken down as he delivered them. A clearly fixed theme underlies them; and in general, divisions were determined evidently beforehand; but otherwise all was left to the suggestions of the moment. So free is he, that his style sometimes falls under the head of what would to-day be called sensationalism. But his theme is always Christ, and he never courts admiration or seeks to make a personal display. His favorite mode is the exposition of Scripture, either of the Lessons appointed by the Church, or of books of the Bible treated consecutively. Peculiar emergencies, however, called forth sermons on free texts, or, as in the eight against the Zwickan prophets, without any text.

As an organizer, he made the suggestions and laid down the principles upon which Melancthon, Bugenhagen, and others worked rather than, as a rule, looked himself to the details. In his *Address to the German Nobility* of 1520, and particularly in his treatise on the schools of 1524, he introduced radical reforms into the entire educational system, by the application of which, in great measure, Germany has attained its pre-eminence as the land of scholars. He was the earnest advocate of the most liberal culture, the champion of the study of the Greek and Latin Classics, and of the education of women. The free public libraries arise from his suggestions. In the government of the Church, he held tenaciously to all that was approved by the experience of ages, until he found it either contrary to the letter or spirit of the gospel, or ill adapted to the Church's chief work of reaching all men with God's Word. Even then, the break came only after all efforts of reform had been exhausted, and the change was indicated by circumstances beyond his control. In the public worship, all was retained that was not contrary to Scripture, the service was translated into the language of the worshippers, preaching was elevated to a position hitherto unoccupied, and new methods (such as the hymnody) were freely used to bring the gospel directly to the intelligence and hearts of the people. External union was esteemed as of value only in so far as it was the expression and means of promoting unity in faith and doctrine. However unyielding when a stand was taken, due credit has not been given him for his moderation and conciliatory methods at times, nor have the peculiar nature of the circumstances where he seemed to be intolerant been fully appreciated. The cause which he represented he could not allow to suffer misinterpretation or reproach from confusion with some who wished to associate with him and whom he thought involved in serious error. Outward association was to him a matter of far less importance than the clearness of his testimony to what he believed to be the truth.

As a theologian, he is constantly restive un-

der the restraints of the scholastic terminology in which some of the doctrines he confesses are stated. Plain German he prefers to scientific Greek terms, and to deal with questions in the concrete rather than the abstract. All theology he regards as beginning and ending with the doctrine of Christ. God is known only in and through Christ; and Christology, therefore, covers all theology. Speculations concerning God outside of Christ are not to be admitted. Predestination can be learned only after the entire plan of salvation in Christ has been surveyed. The organic union of all men in Adam, and the organic union of all sins in original sin, are taught. The entire corruption of human nature, and its absolute helplessness, without the grace of God, not only to return to God, but even to respond to His call, are predominant features. In his *De Servo Arbitrio*, he pushes the doctrine of the bondage of the will to an extreme that has often brought upon him the charge of fatalism. The incarnation presupposes man's sin. Christ's work is to make satisfaction for all sins, original and actual. The humiliation was of the human nature. Not only the sufferings, but the entire work of Christ was vicarious. Faith alone appropriates Christ's merits. This faith comes through the Holy Spirit working by means of Word and sacrament. Law and gospel are sharply distinguished and contrasted. It is alone the word of the gospel that brings faith. The sacraments are visible signs of grace assuring the individual using them that the gospel promise belongs to him. In the Lord's Supper, the sacramental pledge of the certainty of the word of grace is the presence of the true Body and Blood of Christ. The Christian Church is the sum total of all believers in Christ. The ministry is not an order, but an office, through which any congregation administers the means of grace. His Ethics is pervaded by the rejection of the theory of any inherent antagonism between the spiritual and material, the heavenly and the earthly, the eternal and the temporal. The separation caused by sin is removed by redemption and regeneration; and the spiritual now pervades the material, the heavenly the earthly, the eternal the temporal. The Christian is not only a spiritual priest, but a spiritual king to whom all things belong. Nevertheless, while, by faith, he is lord over all, by love, he is servant of all. Faith is the spring and mother of all virtues. The Christian obeys the law, not by constraint, but by an inner necessity of his nature.

He had no ambition to be a social reformer. Politically he was the most conservative of conservatives. The old frame work of existing governments he most scrupulously upheld. But this did not deter him from speaking with the utmost frankness to and of rulers, not merely oppressors of the gospel, like Henry VIII. and Duke George, but even the Saxon Princes who were on his side. He discriminated between the man and the ruler. The man needed and had to submit to the preaching of God's Word. In accordance with his call, he felt it his duty, therefore, to visit rulers with his censures wherever the opportunity was offered

and the circumstances justified it. But, at the same time, the subjects were urged to obedience. The revolts of both nobility and peasants met with his severest censures, at a time when every suggestion of self-interest seemed to demand that he should be their ally. Even serfdom or slavery was supported by his words disapproving of any plots to violently abolish them. For a long time he could not be persuaded that the evangelical princes would be justified in offering any but moral resistance to the arms of the emperor. The Christian, as a Christian, could use only the sword of the spirit, but, as a man, he was in duty bound to obey the emperor, and, when called upon, to go to war against the Turk. His patriotism did not blind him to the faults of his nation, or restrain his words of sharp reproof for sins and abuses.

His influence, without any effort on his part, has extended to all departments of human activity. The assertion of the right of private judgment burst the shackles by which all scientific inquiry had been fettered. Modern literature arose from his translation of the Bible and hymns and ceaseless activity as an author, awakening similar movements in other countries. Modern English literature is rooted in the English Bible, which was in the beginning as much of a translation from Luther's German, as from the sacred originals. The map of Europe showed great changes between the time that his Theses were nailed up and the half century that followed, that can be directly traced to the discussions that he evoked.

No intelligent admirer of Luther will claim that he was without faults. His manners were not courtly; his language was not that of the drawing-room. He always bore the trace of his humble origin. He was, in many respects, a rough pioneer, whose work a less sturdy nature could not have performed. But if his language sometimes grates, before he is condemned the words of his cotemporaries, and particularly his opponents, should also be pondered. Under the weight of heavy responsibilities, amidst the pressure of incessant work, with a constitution that was undermined by the austerities of his youth, for years suffering from acute disease, it is not strange that, under the attacks of enemies and the misrepresentations of those about him, the nervous tension was excessive, and that his natural vehemence was at times uncontrolled. Let those who condemn him do one-hundredth of his work as well. His thorough sincerity, honesty, and unselfishness no one can question. In no hour of danger did he make a compromise. His greatest error, that of his temporary assent to the marriage of the Landgrave of Hesse, did not spring from motives of political expediency, as a superficial view of the circumstances might suggest, but from a peculiar theory concerning marriage that he enunciates as early as 1520 in his book *Concerning the Babylonian Captivity*, and which we believe traceable to the fact that the monastic conception of the subject had not been entirely expelled.

Luther's works have been published in the following editions: 1. *The Wittenberg*, 1539-58,

12 vols. German and 8 Latin, folio. 2. *The Jena*, 1555-8, 8 vols. German and 4 Latin, with two supplementary volumes, Eisleben, 1564-5, folio. 3. *The Altenburg*, 1661-1702, 11 vols. folio, only in German. 4. *The Leipzig*, 23 vols. folio, 1729-40. The best folio edition. 5. *The Halle*, 24 vols. 4to, German, 1740-53. Edited with copious introductions, incorporation of illustrative documents, and translation of Latin works into German by J. G. Walch, and hence generally designated as the Walch edition. In 1880 the Luth. Ev. Synod of Missouri began to republish this edition after being thoroughly re-edited. Sixteen volumes had appeared when this article was written. 6. *The Erlangen (and Frankfurt)*, 67 volumes 12mo, German, with exhaustive indexes, 1826-56; a second edition of earlier volumes has appeared. Latin works still in process of publication, about forty volumes having been published up to date. 7. *The Weimar*, large 4to, begun in 1883 under the patronage of the German Emperor, a critical edition, far surpassing all others, under editorship of Knaake, Kawerau, etc. (All these editions are in the Seminary Library at Mt. Airy.)

The best collection of his Letters was edited by De Wette (5 vols., Berlin, 1825-8), with a supplementary volume by Seidemann (1856). Another edition is by Strobel (1780-83). Separate editions of his *Postils* and of some of his other works are numerous. Particularly to be commended is the English translation of the XCV. Theses and his primary works (*To the German Nobility; Concerning Christian Liberty; and The Babylonian Captivity of the Church*) by Wace and Buchheim (*First Principles of the Reformation*, etc.), Philadelphia, 1885.

Cotemporaries left biographies. Such are those of Melancthon (1546), Cruciger (1553), Matthesius (1565), and his physician, Ratzenberger (1571). The three volumes of Jörgens (1846-7) contain only the history of his childhood and his preparation for his work. The best modern biographies are those of Köstlin (particularly the largest of his three works, 1st ed., 2 vols., 1885; 3d ed., 1883; the intermediate edition, German, 1882, has appeared in two English translations), Kolde (2 vols., 1884, 1893), Burk (1883), Plitt (1883), Rade (3 vols., 1887), Lang (1870), and the still useful book of Moritz Meurer (1st ed., 1843-6; English translation, New York, 1848). The biography in Vol. XXIV. of the Halle edition of his works (Walch) is valuable. The English biographies of Beard (1889) and Bayne (1887), and the American of Sears (1850), Weiser (1848, -1866), Wackernagel (1883), E. Smith (1883), and Hay (1898) may be noted. See, also, *Martin Luther; the Hero of the Reformation* (New York, 1898), by H. E. Jacobs. Most valuable biographical material is found in Loescher's, *Reformations-Acta*, and Seckendorf's *Historia Lutheranismi*.

*Luther's Theology* has been the subject of monographs by Th. Harnack (1862-7), and Köstlin (Stuttgart, 1865; English translation by Charles E. Hay, D. D., Philadelphia, 1897). (Compare Krauth, *Conservative Reformation* (Philadelphia, 1871); Plitt, *Einleitung in die*

*Augustana* (Erlangen, 1868); Croll, *Tributes to Luther* (Phila., 1883); Pick, *Luther as a Hymnist* (Phila., 187); Bacon, L. W., *Luther's Hymns* (New York, 1883); Painter, *Luther on Education* (Phila., 1889); Juncker's *Life of Luther, illustrated by Medals* (Frankfort and Leipzig, 1699), constructs a biography from the themes of the numerous medals covering Luther and his times, of which it gives illustrations.

II. E. J.

**Luther's Catechisms.** See CATECHISMS.

**Luther Jubilees.** Public and formal celebrations in memory of Martin Luther were first held at the centennials of his death, in 1646 (particularly in Wittenberg and Erfurt); in 1746, in Wittenberg, Leipzig, Erlangen, Erfurt, Goettingen, Nuernberg, Torgau, Weimar, Augsburg, and other places. (See Dr. M. Luther's *Merkwürdige Lebensumstände*, von Friedrich Siegmund Keil, Leipzig, 1764, 4th part, pp. 292-319.) In 1846 the 300th anniversary of his death was commemorated. See *Denkmale zur dritten Sæcular-Fier des Todes Luther's*, von K. Ed. Foerstemann, Nordhausen, 1846, containing (1) the different reports on the death of Luther; (2) on his burial; (3) testimonies from letters of his contemporaries; (4) the epitaphs of Luther. The 350th anniversary of Luther's death was also duly remembered in Germany and America, one of the most imposing demonstrations being held in the Academy of Music, in Philadelphia, February 19, 1896. Luther's birth does not seem to have been specially commemorated in 1583, 1683, and 1783; but the 400th anniversary of his birth, on November 10 and 11, 1883, was undoubtedly the most brilliant and universal Luther jubilee the world has ever seen. We mention some of the most prominent celebrations in Europe and America. In Wittenberg the celebration was held in September, with a procession of 1,100 clergymen, the presence of the Crown Prince of the German empire, Frederick, who laid a wreath on Luther's grave, and eloquent addresses by Koegel, Koestlin, Stoecker, E. Frommel, and other speakers. In November, his birthday was celebrated in Eisenach, with a historic procession and the dedication of a Luther statue by Siemering; in Leipzig, with the laying of the cornerstone of a Luther Church; in Augsburg, with an open-air celebration in the court of St. Anna's College, where the Lutherans during the Thirty Years' War held their service, for 14 years, when they were deprived of all church buildings. Denmark, Norway, and Sweden, of course, joined in the celebration, but also Austria-Hungary, Bohemia, and Switzerland (Basel, Lausanne, Geneva, the latter city with L. Meinardus' Oratorio, Luther's "Gang nach Worms"); Holland (The Hague); Russia (St. Petersburg, Riga, Reval, Moskau, Archangel); Italy, with jubilee services in Rome (chapel of the German embassy, in the Caffarelli Palace), Naples, Florence, Palermo, and an Italian translation of Luther's Small Catechism by K. Roenneke; and France, with services in Paris, in the large Luth. "Church of the Redemption," and an excellent Luth. biography by Felix Kuhn. In England, the German congregations of the city of London united

in a jubilee service in the church at Cleveland Street, the German court-preacher, Dr. Walbaum, delivering the principal address. Mass meetings were held in Exeter Hall, Lord Shaftesbury presiding, and the Dean of Chester delivering an address on Luther on the Wartburg. The High Church element, however, opposed the celebration, the Archbishop of York being prevented from making an address on Luther in his cathedral. In America, the celebration was particularly enthusiastic and general. Every Luth. congregation held its own jubilee service. Besides these, in the larger cities, like New York, St. Louis, Chicago, Milwaukee, and others, mass meetings were held with elaborate programmes and eloquent addresses, probably the most brilliant and imposing one at the Academy of Music, in Philadelphia. Even outside of the Luth. Church appropriate and enthusiastic services were held, as, for instance, in Princeton, in Boston, and other places. The Missouri Synod, the Augustana Synod, and the Ministerium of Pennsylvania undertook or finished the erection of new seminary buildings, in St. Louis, Rock Island, and Philadelphia. The publication of Luther's works, on the basis of Walch's edition, was undertaken in St. Louis. Popular biographies of Luther were published in the different languages of our Church in this country. (See *Das Lutherjubilæum in Philadelphia, herausgegeben von der Pastoral-Conferenz; Luther Denkmal, bestehend aus Predigten, Dispositionen, Liedern, und Beschreibungen der Festlichkeiten, welche bei Gelegenheit des 300-jährigen Geburts-Jubilæums Dr. Martin Luthers innerhalb der Ev. Luth. Synodal-Conferenz von Nord-America, und der Synode der Ev. Luth. Freikirche in Sachsen, und St. Louis gehalten worden sind*, W. G. H. Hanser, Baltimore, 1884.) A. S.

**Luther League, The.** The first steps toward the organization of the Luther League was taken in April, 1887, by the Jung-Maenner-Verein of St. Peter's German Evang. Luth. Church, New York City, who resolved to visit the Luth. societies of the different churches in that city for the purpose of urging the organization of a central association, having for its object the promotion of a spirit of friendly intercourse among our Lutheran youth and to unitedly strive for the up-building of our Lutheran Zion. This resulted on April 19, 1888, in the organization of the first District Luther League, or as it was then known as the Central Association of Lutheran Young People's Associations of the City of New York, composed of six societies.

The first central association to be organized in New York State outside of New York City was the one formed at Rhinebeck, N. Y., in June, 1890, comprising the counties of Dutchess, Columbia, Ulster, and Greene. The second was the Central Association of Young People's Lutheran Associations of the City of Brooklyn, organized in May, 1891, with eight societies, and under similar circumstances as the New York Association. In May, 1891, the first central association was organized in Pennsylvania, comprising the Young People's Luther Alliances and Young People's Associations of Ly-

coming and adjoining counties. There were 15 societies represented at this meeting, the total membership of which numbered 1,000. This central association was formed through the instrumentality of the organizers of the Luther Alliance. The Luther League of Philadelphia was organized November 23, 1893, with 16 individual societies. On May 30 the first state organization was formed at Utica—viz. the Luther League of New York, with six district associations and about 80 individual societies. The number of central or district leagues in 1898 was 7, with about 100 individual leagues and a membership of nearly 7,000.

The Luther League of Pennsylvania was organized at Harrisburg on June 25, 1894, with ten district leagues and 90 individual leagues. At the convention in 1898 the statistical secretary reported 20 district leagues, 343 local leagues, and a membership of 18,500.

Other state leagues were organized as follows: Luther League of Kansas, Atchison, October, 1894; membership, 1,000; of Illinois, Chicago, June 4, 5, 1895; membership (1898), 47 societies and 2,784 individual members; of New Jersey, Asbury Park, September 2, 1895; membership, 500; of Ohio, Springfield, June 3, 1896; membership (1898), 142 societies and 5,158 members; of Wisconsin, Madison, August 27, 28, 1896; membership, 1,000; of Indiana and Kentucky, Indianapolis, September 17, 1896; membership, 1,000; of North Carolina, Concord, October 31, 1896; membership, 500; of Iowa, November 17, 1896; membership, 300; of Nebraska, Lincoln, August 11, 12, 1897; membership, 250; of South Dakota, Canton, May 28, 1898; membership, 200.

On October 30 and 31, 1895, the Luther League of America was organized at Pittsburg by delegates representing state, district, and individual organizations, from 20 different states in the Union and the District of Columbia. The second convention was held in Chicago, November 17-20, 1896, and the third in New York City, October 18-20, 1898. Meetings are to occur bi-annually hereafter. The estimated membership of the Luther League of America in 1898 was 70,000.

When the forward march of the Luther League of America was begun at Pittsburg the keynote which was struck was "Loyalty." The growing appreciation of the beauty and completeness of the Church's doctrine, the glories of her history, her present greatness and future possibilities, as the fruit of this principle in the League, is of inestimable value to the Church.

But the Luther League movement is not merely an emotional, but pre-eminently an educational movement. The Luther League wisely says: "Young Lutheran, know thy Church." The interest in "Literature" awakened at Chicago and the motto of the second convention held in that city is not dying out. Young Lutherans are awakening to an appreciation of their Church's history; are cultivating a desire to know her achievements, her doctrines, and her mission. Lutheran books are not growing dusty on the book shelves, and Lutheran literature is read and assimilated. The League has estab-

lished *Reading Courses*, which contain a choice selection of the best Luth. books. It desires to stimulate the writing of popular books on the Luth. Church in English.

"Labor," the watchword of the last convention in New York, is only a natural reflection of that loyalty and knowledge which have already borne fruit in increased activity in both the local and general church work. Hearts to love, minds to know, and hands to work for the historic Church of the Reformation are in evidence as the direct results of the Luther League.

Any society, of whatever name, connected with a Luth. congregation or a Luth. institution of learning, and all district and state organizations of Lutheran young people, are entitled to membership.

The objects of the League, as outlined in the constitution, are as follows:

"To encourage the formation of the young people's societies in all Lutheran congregations in America; to urge their affiliation with their respective state or territorial leagues; to stimulate the various young people's societies to greater Christian activity and to foster the spirit of loyalty to the Church."

It has been the design of the leaders of the Luther League from the beginning to keep the movement near the Church. In fact it is the Church working in and through and for its young people. The relationship is as intimate and vital as is the infant department to the main Sunday-school. No sign of pulling away from the Church has been observed. "Of the Church, by the Church, for the Church," is the motto of the League. Carried out, it cannot fail to secure the closest relationship and render the League a most helpful agency in the work of the congregation.

While the organization of district and state leagues has progressed, the efforts of the individual societies have not been overlooked or their interests neglected. Those who have been studying the plan of work and have carefully examined the doings of the individual leagues and societies, are pleased to note that in all sections a spirit of greater activity is being shown. The societies generally report an increase in membership, and it is also very gratifying to observe that there has been an earnest effort made to raise the standard of work in the various leagues and associations, and that more active church work is being done by individual members than heretofore. Provisions have been made for special religious work in many societies, in the use of the *Luther League Topics*, which follow the course of the Church Year by a wise choice of subjects and give directions for the devotional use of the Bible.

The missionary spirit has also been particularly active among the young people, and numerous instances could be mentioned where societies are supporting the cause of missions. Certainly no better evidence of sincerity in the work could be given than this willingness to aid in missionary work.

Earnest efforts have been made to keep the newly confirmed to the Church, and with good results. There has been a better attendance of young people at the church services, and the

pastors have been aided in their work in many instances by the members of their societies.

In all this work the *Luther League Review*, the official organ of the organization, a monthly publication, now in its eleventh year, has done much to aid and develop the usefulness of the young people in all their efforts for the advancement of the Church's interest.

These are only some of the results that have accrued from the organization of Luther Leagues. Advised and encouraged by their brethren of the same faith, they have taken hold with more determination, and have at last realized what a large field of usefulness lies before them. E. F. E.

**Luther Libels.** Bengel truly said: "Post Christum nemo tot calumnias ferre quam Lutherus debuit, neque ipsi Apostoli." The calumnies heaped upon Luther during his lifetime were crowned by that famous pamphlet which, one year before his death, gave a graphic description of how he had been carried off by the devil. Luther himself edited this account in Italian and in German, with some appropriate comments. To bring the beginning of Luther's life into full accord with such a terrible end, the Romanists invented the legend of his having been conceived by the devil also. In the year 1593 Bozius for the first time published the story that Luther had committed suicide by hanging. Pastor Joh. Mueller of St. Petri, Hamburg, wrote his *Lutherus Defensus* against those calumnies in 1635 (4th edit., 1658). The enthusiasm with which the Luther Jubilee of 1883 was celebrated over the whole world revived the hatred of the Romanists, which vented itself in gross misrepresentations and aspersions of Luther's character. Among them we mention the following: Janssen, *Geschichte des Deutschen Volkes*; G. G. Evers (formerly a Lutheran pastor), *M. Luther, as Described by Himself* (1887); A series of articles by "Gottlieb" (Evers?) in the *Germania* of 1883; Jacob Wohlgenuth, *Dr. M. Luther, Ein Charakterbild, zum Lutherjubiläum dem Deutschen Volke gewidmet* (Trier, 1883); Michael Herrmann, *Luther's Leben* (Ingolstadt, 1883); *Römisch-Catholischer Catechismus von Dr. M. Luther* (Wuerzburg, 1887); *Das Luther Monument zu Worms, im Licht der Wahrheit* (Mainz, 1868, 1883); Dr. A. Westermayer, *Luther's Werk, im Jahr 1883; Reformationsbilder von Dr. Constantinus Germanus* (Freiburg i. B. 1883); Paul Majunke, *Luther's Lebensende, eine historische Untersuchung* (1889, 1890), resuscitating the story of Luther's suicide; *Luther gegen Luther, Beleuchtung des Reformators von Wittenberg* (Paderborn, 1883); William Stang (Providence, R. I.), *The Life of Martin Luther, compiled from reliable sources* (Fr. Pustet & Co., New York, Cincinnati, 1883), based on Alzog, Hergenroether, and Janssen. The following writers against these slanders, on the Lutheran side, may be mentioned: Jnl. Koestlin, *Luther und Janssen, der Deutsche Reformator und ein ultramontaner Historiker* (Halle, 1883); W. Walther, *Luther vor dem Richterstuhl der Germania*; Dr. Max Lenz (Professor of History at the University of Marburg), *Janssen's Geschichte des Deutschen*

*Volkes, ein Beitrag zur Kritik ultramontaner Geschichtschreibung* (Muenchen and Leipzig, 1883). A. S.

**Luther Medals.** The most important collection of engravings of Luther Medals, accompanied by explanations, is: Juncker, Christian, *Vita D. Martini Lutheri et successuum Evangelicæ Reformationis Jubilæorumque Evangelicorum* (Frankfurt and Leipzig, 1699). It contains plates of 145 medals; and of these 26 are reproduced in *Life of Luther* by senior editor of this work (New York, 1898). Another extensive collection is found in Kreussler's *Luther's Andenken in Münzen* (Leipzig, 1898). See, also, Fabricius, *Centifolium Lutheræum*, pp. 142 sq., 413 sq. For further references see Reformation Medals. H. E. J.

**Luther Monuments** are chiefly found in the German cities made famous by the life of the great Reformer. One of the earliest is that in the market-place of Wittenberg by Schadow, in which Luther, standing under a Gothic baldachin, points to the open Bible. The greatest Luther monument is that of Rietschel in Worms. It portrays the whole history of the Reformation, and shows Luther with his intrepid power and courage, his hand resting on the Bible. At the four corners, upon separate pedestals, are the precursors of the Reformation, Waldus, Wiclif, Huss, Savonarola. On the wall surrounding the monument there stand as protectors Frederick the Wise and Philip of Hesse. In the rear Melancthon and Reuchlin appear, symbolizing the aid which science gave the Reformation. Between them are the sitting figures of the cities, Spire, Augsburg, and Magdeburg, to point out the power of protest of a free conscience, the joyousness of confession, the martyrdom of the evang. faith. The central Luther statue has been made the model of the statue in Washington, D. C. Other notable monuments are those in Eisleben by Siemering, and the Luther-Melancthon statue in Leipzig, in which Luther sits and Melancthon stands behind him, after a model of Schilling. J. H.

**Luther Plays.** The heroic figure of Martin Luther has repeatedly been used as the theme of dramatic poetry. One of the best religious dramas of the sixteenth century, "Eine schoene und lustige neue Action von Anfang und Ende der Welt, darin die ganze Historia unsres Herrn und Heilandes, Jesu Christi, begriffen," was written in 1580, by Barthol. Krueger of Spernberg, city clerk and organist at Trebyn, Mecklenburg. The treatment of the Reformation History in this drama is particularly good, and was republished, as a Reformation-Drama, by Dr. A. Freybe (Parchim, 1883). In 1806 the famous actor Iffland produced Zacharias Werner's drama, "Martin Luther, oder die Weihe der Kraft." Klingemann wrote a drama, "M. Luther" (Stuttgart, 1809), which was well received and was played in Brunswick (1883). The Jubilee year (1883) produced a number of Luther dramas, of which the following deserve to be mentioned: Rudolf Bunge's "Luther Play for Zerbst," of a local character; C. Lange (court-preacher in Hanover), "Dr. M. Luther and Count E. Erbach," drama in four acts, based on "Arnim Stein" (Goettingen 1883);

Albert Lindner, "Der Reformator," drama in three parts; W. Koehler, "M. Luther," a historico-religious drama in six parts (Breslau, 1883); W. Henzen, "M. Luther, ein Reformations-Drama," in five acts with a prelude (Leipzig, 1883), played in Bremen and Leipzig, in some points a caricature of the hero; Otto Devrient, "M. Luther, Historisches Charakterbild," in seven parts (F. Manke, Jena, 1883); repeatedly played in Jena and Weimar, and from an artistic point of view by far the best and most effective of these dramatic productions. But while these plays were written chiefly for the stage, and require professional actors, at least for the principal parts, Hans Herrig's "Lutherfestspiel" (F. Luckhardt, Berlin, 1883), first produced in the church at Worms, and afterwards in all the large cities of Germany, before enthusiastic audiences, is constructed on an entirely different plan. It requires no stage setting or scenery at all, nor is it written for professional performers. It presents some characteristic scenes of Luther's life, Luther in his cell, Luther and the students, Luther and Staupitz, the burning of the bull, the Diet at Worms, Luther on the Wartburg, the peasants and fanatics, Luther in his home, accompanied by the dialogue of the "Herald" and the "Counselor," who represent, respectively, the new and the old era. Their conversation forms the connecting link between the different scenes, and a commentary on their significance. The audience, or rather the congregation, is expected to join in the singing of several chorals, at the beginning, middle, and end of the play. This popular and truly inspiring play which treats the subject in a most reverent and exceedingly happy manner, was re-arranged by Dr. A. Spaeth, being furnished with richer musical setting, and with an epilogue suited to our American surroundings. In this form it was produced by the young people of St. Johannes Congregation, at the Young Men's Christian Association Hall, Philadelphia, March 3, 1891. (See Martin Luther, *Ein kirchliches Festspiel, gedichtet von Hans Herrig. In Amerikanischer Bearbeitung von A. Spaeth*, Philadelphia, Kohler & Sons, 1891.) On April 3, 1891, the same play was produced in a Reformed Presbyterian Church in Philadelphia, in an English translation. (See "Luther: an illustrated poem, suitable for Sabbath School Libraries, and especially adapted to the use of festivals, entertainments, etc., from the German of Hans Herrig by Jean Wylie," Philadelphia, Luth. Publication Society, published for the author 1891.)

**Luther's Table-Talk** is a famous German classic running through many editions since 1566, and translated into other languages. The gathering of Luther's wise sayings at table, where he always had some of his friends, distinguished strangers, and a number of young masters, bachelors, and students of the university around him, was made from memory by Veit Dietrich, Jerome Weller, von Platow, Roerer, and John Matthesius occasionally, whilst Anton Lauterbach did it continuously (1531-33 and 1537-39). John Auriferer was a boarder at Luther's table, 1537-40, and again in 1545-46.

He accompanied Luther to Eisleben and witnessed his death. He published the *Table-Talk* heard by himself and others, at Eisleben in 1566. His book was re-edited years ago by Foerstemann and Bindseil. Lauterbach's *Diary* of 1539 was published the same time by Seidemann. The latest "popular" edition, by Friedrich von Schmidt, is found in Reclam's "Universal Library." The full title reads, "Dr. Martin Luther's Table-Talk, or Colloquia, which he for many years carried on with learned men, guests from abroad and his boarders, arranged according to the chief topics of Christian doctrine." The index shows 57 subjects, each consisting of 1 to 60 sayings; the sum of the latter being 570. The series begins with remarks on the Word and the works of God, the creation and the world of men and its ways, the Lord Jesus, sin, the law and the gospel, faith, prayer, the sacraments, the Church and the ministry, goes on with opinions of the devil, the Pope, the monks, the prelates, human traditions, ceremonies, enthusiasts and fanatics, quotes sayings on Christian life, true worship, matrimony, government, diseases and death, life eternal, legends of saints, councils, patriarchs, prophets, and apostles, on war and heroes, lawyers, scholars, schools, universities, on Rome and royal courts, etc. "The many-sidedness and wealth of the *Table-Talk* is astonishing, and there is hardly any department either of the spiritual or the external life which Luther does not handle. His personal experience in his youth, the guidings of Providence, the characters he had to deal with, the blessings he had enjoyed in the love of his wife, the affectionate attachment of Philip Melancthon and of other friends, his opinion of pope and emperor, of prince and chancellor, of citizen and peasant, of men and women and children, his views of the works of nature, all this and much more occurs in the course of his *Table-Talk*. But after all, when surrounded by a company of faithful friends, his chief delight was to discourse upon such subjects as were directly connected with the kingdom of God" (W. W., *Life of Luther*). It is a pity that in and right after Luther's time and even now quite a number of ambiguous and trivial sayings current among worldly-minded people were and are attributed to Luther, and were used to his discredit. An abbreviated English edition of the *Table-Talk* was prepared by Dr. Macaulay.

W. W.

**Lutheranism, American**, a term employed by a school of writers to designate, not "Lutheranism in America," but a modification of Lutheranism adapted to American surroundings, involving doctrinal, as well as governmental and liturgical changes. It claimed to be "a virtual return from almost endless sectarian divisions to the doctrinal basis of the Apostolic and Ante-Nicene Age" (Schmucker's *Popular Theology*, pref. to 9th ed., 1860). Its distinctive features were enumerated as "the practical rejection of the binding authority of all the Symbolical Books except the Augsburg Confession," "the rejection of several tenets formerly held by our Church in Europe, and taught in some of her former Symbolical Books" (viz. "Exorcism,

Private Confession and Absolution, the Real Presence in the Lord's Supper, Baptismal Regeneration, the Mass and some of the ceremonies of the Mass [a formal repudiation suggested by a misunderstanding of the meaning of the Augsburg Confession, and of all Luth. theologians subscribing it], the imputation of Adam's transgression"), "the reception of the Bible as the only infallible rule of faith and practice" (as all other Lutherans do!), "Luther's Smaller Catechism, as the authorized book for the catechetical instruction of the young" (like all other Lutherans!) "The Formula for Government and Discipline of the General Synod," "Hymn-Book and Liturgy," "Catechetical Instruction," "Confirmation," "Prayer-meetings and Family worship," "Special Conferences," "Promotion of Liberality and Christian Union" (Schmucker's *Lutheran Church in America*, pp. 237-246). The Nine Articles of the Evangelical Alliance were proposed as an adequate statement of fundamentals. The American Luth. Church was defined as comprising the General Synod and Ministerium of Pennsylvania, "and all other synods and individuals who have acquired a proper consciousness of their concrete existence in this free country, and who sympathize with the circumstances of our times and our free institutions" (ib. p. 249). Notwithstanding its aversion to symbols, the stress of the controversy compelled American Lutheranism to form its own confession or symbol; the *Definite Platform*, 1855 (see article); also Spaeth, *Charles Porterfield Krauth*, 1. 356 sqq.; Mann's *Lutheranism in America*; Krauth's *Conservative Reformation*; and Schmucker's *Luth. Symbols, or American Lutheranism Vindicated*.)

In a different sense, the term was employed by the late Dr. C. F. W. Walther in his *Americanisch-Lutherische Postille* (St. Louis, 1871), and *Americanisch-Lutherische Pastorale* (1872). Walther neither acknowledges nor advocates any modification of the doctrinal material, but only suggests a wise adaptation in its application to the circumstances of time and place. The Luth. Church in America cannot be a reprintation of the Church in Germany or in Sweden. As "to the true unity of the Church, it is enough to agree concerning the doctrine of the gospel, and the administration of the sacraments." The very life-principle of Lutheranism requires that what is purely accidental, and in no way affects the doctrine, be not raised to the standard of the essential. If this be done the essentials will be degraded to the level of the accidentals.

This principle was forced upon our churches from the very beginning, when the connection with the state churches of Europe was sundered, and the congregations and afterwards the synods were gradually led into independent organizations, unlike any that were to be found in the countries where they originated. As history proceeded, issues arose that had never arisen in the mother churches, and others never arose that absorbed most of the strength and interest there. For a quarter of millennium, the Luth. Church in America has been gradually developing a peculiar church life; but only in

so far as the doctrine was that of the fathers was the life Lutheran. The preaching of the Church must be the constant theme of repentance and faith. But the form of the preaching varies with the peculiar sins and temptations and needs of the times, and with the modes of thought and character of the education of the people. Change of language involves also so radical a change in modes of thought and treatment, that few translations are successful. A church is never firmly established in a country until it has well-equipped institutions, and an adequate literature of its own, maintaining the unity of the faith with the Luth. Church of other lands and ages, and thoroughly assimilating all the lessons and appropriating all the results of the witness of the one faith in other lands, but translating all this in accordance with the peculiar needs of the place and the hour. (See LANGUAGE QUESTION.) H. E. J.

**Luth. Diets in America.** See DIETS, ETC.

**Luth. Papers.** See CHURCH PAPERS.

**Luther, Martin, Society**, organized Feb. 9, 1883, in New York to propagate enthusiasm for Luther, to agitate for the general celebration of the 400th anniversary of his birth, and to erect a statue. Assisted by local societies, \$10,000 was collected and a large statue after Riet-schel's model erected in Luther Place, 14th St. and Vermont Ave., Washington, D. C., which is now owned and cared for by "The Luther Statue Association." The Martin Luther Society later organized conferences between Lutherans of various bodies in New York City, advanced sociability, and is now agitating for some monument or university to celebrate the 400th anniversary of the Reformation.

**Luth. Social Union**, an association of Philadelphia Lutherans, founded in 1893, with four meetings annually, at which brief addresses (English) are made, and opportunity for social intercourse is afforded.

**Lutherstiftung** is a society, founded Oct. 31, 1883 in Leipzig, by the activity of Berlin laymen, which will support all evangelical pastors and teachers in straitened circumstances to enable them to give their children a proper education. There are 17 main and 144 branch societies, which collect moneys to be awarded by a central committee of 30 in Berlin.

**Lutherischer Verein** (Luth. Society) is an organization founded (1848) in Pomerania, which asks that the Luth. Ch. and Confession be recognized. It was led by three supts., Otto, Mila, and Meinhold. Similar associations were formed in Silesia (under Oehler and Kahnis), Brandenburg, Saxony, Posen, Westphalia. In 1849 a general association was formed in Wittenberg, which announced its fidelity to the Confessions, claimed that legally its churches had never ceased to be Lutheran, and demanded that Lutheranism be carried through in cultus and Ch. government, for all of which it would vigorously contend.

**Luetzen**, a small town in the Prussian province of Saxony, is famous as the scene of two

battles, the first during the Thirty Years' War and the second during the Napoleonic Wars. In the first of these battles, Nov. 16 (New Style), 1632, Wallenstein was opposed by Gustavus Adolphus of Sweden and Duke Bernhard of Saxe-Weimar. Before the conflict ended Pappenheim came to the aid of Wallenstein. It was a hotly contested field. Gustavus Adolphus fell, while he was rallying his infantry, just after he had repulsed the left wing of the imperial force. Twice wounded, he was put to death by the enemy's cavalry. Duke Bernhard succeeded Gustavus as chief commander and held the field until darkness set in. Wallenstein withdrew from the field at night, and then led his army to Bohemia. The heroic faith of Gustavus was rewarded by the deliverance of Protestantism. (See THIRTY YEARS' WAR.) G. F. S.

**Lutkemann, Joachim**, b. Dec. 15, 1608, in Demmin, Pomerania; studied at Greifswald and Strassburg, where he was a pupil of Dannhauer, and after travelling in France and Italy, at Rostock, where he became a member of the faculty in 1638, and professor of metaphysics, 1643. A man of deep Christian spirit, who, when called upon to preach, awakened much religious interest by his unction and eloquence. He belonged to the Pietistic school. He became involved in a controversy concerning the humanity of Christ. Holding philosophically that the union of body and soul is necessary to the conception of humanity, he taught that Christ was not a true man during the period that his body was in the grave, and that to deny this involved the denial of the reality of Christ's death. The personal union continued, however, according to his view, by the continued union of the divine with the body of Christ in the grave. The question involved was philosophical rather than theological. Pfaff termed it a logomachy, and even Calvinus was averse to giving it much attention. His colleague, Cothmann, was his chief antagonist, and preserved a distinction between the natural and supernatural man, maintaining that what may be predicated of the former is not to be applied to the latter, while Lutkemann cited Heb. 2:17 as his answer. The outcome was his removal from Rostock to Brunswick as general superintendent and court-preacher, where he d. in 1655. Besides philosophical treatises, he wrote a number of devotional books of great popularity in their day. H. E. J.

**Lyra, Justus W.**, b. 1822, in Osnabrueck, d. 1882. He studied in Berlin and Bonn. His intention to enter the service of the Leipzig Foreign Mission Society having been frustrated by the state of his health, he became pastor in Wittingen, Bevensen (near Lueneburg), and Gehrdlen, near Hanover. He was a specialist in the field of liturgical intonation and psalmody. Author of *Die Liturgischen Altarweisen des Lutherischen Hauptgottesdiensts* (1873); and *Andreas Ornthoparchus und dessen Lehre von den Kirchenacceten* (1877). A. S.

**Lysius, Heinrich**, b. 1670, in Flensburg, prof. of theol. in Koenigsberg (1701), ordinarius, consistorial counsellor, and inspector of schools in Lithuania (1707, d. 1731), was a Pietist of great educational ability.

## M.

**Madagascar, Luth. Missions in.** The London Miss. Soc. entered on its work in M. 1818, was banished, 1836, re-admitted, 1861. The Anglican Propagation Soc. came 1864, the Friends (Quakers) and the Norwegians, 1867. The Norwegian missionaries in Zululand had visited M. in 1864. Bishop Schreuder brought the first N. L. missionaries to Betafo in North Betsileo province. In 1870 a station was established in Tananarivo, the capital; 1874, stations on the west coast; 1888, on the east coast. In 1892 the south coast was left to the Norwegians in the United States. The Norwegian (Stavanger) Miss. Society now has 30 missionaries in M., 25 stations, 65 native pastors, 760 churches, 45,000 Christians (28,000 of whom are communicants), 45,000 pupils in 775 schools, a leper asylum for 250 patients at Sirabe and a hospital at the capital, both under the care of deaconesses, a normal school, a theological seminary with 35 students at the capital, who commit the Augustana; high schools for girls and boys, and a printing office, also at the capital. Dr. Borchgrevink, the superintendent, resides at the capital. The work is most prosperous among the agricultural Betsileo, less promising among the pastoral Sakalava and Bara. The success of Norwegian missionaries in Madagascar is remarkable. In 1871 there were 81 converts; 1881, 2,831; 1891, 30,000. Other missionaries praise their patience, endurance, and thoroughness. Since the annexation of the island by France and the malign interference of the Jesuits the French Lutherans are rendering aid to the Norwegians. The American Norwegians' stations are St. Augustine and Mangasoa, near the southwest coast, and Fort Dauphin on the southeast coast. W. W.

**Magdeburg**, a fortified city on the Elbe, 76 miles S. W. of Berlin, capital of Prussian Saxony, is of ancient origin, and enjoyed the privileges of a town in the time of Charlemagne. Luther attended school here (1497). It early embraced the Reformation. The Luth. Cathedral contains the tomb of the Emperor Otto the Great. On May 10, 1631, the Romish General Tilly, after a long siege, took and burned it, and massacred some 25,000 inhabitants. F. W. W.

**Magdeburg Centuries.** See CENTURIES.

**Magdeburg, Joachim**, b. c. 1525 at Gardelegen, Altmark, studied at Wittenberg, 1544, was pastor at Dannenberg (Lueneburg) and Salzwedel (Altmark). In 1552 he was banished because he refused to submit to the Interim. He was a friend of Flacius Illyricus, and had much to suffer in consequence of the ecclesiastical controversies of his time. In 1564 he was appointed military chaplain in Raab, Hungary, and d. after 1583. He is probably the author of the first stanza of the hymn "Wer Gott vertraut, hat wohl gebet," tr. by Miss Winkworth, *Lyra Germanica* (1858). "Who puts his trust in God most just." A. S.

**Magens, Joachim Melchior**, b. March 4, 1715, on the Island of St. John, in the Danish



West Indies. He spent his youthful years in Copenhagen and studied at its university. He returned to St. John. In 1745 he was appointed Judge of the Probate Court. In 1749 he moved to Flushing, Long Island, N. Y., and became a member and officer of the Dutch Luth. Trinitatis Church. There was great strife in the congregation, and Magens and others urged the Rev. H. M. Muhlenberg to visit them in the interest of peace. Muhlenberg speaks of Magens as an excellent Latin and Greek scholar, familiar with several European languages, well informed in theology and of devout piety. He was a warm friend of Hartwick and Weygand. We have his own statement that he was deeply grieved to see so many young people leave the Luth. Church for the want of English services and on account of their ignorance of the Luth. doctrines. He therefore determined to translate from the Danish Nakkov's sermons on the Augsburg Confession. The title is:

"The Articles of Faith of the Holy Evangelical Church according to the Word of God and the Augsburg Confession set forth in Forty Sermons by Magister Petrus Sacharie Nakkov, Præpositus and Minister of the Gospel in Jutland, in Denmark. Translated from the original into English by Joachim Melchior Magens, New York, printed and sold by J. Parker and W. Weyman of the new printing office in Beaver Str. Also to be sold by Gotfried Miller, Reader in the Luth. Church, and Nor. Schleydorn in Philadelphia. MDCCCLIV."

The book is a quarto of 414 pages, and is of special interest as being the first work published by a Lutheran in this country in the English language.

Magens returned to St. John, and there filled important offices under the government. The missionary Kingo had translated Luther's Small Catechism into the Creole dialect and sent it to Copenhagen for approval. It was returned for revision. That work was done by Magens, who also prepared a grammar and translated the whole Bible, and these works were all printed in Denmark with the exception of the Old Testament. The translation of the New Testament was reprinted in 1818. Its title is: "Die Nywe Testament van ons Heer Jesus Christus Ka set over Ju Die Kreols Tael En Ka Giev Na Ligt tot Dienst van die Deen Mission in Amerika." He also revised the Rev. N. O. Alling's translation of 100 of the Psalms.

This faithful servant of God returned to Denmark in 1783, and d. there on the 18th of August of that year. E. B.

**Magnificat.** See LITURGY.

**Magnus, Duke of Mecklenburg,** cousin of John Fredr. and Maurice of Saxony, and Philip of Hesse, present at the Diet of Augsburg, was the first evang. bishop of Schwerin, who advanced the Reformation in his domain, though forced by the chapter to retain Romanism in the Dom of Schwerin. D. 1550.

**Magnusson, Peter,** Swedish bishop of Westeraes, who, in 1528, consecrated, under protest, Magnus Haraldson of Skarra, Magnus Sommer of Strengnaes, and Martinus Skytte of Abo, and in 1531, Laurentius Petri, the first Luth. arch-

bishop of Upsala. The question of the succession of the Swedish episcopate turns upon the validity of these consecrations.

**Maine, Lutherans in.** The descendants of the Luth. settlers at Waldboro, in 1739, have long since left the Church of their fathers. The story is told at length in *The Evangelical Review*, XX. 440 sqq. Recent emigration has resulted in the planting of six congs., with 504 members, according to last census. So far as ascertainable, all are Scandinavian, and, with one exception, in Portland and vicinity. The Swedes have a small congregation in Aroostook County, on the N. E. border.

**Major, George,** b. 1502, studied at Wittenberg, a favorite of Luther and Melanchthon, became rector at Magdeburg and, after a short pastorate at Eisleben, professor and pastor at Wittenberg (1536), where, with a few brief interruptions, he labored till his death, in 1574. Being one of the authors of the Leipzig Interim, he was by not a few regarded with suspicion as a Philippist. Matters grew worse when he became the cause of the so-called Majoristic Controversy. The Torgau articles, intended to exterminate crypto-Calvinism, in 1574 he subscribed with the added declaration that he never had departed from the doctrine of Luther and never had approved the teachings of Calvin. F. W. S.

**Majoristic Controversy.** This controversy bears its name after George Major, but its beginnings are found in a statement of Melanchthon, who, in an edition of his *Loci*, in 1535, pronounced new spiritual obedience or good works necessary unto eternal life, since they must follow our reconciliation with God, though he admitted that eternal life is not given because of the dignity of good works. When in the next year Melanchthon repeated his assertion in the still more objectionable form that in justification good works are an absolute condition (*in articulo justificationis causa sine qua non*), Luther most emphatically condemned it in a public disputation, whereupon it was dropped by Melanchthon. Nevertheless, it was found again in the Leipzig Interim, where also, as a concession to the Papists, the word *sola* (alone) had been omitted from the shibboleth of the Reformation, *sola fide justificamur* (by faith alone we are justified). As Major had been one of the authors of the Interim, his call to Eisleben, also as superintendent of Mansfeld, was protested against by the ministers of that territory. Whilst he now maintained, as it would seem, disingenuously, and not successfully, that he was not responsible for the worst features of the Interim, he still defended the sentence that good works are necessary unto salvation. Noted is his emphatic declaration in this respect: "But this I say, and confess that I formerly have taught, and still teach, and henceforth will teach all the days of my life, that good works are necessary unto salvation; and I say publicly and in clear words that nobody is saved by bad works, and also that nobody is saved without good works; and I still say more, that whoever teaches otherwise, even if an angel from heaven, he shall be accursed!" In the same year, 1552, Amsdorf,

his principal opponent, met this emphatic declaration by one just as emphatic, viz.: "Therefore I, Nicholas of Amsdorf, say that whoever teaches and preaches the words that good works are necessary unto salvation, as they stand there, is a Pelagian, a renegade, and a denier of Christ." The principal assistant of Major was Justus Menius, superintendent at Gotha, whilst Amsdorf was seconded especially by Flacius. The latter maintained that Major's sentence, as it reads, makes good works the cause of salvation and hence also of justification. Major explained repeatedly what he meant. His reason for using and emphasizing that sentence he declared to be the error "in which the greatest part of those also that want to be good evangelical Christians are involved by supposing that they believe; they dream and invent for themselves a faith that may be without good works, which, however, is just as impossible as that the sun should not send forth its splendor and light." And as the meaning of his sentence he stated, "When I say that new obedience or good works that follow faith are necessary unto salvation, this is not to be understood thus, that by good works we must merit salvation, or that they are, or can bring about and give, that righteousness by means of which man can stand before the judgment-seat of God; but that good works are the result and the fruits of true faith that are to follow it, and that Christ works in the believers. For whoever believes and is righteous is bound and obligated at the risk of his righteousness and salvation to begin to be obedient to God as his Father, and to do what is good and to omit what is bad." But the suspicion that, not without cause, rested upon Major personally, as in general upon every expression that in any way could be understood in a Papistical or Calvinistic sense, was no doubt the main cause that Major's explanations were not accepted as satisfactory; and even when, in 1570, he expressed his willingness to discontinue the use of the expression because it could be misunderstood, he was not trusted. His first opponent, Amsdorf, went even so far as to declare "that the proposition, good works are injurious to salvation, is a correct, true Christian proposition." He meant, of course, that trusting and confiding in good works is injurious. But the fact that the sentence needed such an explanation made it at least as objectionable as that of Major. Hence the Formula of Concord in its fourth article rejected both expressions, Major's as savoring of Papism and Amsdorf's of Epicureanism. At the same time it admits that before the controversy a good many orthodox teachers had used expressions similar to those of Major, and in an orthodox sense; but it judged correctly that, since later on scandalous controversies had arisen concerning them, they ought to be discontinued.

Compare Frank, *Theologie der Concordienformel*, II., pp. 148 sqq.; Preger, *Flacius und seine Zeit*, I. 354 sqq. F. W. S.

**Majus, Henry**, b. Sangerhausen, 1545, d. 1607, professor at Wittenberg, and opponent of the Formula of Concord. **JOHN BURCHARD**, historian, and prof. at Kiel, b. Pforzheim, 1652,

d. 1726. **JOHN HENRY, Sr.**, theologian, brother of John Burchard, prof. at Giessen, b. 1653, d. 1719. **JOHN HENRY, Jr.**, son of above, philologist, and prof. at Giessen, b. 1688, d. 1732.

**Manducation.** See **LORD'S SUPPER**.

**Manitoba, Luth. Church in.** In consequence of Russian oppression and Canadian agitation a large number of German Lutherans from Southern Russia emigrated to Canada and settled in the province of Manitoba, and subsequently also in the districts of Assiniboia and Alberta of the Territory of the Northwest. Lutherans from the Austrian province of Galicia also followed in almost equal numbers, whilst Germany is not largely represented. The Canada Synod, in Dec., 1888, sent its president, the Rev. F. Veit, to Winnipeg. In Feb., 1889, the first missionary was called, and since the occupation of the field by the German board of the General Council, 11 pastors have been sent into the field. The churches are scattered from the Red River Valley and Devil's Lake, in N. Dak., to Stony Plain, about 15 miles northwest of Edmonton, Alberta. In July, 1897, the Manitoba Synod was organized, which now numbers 8 pastors, 50 churches and preaching stations, and more than 4,000 communicants. In 1897 the synod was received into the General Council. Seven of the pastors receive support from the board for German Home Missions of the Genl. Council. J. N.

**Mann, Wm. Julius, D.D., LL. D.**, b. May 29, 1819, at Stuttgart, Wuerttemberg, d. June 20, 1892, at Boston, Mass. His parents were people of sincere piety, broad culture, and high social standing, and gave him an excellent education in Blaubeuren, Stuttgart, and Tübingen. Having finished the usual four years' course at the university, in 1841, he accepted a position as teacher in a private boys' school at Boeningheim, Wuerttemberg. In 1844 he became assistant preacher in the same place, and later on, in Neuhausen, near Urach. Through the influence of his intimate friend, Dr. Ph. Schaff, who had been called to Mercersburg in 1844, he came to America in 1845. After spending a few months at Mercersburg, Pa., where he lectured on German Literature and Universal History, he accepted a call as assistant pastor to Salem German Reformed congregation, Philadelphia, in 1846. He co-operated (from 1848) with Dr. Schaff in editing the *Deutsche Kirchenfreund*, becoming editor in chief, in 1854. In 1850 he was called to Zion's Evang. Luth. congregation, Philadelphia, as assistant of Dr. Demme, and in 1854 he was elected and installed as full collegiate pastor. In 1851 he was received into the Ministerium of Pennsylvania, where he soon took a prominent position, serving as chairman of the examining committee, in the work on the Catechism, as archivist, and as president (1860 and 1880). With the "American Lutheranism" which at that time ruled in the General Synod he had no sympathy, and wrote against it his *Plea for the Augsburg Confession* (1856), and his *Lutheranism in America* (1857). When the theological seminary was established in Philadelphia (1864), he was appointed German profes-

sor of the Ministerium of Pennsylvania, teaching Hebrew, Ethics, Symbolics, Homiletics, and New Testament Exegesis, and acting as house-father for many years. During the last twelve years of his life his literary work was concentrated upon the early history of our Luth. Church in America, the biography of her patriarch (*Life and Times of Henry Melchior Muhlenberg*, 1887) and the new edition of the Halle Reports being among the most mature and valuable fruits of these labors. He was a prominent member of the German Society, the Pennsylvania Prison Society, of the board of the German Hospital (1884), and of the board of the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses (1888). He was a prolific writer, contributing important articles to the *Kirchenfreund* (1848-1859), *Lutherische Zeitschrift* and *Herold* und *Zeitschrift* (1860-1892), *Jugendfreund*, *Evangelische Zeugnisse* (1863-1865), *Theologische Monatshefte* (1865-1873), *Herzog's* and *Schaff-Herzog's Encyclopedia*, *The Workman* (1880-1891), and the *Luth. Church Review* (1882-1891). Also: *Luther's Kleiner Katechismus, erklart in Fragen und Antworten, zum Gebrauch in Kirche Schule und Haus* (with Dr. G. F. Krotel, 1863), *Festgruss zum Zions Jubilaum* (with A. Spaeth, 1866), *Der Deutsch-Franzoesische Krieg* (1872), *General Principles of Christian Ethics* (based on Dr. Chr. F. Schmitt, 1872), *Vergangene Tage* (1879), *Heilsbotschaft* (Sermons published for the benefit of the Orphans' Home, 1881), *Das Buch der Buecher und seine Geschichte* (1884), *Leben und Wirken William Penn's* (1882), *Christoph Columbus* (1891), *Heinrich Melchior Muhlenberg's Leben und Wirken* (1891). (See *Memorial of W. J. Mann*, by A. Spaeth, D. D., 1893; *Memoir of the Life and Work of W. J. Mann*, by Emma T. Mann, 1893; *W. J. Mann, Ein Deutsch-Amerikanischer Theologe. Erinnerungsblaetter, gesammelt und bearbeitet von A. Spaeth*, Reading, Pa., 1895.)

**Marbach, John**, b. Aug. 24, 1521, at Linden, on Lake Constance, was educated at Strassburg and Wittenberg. Melancthon had a poor opinion of his attainments in theology, although the University of Wittenberg conferred the degree of doctor of theology on him in 1543. Not without executive ability, he was inclined to be domineering, which led to a rupture between himself and the congregation at Isny, and caused him to go to Strassburg, first as diaconus, then as pastor at St. Nicolai. As a preacher he was popular, and full of zeal for the Reformation. He was honored with important commissions; in 1548 as envoy to Leipzig and Wittenberg to obtain advice in regard to the Interim; in 1551 he went to Saxony with the representatives of Wuertemberg to confer concerning the confession to be laid before the Council of Trent; then as delegate of Strassburg to the Council itself. Succeeding Hedio as president of the Strassburg Church Convention and as professor, he used his influence to establish the authority of the Augsburg Confession, e. g. in the case of the French congregation, and on the appointment of Peter Martyr. This also applies to Prof. Zanchi, with whom Marbach engaged in

several controversies. In 1556 he was employed by the Elector Otto Henry to conduct the visitation of the churches in the Palatinate. After Marbach had resigned his pastorate in 1558 on account of his many labors and the continuance of the Interim, he became involved in a controversy with Zanchi, which ended in Zanchi's withdrawal to Chiavenna. He also took part in the defence of the ubiquity of Christ's human nature. The Formula of Concord met with his warm approval, and he urged its adoption by Strassburg, which took place after his death through the influence of Pappus, who also introduced the Liturgy. Marbach d. March 17, 1581. G. F. S.

**Marburg Colloquy.** Philipp, Landgrave of Hessa, seems to have been the principal promoter of the Marburg Colloquy (Oct. 1-3, 1529). The maintenance of the Spire protest required a union of the Evangelicals. Since doctrinal difficulties were in the way—especially regarding the Lord's Supper—their removal was necessary.

The principal participants were the Swiss and Saxon Reformers. Zwingli was accompanied by Ecolampadius, Bucer, Hedio, etc.; Luther, by Melancthon, Jonas, Brenz, Oslander, etc.

The attitude of the leaders differed greatly. Zwingli had great faith in the Colloquy, felt that the welfare of Christianity depended upon it, was eager for the contest, and considered its result as settled. Luther was of the opposite opinion. The Saxon proved to be right, the sanguine Swiss wrong. The latter's readiness to yield every point, except the Lord's Supper, seems to indicate that a discussion of that subject, and a victory over him whom the united powers of the Pope and Emperor failed to vanquish, was his principal object. To secure this Zwingli used every power at his command—even deep emotions and silent tears.

Luther's attitude has received many unfavorable criticisms. Yet, late investigations, based upon Zwingli's own writings, show that Luther could not act otherwise without playing the part of a hypocrite. Whilst Luther's strong faith in God's Word and opposition to rebellion account for his firm stand, the spirit and tactics of the Swiss, before and during the Colloquy, doubtless shaped his attitude toward his opponents, his manner of argument, and mode of defence. It is a well-known fact that for years Zwingli sought an opportunity to cross swords with Luther and wipe out the "remnant of papistical leaven," as he described Luther's doctrine of the Lord's Supper. Hence his eagerness for the conflict. Various means and persons had been employed to accomplish that end. Even Bucer's knavery in substituting Zwinglianism in some of Luther's sermons and Bugenhagen's Psalms was sanctioned. Zwingli defended that act as a service rendered unto the Wittenbergers, whereby they could quietly acquiesce, save themselves from the disgrace of a public renunciation, and leave the people under the impression that they had always inclined toward Zwinglianism! No wonder Luther said to Bucer, "As for you, you are a good-for-nothing fellow and a knave." The cold and harsh words, "You have a different spirit from

ours," and the peculiarly painful effect they produced upon the Swiss, had elicited much criticism but no explanation. "They communicated to the Swiss, as it were, an electrical shock. Their hearts sank each time Luther repeated them and he did so frequently." Why this peculiar effect and frequent repetition? It is now known that in April, 1525, Zwingli declared that his Lutheran opponents were "von einem andern Geiste gefuehrt." This explains their origin, the cause of their mysterious effects, and exonerates Luther.

The Colloquy was, however, not altogether in vain. It led to a better understanding of each other's view, and out of the fifteen articles drawn up by Luther, all but the article on the Lord's Supper were unanimously accepted. Even upon it some agreement was reached. See "Reformierte Taktik im Sakramentsstreit der Reformation," vol. vii., *Neue Kirchliche Zeitschrift*, and "Luther's Attitude at the Marburg Colloquy," vol. xxvii., *Quarterly Review* (Luth.). J. J. Y.

**Maria, Queen of Hungary**, sister of Emperor Charles V., b. 1505, d. 1558, in Cicala, Spain. When her husband, Ludwig II. of Hungary, fell in the battle of Mohacz, against the Turks (1526), Luther dedicated to her the exposition of four Psalms (37, 62, 94, 109). She became a Lutheran, but afterwards is said to have returned to Romanism. To her is ascribed the hymn "Mag ich Unglueck nicht widerstehn" (Can I my fate no more withstand), tr. by Miss Winkworth (1858). Wackernagel and Lauxmann think that it was merely adopted by her as a favorite hymn of consolation, and possibly written for her by Luther himself, which is not probable. A. S.

**Maria Elisabeth of Brandenburg-Culmbach**, *née* Princess of Schleswig-Holstein, d. c. 1665, author of the hymn "Ach Gott, ich muss Dirs klagen." A. S.

**Marperger, Leonhardt (Bernhardt?) Walter**, b. 1682, in Hamburg, d. 1746, in Dresden. He studied in Nuernberg, Altdorf, and Halle, became pastor in Nuernberg, 1704, and court-preacher in Dresden, 1724. Author of several hymns and a number of devotional books. He superintended the 9th, 10th, and 11th editions of the Dresden hymn-book (1727, 1734, 1738). A. S.

**Marriage.** The most satisfactory statement of what marriage is, is found in Gen. 1 and 2: "It is not good that man should be alone. I will make an helpmeet for him . . . And he took one of (Adam's) ribs; and the rib he made a woman. . . . And God blessed them and said unto them, Be fruitful and multiply." Here is indicated the *proper relation* of husband and wife; she is not to rule over him, for she was not taken from his head; he is not to treat her as his inferior, for she was not taken from his feet; but he is to love and protect her, being taken from near his heart. From the fact that God did not create more than one wife for Adam nor more than one husband for Eve it follows that it is the intention of God that marriage should be *monogamous*. As husband and wife shall be one flesh,

their relations cover *all spheres and relations of life*. The intimate relation of husband and wife typifies the still more intimate relation of Christ and the Church, of the human and the divine. M., though instituted by God, is *no sacrament*, because through it no forgiveness of sins and no salvation is offered. As in the resurrection they neither marry, nor are given in marriage (Matt. 22:30), the state of *marriage terminates* with this present life. The *Scriptures encourage* man and woman to enter the *married estate*; and although St. Paul on the one hand discourages matrimony because of the persecutions, and in order that those whom he addresses might be the more able, having no family cares, to devote themselves to good works, on the other hand he uses most vigorous language over against those who interpret the counsel of the Apostle as a command "forbidding to marry," calling them "seducing spirits," and such doctrines "doctrines of the devils." *Mixed marriages*, i. e. marriages between a believer and an unbeliever, or persons of different faiths, ought to be discouraged and avoided, because as a rule indifference to religion or to the pure faith of the Church, and strife and alienation between husband and wife result from them. In Lev. 18 the degrees of *relationship or affinity* are enumerated within which it was unlawful for Israelites to marry. In how far these prohibitory degrees are mandatory under the Christian dispensation has been a mooted question. M. within a large number of the degrees of relationship there stated are repugnant not only to Christians but also to civilized people. With reference to other degrees of relationship, however, it has been held that dispensations may be granted in certain cases. The marriage with a deceased wife's sister is allowed by some Lutherans, but opposed by others, e. g. Missourians. (See Walther, *Pastorale*, p. 204 ff.) M. is *dissolved* by death and by adultery (desertion, 1 Cor. 7:15). (See DIVORCE.) The State views marriage as a *civil contract*, inasmuch as right of property, duty of support, etc., are involved. Before the law, M. is a permanent change of status. The rights of the parties to each other are radically changed. Being so important an act, the law requires that the contracting parties must have attained the *age of consent*, which now in most states is 18 years, in a few more, in a few less. In states which do not have the license system it is a misdemeanor to officiate at a marriage, where, to the knowledge of the officiating clergyman, one of the contracting parties is under such age of consent and where the parents or guardians have not given their permission. In case the minister does not know the age of the parties, he may require them to sign a sworn statement, giving information as to their age. If this statement is false, and the contracting parties are under age of consent but swear that they have attained it, the minister is not liable. If the minister, however, knows that one or both of the parties are under age of consent, he should not proceed before he has received in writing and properly signed the consent of the respective parents or guardians. The states also recognize *degrees of relationship*, and forbid M. between parties nearly related.

States differ, but the most common rule is that first cousins may marry, but any more nearly related may not. M. between the latter are *void*, as are also those with persons incompetent to make a contract—to wit, a lunatic. This is also the case where force or deception has been used. A *definite form* is not required. The only essential part is that the parties acknowledge that they marry each other. Witnesses should, however, be present. As to *property*, the law at present is that the wife retains the right of disposal of all her property, real or personal. Whilst the husband receives no control over his wife's property, she obtains a certain right in his real property (not his personal). This right is called *dower*, and consists in the use of one-third of all his real estate after the husband's death and for the period of her natural life. Hence, the husband cannot sell any real property, unless the wife also signs the deed, and thereby relinquishes her right of dower in such property. The *husband* is bound to *provide* for the support of his wife, and is liable for all debts she may contract, unless she maliciously deserts him. There is no uniform *law on divorce*. There ought to be a law enacted by Congress. As it is, divorces granted in certain states and marriages contracted by such divorced persons are not recognized in others. The courts *annul* marriages on the ground of fraud, force, incapacity, or want of age. The legal standing of the parties is not that of divorced persons, but that of persons who had never been legally married. J. N.

**Martensen, Hans Larsen**, a speculative Danish Luth. theologian, b. at Flensburg in Schleswig, 1808. Extensive travels in Germany and France (1834-36) made him acquainted with the leading theologians and philosophers of the time. He became professor of theology at Copenhagen, then court-preacher, and finally (1854) Bishop of Seeland, the highest dignity of the Danish Church. This position he filled with prudence, firmness, and marked ability, until infirmities of age caused his resignation in 1883. M. d. in 1884. He was fully abreast of the culture of his age, and happily combined diverse theological and philosophical influences. In his early years he had been impressed by the vigorous personality of Grundtvig. He assimilated the philosophical ideas of Schelling and Hegel, and through the influence of Baader became a close student of the mystics, notably Jacob Boehme. It was the bent of his mind to harmonize contrasts. So he strove on the one hand to harmonize science and faith, Christianity and philosophy; on the other, the Danish and the German spirit in a period of intense antagonism. As a theologian Martensen had to contend against the individualism of Kierkegaard and the hostility of Rasmus Nielsen against speculative Christianity; as a bishop he strove in the interest of state church against the free church movement of Grundtvig. He is best known by his *Christian Dogmatics and Christian Ethics*. The combination of Luth. orthodoxy with philosophical and mystical speculations imparted to his theology a freshness and novelty that were very

attractive. He made valuable contributions to the study of the mystics. His autobiography and his published correspondence with Dörner reveal the life and thought of the man. See *Luth. Ch. Review*, July, 1884. A. G. V.

**Martin, John Nicholas**, b. about 1725; d. near Charleston, S. C., 1797. Largely a self-taught man, said to have been ordained by the Salzburger pastors, settled in Georgia. M. became the fourth pastor of St. John's Church, Charleston, S. C., in 1763, serving it, at two different periods, for seven years. Preached elsewhere in S. C. During the Revolution was excluded from his pulpit for refusing to pray for the king. The wives of his most distinguished successor in St. John's, Dr. John Bachman, were M.'s granddaughters. D. M. G.

**Martini, Olaus, Ph. M.** (Rostock, 1588), b. 1557, d. 1609. He was secretary at the Diet of Upsala (1593), and was elected archbishop in 1601. By his writings and manly Christian behavior he defended and confirmed the Luth. constitution of Sweden, during the reign of Charles IX., who inclined to Calvinism and tried to introduce it in his country. The king and the archbishop exchanged learned controversial treatises against each other about the Person of Christ, the eucharist, the Heidelberg catechism, and the divine service, and at last the king had to give up his designs. Olaus Martini as well as his predecessor, Nicolaus Bothniensis, who had been president of the memorable Diet of Upsala, were never consecrated or, as this act is called in Sweden, installed as bishops. N. F.

**Maryland, Lutherans in.** The German emigration of the eighteenth century passed down the Cumberland Valley in Pennsylvania, and flowed over into Frederick, Washington, and Carroll Counties, Maryland. Another centre was formed by the emigration largely of northern Germans directly to Baltimore. Of the 131 congregations and 24,648 communicants in 1890, 96 with 17,288 communicants belonged to the Synod of Maryland (General Synod). The rest belong chiefly to the Missouri Synod and Joint Synod of Ohio. Baltimore had 37 congregations (18 belonging to the Maryland Synod); Carroll, 23; Frederick, 24; and Washington, 20 congregations, of which all but two small congregations in Carroll and two in Frederick County belonged to the Maryland Synod. In number of communicants, the Lutheran Church ranks second, the Methodists being about five times as numerous.

**Maryland Synod.** See SYNODS (I.).

**Maryland Synod Question**, a discussion concerning synodical authority, arising in 1853, from the dismissal of a pastor, who had no intention of uniting with another synod. (See *Evangelical Review*, VI. 321; VII. 1; Morris, *Fifty Years*, etc., 485.) The question was whether one ceased to be a minister by ceasing to be a member of a synod.

**Massachusetts.** The statistics of 1890 show 30 congregations with 4,137 members. Of the congregations, 11 were Swedish, 3 Danish, 2 Norwegian, the balance German. The German

churches were mostly in the Synod of Missouri, which had to congregations with 1,707 communicants. The General Council had 12 congregations with 1,743 congregations. Two small congregations, aggregating 103 members, in Franklin County, belonged to the General Synod. An English congregation has since then been established in Boston.

**Material Principle of Protestantism**, the doctrine of Justification by Faith alone. (See FORMAL PRINCIPLE.)

**Mathesius, John**, the son of Wolfgang Mathesius, a miner and prominent citizen, b. at Rochlitz, June 24, 1504. The older Mathesius was a man of earnest piety, yet by no means narrow in his views of the Church's life. He objected to masses for the repose of the dead, but yearned to see a copy of the entire Bible. While his father was still living, John was placed under the care of his grandmother, who trained him in the practices of the Church of Rome, making him pray according to the rosary every Saturday and also read one of the legends aloud for the benefit of the servants. He praises the schools of his youth for teaching the Ten Commandments, the Creed, and the Lord's Prayer, which were neglected by the pulpit. In the school at Rochlitz, Michael Coelius was his teacher. Continuing his studies at Mitweida, Nuremberg, and Ingolstadt, he afterwards spent some time in teaching. In 1526 Luther's treatise on Good Works aroused his Christian consciousness. Luther's writings on the Lord's Supper drew him to Wittenberg in 1529. Here he continued his studies. In 1532 he accepted a call to a position as teacher at Joachimsthal. Again and again we find him a visitor at Wittenberg, and at length in 1540, after eight years of service as a teacher in Joachimsthal, once more as a student at the feet of the Reformers, and even as one of Luther's favorite table-guests. In 1541 he was called as diaconus to Joachimsthal, and in November, 1545, advanced to the pastorate, which position he filled until his death, Oct. 7, 1568. He is best known by his *Life of Luther* in sermons, which is not without historical value, and his *Sarepta* or *Ergipostil*. G. F. S.

**Mathesius**, (*Hymnological Addition*). The morning hymn "Aus meines Herzens Grunde," which was a special favorite with Gustavus Adolphus, and which is generally ascribed to Mathesius, does not belong to him. It was repeatedly translated into English, by Miss Winkworth, Ch. Book for England (1863), "My inmost heart now raises," and by E. Cronewett, *Ohio Hymnal*, "My heart with deep emotion." A miners' song of his, "Gott Vater, Sohn und Heilger Geist," was also translated by Miss Winkworth (1869), "O Father, Son, and Holy Ghost, Thou God dost fix the miner's post." His most beautiful hymn, the cradle song, "Nun schlaf mein liebes Kindelein" (General Council Sonntag Schul Buch), has never been translated. A. S.

**Matins**. See LITURGY.

**Matrimony**. See MARRIAGE.

**Matthew's, St., New York City**, is the heir and successor of the old Dutch Trinity Church,

which gradually passed over to the Germans. A very full history of the foundation and vicissitudes of the Church in the metropolis will be found in *The Lutheran Church Review* for 1884 and 1885, and, in German, in the new edition of the *Halle'sche Nachrichten*, 631 sqq., both by Dr. B. M. Schmucker.

**Maulbronn**. 1. The Maulbronn *Colloquy*, caused by the conversion to the Reformed faith of Frederick III., Elector of the Palatinate, and by the publication in 1563 of the Heidelberg Catechism, composed at his suggestion and under his auspices. Owing, especially, to the activity of Duke Christopher of Wuerttemberg, the colloquy was held between the Wuerttemberg and Palatinate theologians from April 10-15, 1564, both princes being present. The colloquists representing the Palatinate were: Ursinus, Olevianus, and others; those representing the Wuerttembergers were: Brenz, Jacob Andreae, Schnepf, and Bidembach. The discussion had reference to the doctrine concerning the Lord's Supper and to the Christological questions connected therewith, especially to the doctrine concerning the Ubiquity of Christ. This latter doctrine was denied by the colloquists of the Palatinate as being in contradiction with the characteristics of human nature and the sitting of Christ at the right hand of God; the Wuerttembergers, on the other hand, especially through Andreae, upheld this doctrine and tried to prove it from the *Unio personalis* and *Communicatio idiomatum*. When the theologians of the Palatinate asked, "Whether Christ's body had already been omnipresent in his mother's womb," Andreae pointed out the distinction existing between the possession and the use—*possessio et paterfactio*—of divine properties. The colloquy did not develop any definite results: both parties claimed the victory. 2. The Maulbronn *Formula* is one of the foundations, upon which, finally, the Formula of Concord was erected. Jacob Andreae had successfully labored to bring about a union between the theologians of Wuerttemberg and of Lower Saxony, which union found its utterance in the Swabian-Lower-Saxon Formula of Concord of 1575. Elector Augustus of Saxony, after the defeat of the Philippists in his territory, invited the friendly inclined princes, especially those of Wuerttemberg and Baden, to co-operate with him in the establishing of unity in doctrine within the realm of the German evangelical state churches. The two preachers of Stuttgart, Bilenbach and Oslander, were appointed to draught a Formula of Union. At the convention of Maulbronn, Jan. 19, 1576, this draught was submitted, approved, and subscribed to by the theologians of Wuerttemberg and Baden, and then sent to the Elector of Saxony. Though this Swabian-Lower-Saxon Formula was used as a basis for discussion at the convention of Torgau (opened May 28, 1577), all essential points of the Maulbronn Formula were, nevertheless, embodied into the new draught of the so-called "Book of Torgau." W. P.

**Maurice**, first Duke, afterwards Elector of Saxony, son of Duke Henry the Pious, b. 1521, at Freiberg, succeeded his father (1541) as ruler

over Saxony of the Albertine Line. This youthful prince, valiant, prudent, and ambitious, joining the Reformatory movement without inner conviction, always endeavoring to enlarge his possessions, acted a somewhat singular part in the drama of the German Reformation. In a critical hour he betrayed the cause of Evangelical Germany and—*saved* it again. Not a member of the Smalcald League, he formed an alliance with the Emperor at the beginning of the Smalcald War, by which he was to secure the dignity of an Elector and the electorate of Saxony. The Elector of Saxony and Landgrave of Hesse having left their country to offer battle to the Emperor, Maurice treacherously invaded the electorate. Though successful in reconquering his territory, the Elector of Saxony, after his defeat and capture at Mühlberg, nevertheless, lost both his electorate and a considerable part of his territory which were bestowed upon Maurice. In order to satisfy the demands of the Emperor, Maurice caused the Leipzig Interim to be drawn up. Magdeburg alone heroically withstood the introduction of the Interim, as a consequence of which the ban was published against the city, it falling to the lot of Maurice to execute the ban. But now a surprising change in his attitude took place. He seems to have felt the reproach cast upon him on account of his betrayal of the gospel; the disgraceful imprisonment of the Landgrave, his father-in-law, displeased him. He noted also the daily increasing power of the Emperor, endangering the freedom of the German princes. In 1551 Magdeburg surrendered, Maurice granting the city the mildest terms possible. Having secretly entered into an alliance with the Margrave of Brandenburg, the sons of the Landgrave of Hesse, and with King Henry II. of France (to whom he surrendered the imperial cities of Metz, Toul, and Verdun), Maurice suddenly attacked the Emperor, who was sick at Innsbruck at that time. The Emperor had to submit to the victorious Maurice, the Compact of Passau being the result of Maurice's strategy, the conditions of which compact were laid down by him. According to this the Protestants were granted full freedom in the exercise of their religion and equal rights with the Catholics. Having taken part in a campaign against the Turks, Maurice had to wage war against the Margrave of Brandenburg, his former confederate; the latter was defeated at Sievershausen, 1553; Maurice, however, received a wound in battle which caused his death in the same year.

W. P.

**Mayer, Philip Frederick, D. D.**, pastor of St. John's Church, Philadelphia—the first congregation in the country founded for divine service in the English language (1806-58); b. 1751, d. 1855. He was a graduate of Columbia College (1796), studied theology under Dr. Kunze, served a congregation at Athens, N. Y. (1802-6), was, throughout his entire ministry, a member of the New York Ministerium, was president of the Pennsylvania Bible Society and of the Board of Managers of the Deaf and Dumb Asylum at Philadelphia, received his theological degree from Columbia and University of Pa.; of the latter, he was for many years a trustee.

A brother, F. G. Mayer, was pastor at Albany (1807-42).

**Means of Grace.** See GRACE, MEANS OF.

**Mecklenburg, Luth. Church in.** This country accepted Lutheranism about the middle of the sixteenth century. At the Diet of Sternberg, in 1550, it was resolved that the country should be thoroughly cleansed from every remnant of popery. Duke and pastors cheerfully signed the Form. of Concord, in the preparation of which Chyträus of Rostock had assisted. The constitution, or articles for the regulation of church services, government, discipline, support of the poor, etc., originally published in 1552, and revised in 1602, is still in force. In both of the grand duchies of Mecklenburg—Schwerin and Strelitz—we have the most conservative of Luth. state churches, those of the Scandinavian countries not excepted. And so devoted to the Luth. faith have pastors and people been at all times that when Duke John Albrecht II. became a Calvinist he had no following. But one church of the Reformed faith exists in the land, and this was founded by Reformed immigrants from France. When Duke Christian became a Roman Catholic in 1663, he had but few that went with him. There are only three Roman Catholic churches, and their members are largely Catholic immigrants. Negative criticism and modern theology have not been able to gain a foothold in M. The theological faculty of the Univ. at Rostock is the most conservative in Germany. To it belong men like the eminent New Testament scholar, Nösgen, and the Luther scholar, Walther. The Grand Duke fearlessly supports the faithful pastors in the conscientious discharge of their duty, and defends them against the accusations of their more liberal and fault-finding patrons and landowners. The church government is unique. In 1850 Grand Duke Fred. Franz II. created the Oberkirchenrat, whose president for many years was Kliefoth. The prince, as chief bishop of the church in M., discharges the duties of this office through this high ecclesiastical council instead of through a "Kultus-Minister" (secretary of affairs relating to church and schools). Another council, created soon after the introduction of the Reformation, is the Consistorium. There is one for each of the two Mecklenburgs, the one for M. Schwerin having its seat in Rostock and the other for M. Strelitz in Neustrelitz. This body takes cognizance of and regulates matters pertaining to doctrine, ceremonies, and discipline. From the decisions of this body an appeal may be taken to the high ecclesiastical court at Rostock. This court answers for both countries, i. e. is competent to entertain appeals from decisions of the consistories of both M. Schwerin and M. Strelitz. The work of direct and immediate supervision is assigned to superintendents, of whom there are seven (in Rostock, Wisnar, Doberan, Gaestrow, Malchin, Parchim, and Schwerin). The territory which is assigned to these snpts. is subdivided into 39 synods, so called, or small conference districts. In M. Strelitz there is only one superintendent and seven synods. The president of these synods is called *praepositus*. The larger grand duchy

numbers 346 pastors, and the smaller 68. The membership in the churches of the former is now slightly above 600,000, in the latter over 100,000. J. N.

**Medler, Nicolaus**, b. 1502, in Hof, Bavaria, where he was pastor (1539), was compelled to flee for preaching too severely, was at Wittenberg (1531-35), preached for Luther, who regarded him highly, became supt. at Naumberg (1536), assisted in introducing the Reformation in Leipzig (1539), supt. at Brunswick (1546), d. 1551. He was sincere, but dominating, and easily provoked to controversy.

**Meier, Ernst Julius**, b. Sept. 7, 1828, in Zwickau, Saxony, pastor at Flemmingen (1854), supt. in Liegnitz (1864), preacher in Dresden (1867), court-preacher and vice-pres. of the Saxon consistory from 1890. Standing upon a moderate confessional basis, he advocates the true union between theological science and the life of the Church, and proclaims the saving Christ in sermons of eloquent devoutness.

**Meinhold, Johann Wilhelm, D. D.**, b. 1797, on the Island of Usedom, Pomerania, d. 1851, in Charlottenburg, near Berlin. He studied theology in Greifswald, became rector in Usedom (1820), and pastor in Rehwinkel, near Stargard (1844). In recognition of his valuable treatise on miracles and prophecies the faculty of Erlangen conferred the title of doctor of theology on him, 1840. He was highly gifted as an author, poet, and hymn-writer. Seven of his hymns are found in Knapp's *Liederschatz*. Two of his hymns are transl. into English: "Guter Hirt, du hast gestillt" (Gentle Shepherd, Thou hast stilled), tr. by Miss Winkworth, *Lyra Germanica* (1858); and "O Bethlehem! O Bethlehem!" tr. by Dr. H. Mills (1845). A. S.

**Meinhold, Karl, D. D.**, b. 1813, in Usedom, the stepbrother of Joh. W. M., d. 1888, as pastor, and superintendent in Cammin, Pomerania; a highly gifted, faithful, and fearless champion of the Luth. Confession in the Prussian state church who suffered much for the faith. On account of his treatise *Union und Lutherische Kirche* he was suspended from his position as superintendent, but was restored to his office with distinguished honors in 1879. He wrote exposition of the Song of Solomon (1856); and *Eben Ezer, Sermons on the Gospel of the Church Year* (1885). A. S.

**Meisner, Gottfried**, b. 1618, in Wittenberg, d. 1690, in Grossenhain. A number of his hymns are found in the Bollhagen hymn-book. Fischer, in his hymnological dictionary, gives 13 of them. A. S.

**Meissner, Balthasar**, b. Feb. 3, 1587, in Dresden, d. Dec. 29, 1626, as professor of theology in Wittenberg, one of the most venerable Luth. theologians of the first half of the seventeenth century. At the age of fifteen he entered the university. After a two years' philosophical course, he studied theology for five years at Wittenberg, Giessen, Strassburg, and Tübingen. In 1611 he was made professor of Ethics, in 1613 professor of theology in Wittenberg. In 1624 he entered the consistory. He was a prolific writer, especially in the field of polemics. His best known work is his *Philosophia*

*Sobria*, written at the age of 27. He was a gentle character of deep personal piety. His motto was *Beati Mites*. His death was a great loss, not only to his native Saxony, but to the Luth. Church from Hungary to Iceland. J. Schmidt of Strassburg, who was himself one of the most godly theologians of that time, said of him: "If it had been possible to put an end to the unfortunate controversies of that time, no one would have been able to accomplish this but Meissner." S. F.

**Meissner Conference** is that pastoral conference in the Saxon Church, founded 1859, which advocates a mediate position, befriending the Prussian Union. Its first president was Dr. Brückner. Its great leader of late is Prof. Dr. Fricke of Leipzig, under whose presidency it was made a church conference (1870).

**Meister, Christoph Geo. Ludwig**, b. 1738, in Halle, prof. in Duisburg (1778), pastor in Bremen (1784), d. 1811, a composer of 160 hymns, of which "Lass mir die Feier deiner Leiden" is best known.

**Melancthon, Philip**, son of George and Barbara (Reuter) Schwartzerd, b. at Bretten, in the Palatinate, February 16, 1497. His father, a skilful armorer, was distinguished for piety and integrity. His mother was an intelligent and well-bred lady. Philip received the rudiments of an education in the town school. He was then taught at the home of his grandfather, John Reuter, by John Unger, a good linguist. Losing his father and grandfather by death, at the age of eleven years he was sent to school at Pforzheim, where he began the study of Greek under George Simler, and came under the influence of John Reuchlin, who changed his name from Schwartzerd, meaning "black earth," to its Greek equivalent, Melancthon. October 14, 1509, he was matriculated under the philosophical faculty in the University of Heidelberg. His progress in study was so rapid that, June 11, 1511, he was made bachelor of the liberal arts. Unable to enrol himself a candidate for the degree of master of arts on "account of his youth and his boyish appearance," he left Heidelberg and was matriculated at Tübingen, September 17, 1512. January 25, 1514, first among eleven candidates, he received the degree of master of the liberal arts, and with it license to lecture as *Privat-dozent* on the Latin and Greek classics. As a student at Tübingen he heard lectures on literature, law, medicine, mathematics, astronomy, philosophy, and theology. Hebrew he pursued privately under the direction of Reuchlin. As a lecturer he awakened new interest in the study of the classics, and soon attracted the attention of the most celebrated humanists of the age. He also began to edit the Latin and Greek authors, and re-wrote John Neulerc's *Universal History*. He took some part in the contest carried on between Reuchlin and the observant monks, touching the destruction of all Jewish books except the Bible.

His humanistic culture and associations made him uncomfortable at Tübingen. July 24, 1518, he accepted a call to the professorship of Greek in the University of Wittenberg, having already



declined a call to the University of Ingolstadt, where he would have become a colleague of John Eck. He entered Wittenberg (on the way thither declining a call to Leipzig) August 25, 1518. Four days later, he delivered an inaugural address on *The Improvement of the Studies of Youth*. Luther was delighted with the address, and soon formed a high opinion of the talents and scholarship of its author. The friendly relations of these two great men, Luther and Melancthon, present one of the most pleasing features of the splendid drama of the Reformation. Luther loved Melancthon as a son, and Melancthon revered Luther as a father. Each was helpful to the other, and each supplemented the deficiencies of the other. Luther, by his heroic deeds, his fire and eloquence, commended the Reformation to the people. Melancthon, by his moderation, scholarship, and culture, commended it to the learned. Together they wrought the German Reformation, and established the Luth. Church. For nearly twenty-eight years they were colleagues, and after Luther's death, in 1546, Melancthon carried on the work of Reform until his own death, April 19, 1560. For more than three hundred years, their bodies have reposed together in the Castle Church at Wittenberg.

Melancthon attended so many diets and colloquies that he once exclaimed: "I have lived in conventions, and now I shall die in them." He was the chief Protestant surrogate. He wrote nearly all the learned *Opinions* required of the Wittenberg faculty for forty years. He wrote the *Saxon Visitation Articles* (1527); the *Torgau Articles* (1530); the *Augsburg Confession* (1530); the *Apology of the Confession* (1530-31); the *Wittenberg Concord* (1536); and the *Saxon Confession* (1551). He also assisted Luther in translating the Bible (1522-1534). His extant letters, numbering several thousand, are indispensable for the study of the history and theology of the Reformation. Nearly all of his known works and letters, together with many other valuable documents, have been edited by Bretschneider and Bindseil, and are published in the *Corpus Reformatorum*, consisting of 28 large quarto volumes, usually referred to by the letters *C. R.*

1. HIS PERSONAL CHARACTERISTICS. Melancthon was below middle size and carried one shoulder higher than the other. He had a wide and high forehead, large blue eyes, a Roman nose, a scanty beard, and a small chin. In early life his countenance was thoughtful. In later years it became sorrowful. His disposition was kind, amiable, and friendly. His character was upright and free from blemish. His love of peace and his striving for harmony in the Church sometimes led him to make undue concessions to opponents; but he never surrendered what he conceived to be fundamental truth. He prayed and wept daily for union in the Church, but died longing to be delivered from "the wrath of the theologians."

2. HIS DOMESTIC LIFE. November 25, 1520, Melancthon was married to Katharine Krapp. Luther was instrumental in making the match; but Melancthon praised his wife as the gift of God, and as "worthy of a better man." They

lived together in happy wedlock for thirty-seven years, and became the parents of four children, —Anna, b. 1522; Philip, b. 1525; George, b. 1527; Magdalena, b. 1533. George died when a child. Philip lived to be very old.

The house in which Melancthon lived at Wittenberg is still standing. It is now the "Melancthon Museum." A tablet placed high up in front, bears the inscription: *Here lived, taught, and died Philip Melancthon*. In this house Melancthon dispensed a generous hospitality to scholars, students, refugees, and vagabonds. One day he heard twelve languages spoken at his dinner-table. At first his salary was one hundred gulden, equal to about four hundred dollars of our money; in 1526 it was raised to two hundred gulden; in 1536 it was increased to three hundred; from 1541 it was four hundred gulden. He received many presents from the city of Wittenberg, and from princes whom he had served, or to whom he dedicated books, as two hundred gulden from Henry VIII. of England, to whom he dedicated the second edition (1535) of the *Locii*. He left an estate worth several thousand dollars.

3. HIS SERVICES TO THE CAUSE OF EDUCATION. By talents, learning, choice, and experience, Melancthon was pre-eminently a teacher. To the mastery of almost every known science he added a clear and logical method, brevity, and conciseness of statement. He led students to the sources of knowledge, and inspired in them a love of research. He regarded philology as furnishing the key for unlocking the treasures of the sciences, especially of the science of theology. He once wrote: "All the learned unite in the opinion that no one can accomplish much in the right kind of studies who has not added Greek and Hebrew to the Latin." And again: "Every good theologian and faithful expounder of the Christian religion ought necessarily to be first a linguist, then a logician, and finally a witness." He speaks of himself as a "linguist" and a "logician," and regards the life of a teacher as less splendid, but more serviceable to humanity than the life of a courtier. "What is more useful than to imbue the minds of the young with the knowledge of God, of nature, and of morality?" says he. His preference was to be and to remain a teacher of the Latin and Greek classics, of rhetoric and logic. It was only in response to the persistent efforts of Luther that he consented, in 1526, formally to enter the theological faculty, though without relinquishing his place in the faculty of letters. He lectured on nearly every science, and prepared numerous declamations and lectures for the use of his colleagues. He wrote text-books on Greek and Latin Grammar, Rhetoric, Logic, Physiology, Physics, Metaphysics, Ethics, and History. From 1518 to 1544 his Greek Grammar passed through seventeen editions, and from 1545 to 1622 twenty-six editions were published. Of his Latin Grammar fifty-one editions were published from 1525 to 1734. It was used in many Roman Catholic schools. Melancthon defines grammar as "the proper mode of speaking and writing." He defines Logic as "the art of speaking by defining, dividing, and arguing." "Rhetoric adds elo-

quence, ornament, and grace to Logic." His text-books on these subjects were used in Germany almost to the exclusion of all others. His editions of the chief Greek and Latin classics were numerous.

His methods were all practical. He aimed to make all studies serviceable to religion and morality. His talent for organizing schools was recognized as early as 1524, when he was invited to take the rectorship of the proposed gymnasium at Nuremberg. From that time on he was constantly consulted on the subject of higher education, and his advice was so universally followed, that nearly all of the gymnasia and *Fürstenschulen*, that is, Prince-Schools, of the sixteenth century were founded according to directions given by him. We still have the correspondence between him and fifty-six German cities which sought counsel and assistance in founding and conducting gymnasia. He wrote their constitutions, arranged their courses of study, and nominated the most of their instructors. The most distinguished rectors of the century, John Sturm, Camerarius, Trotzen-dorf, Neander, Wolf, and others, were his friends, and many of them had been his scholars. All adopted his methods, and his pupils carried with them the lofty ideals of "the dear master." Luther valued him so highly as a teacher that he wrote: "Whoever does not recognize Philip as his *Preceptor* is a stupid ass carried away by his own vanity. All that we know in the arts and in philosophy we owe to Philip. He has only the degree of Magister, yet he is a doctor above all doctors."

He gave directions for the reorganization of the Universities of Heidelberg, Tübingen, Leipzig, Rostock, Greifswald. He wrote the statutes for the University of Wittenberg in 1545. He was consulted and gave important assistance in the founding of Marburg, Koenigsberg, and Jena. Many of the chief professorships were filled by his pupils. He himself was invited to Marburg, Tübingen, Leipzig, and Heidelberg, and was asked to take the lead in founding the University of Jena. His services to the cause of education in his native land were so great that posterity names him *Preceptor Germania*, and regards him as *The Creator of the Protestant Educational System of Germany*.

4. HIS THEOLOGY. Melancthon began his theological teaching at Wittenberg by giving lectures on Paul's Epistle to Titus. To these he soon added lectures on the Epistle to the Romans. Out of these exegetical lectures grew his *Loci Communes*, or *Theological Commonplaces*, which were published first in 1521, but subsequently passed through many changes and editions. The *Loci* have a purely practical aim. They quickly pass over the abstract and metaphysical doctrines of theology, and treat mainly the doctrines of Sin, Law, Gospel, Grace, Faith, the Sacraments, the Church, Condemnation, and Blessedness. Among the notable features of the book is the denial of free will in man, and the affirmation of the doctrine of absolute necessity. "Every event occurs necessarily according to the divine appointment." This virtually makes God the

author of sin. But in this, as in all other respects, the teaching so pleased Luther that he declared the "book invincible, worthy not only of immortality, but of being placed in the inspired canon." For a time the *Loci* was regarded as the Wittenberg Confession of Faith. It was the beginning of the Luth. dogmatic system.

In his first years at Wittenberg Melancthon accepted Luther's doctrines in Luther's *Formule* without question. After 1526 he became more independent in forms of expression, but he adhered with all fidelity throughout life to the Luth. type of doctrine in every particular, though he modified some of Luther's definitions and developed some of his principles in a more practical direction. He is therefore the representative of science and progress in theology. His continuous study of the Scriptures, and of the Church Fathers, his intercourse with other theologians, and the criticisms of his own and of Luther's writings by friend and by foe, led him to modify several of his earlier views.

(a) In the Commentary on Colossians, and in the Visitation Articles, both of 1527, he recognizes freedom of will in all matters pertaining to this life; but he denies man's natural ability to obey the law of God. This view of the will was placed by him in Article XVIII. of the Augsburg Confession. In *The Loci Communes* of 1535, he says that "there are three causes that concur in conversion: The Word, the Holy Spirit, and the Will, not indeed neutral, but resisting its own weakness." Again: "God precedes, calls, inclines, assists us; but we should take care not to oppose. For it is evident that sin arises from us, not from the will of God." In a later edition of the *Loci* he defines free will as the power which a man has of applying himself to grace. According to Melancthon the order of salvation is this: God calls; the Spirit operates through the Word; the Will becomes active under the influence of Grace. Of itself the human will cannot exercise saving faith or work spiritual righteousness. Its subordination, the operation of the Spirit, and to the Word is always presupposed. Of the three concurring causes, the will is placed third, and becomes a cause only when quickened into activity by the other two. This doctrine is as far from Pelagianism on the one hand as it is from Determinism on the other. In its fundamental tendency it may be regarded as the doctrine of the Luth. Church. (But see FREEDOM OF THE WILL.)

(b) In the *Loci* of 1535 he calls the doctrine of necessity "a dream of the stoics"; and in the Commentary on Romans (1532) he asserts "the universality of the promises of the gospel, which teach that God for Christ's sake offers salvation to all." He further says: "We must judge of the will of God and of election, not from reason, nor from the law, but from the gospel." He finds the cause of salvation in the *merciful*, not in the *secret*, will of God. He places the cause of reprobation in man's unwillingness to believe the gospel. To "the scruple of particularity," he opposes "the universal promises of the gospel, which teach that God for Christ's sake, out of grace, offers salvation

to all" (*Commentary on Romans*). He is thus the first of the Reformers to depart from the Augustinian particularity, and to bring out the doctrine of the universality of the offer of salvation. Here he has left an abiding impression on theology.

(c) Melancthon expounded the doctrine of justification with great clearness. He insists on the forensic sense of "to absolve, to pronounce just." Faith is described by him as "confidence in mercy promised for Christ's sake." "It includes the knowledge of the history of Christ as the Son of God, and a habit or action of the will which accepts the promise of Christ, and reposes in Christ." This is the faith that justifies. Justification is named *gratuita acceptatio* for Christ's sake. Faith has also an ethical content. He defines it as "a new light in the heart, an energetic operation of the Holy Spirit by which we are regenerated." This makes faith fruitful. Hence he insists that "the works which God enjoins upon us ought of necessity to follow reconciliation." In a lecture on the Gospel of St. John, he said that good works are "*conditio sine qua non* to eternal life." This was thought by some to endanger the doctrine of justification; but Melancthon explained that good works are not a part of justification, but that in the order appointed by God, good works must follow justification. In after years, in order to avoid giving offence, he exchanged the formula: "Good works are necessary to eternal life," for "Good works are necessary," to which he adhered to the end of his life.

(d) On no other subject did Melancthon bestow so much thought as on that of the Lord's Supper. In 1537 he wrote: "For ten years neither day nor night has passed in which I have not reflected on this subject." He was as much averse to Zwingli's view of the Supper as was Luther. In 1529 he wrote that he would rather die than to affirm with the Zwinglians that the body of Christ can be in only one place (*C. R.*, II. 25). And again: "I would rather die than be contaminated by union with the Zwinglians" (*C. R.*, I. 1077). He frequently affirmed that Luther's doctrine is very old in the Church. In no doctrine was Melancthon so much influenced by the fathers as in this. At Augsburg he believed that he had placed Luther's doctrine in the Confession, though he did not adhere rigidly to Luther's formulae. In the first edition of the Apology, he at least approximated very closely to the doctrine of transubstantiation: "The bread is not only a figure, but is changed into the body of Christ." In 1529 at Marburg he modified Luther's doctrine of oral manducation. In 1531 he forsook the theory of ubiquity. Neither "oral manducation" nor "ubiquity" was placed in the Confession or in the Apology.

The relation of the body and blood of Christ to the material elements came to have but little significance for him. The real presence of Christ in the Supper he not only did not deny, but he continues to reiterate it, and makes it depend upon the institution and appointment of Christ. It is the whole Christ who is present in the Supper, and therein gives

us a pledge of God's gracious will towards us. He speaks of the Supper as a mystery, a pledge, a communion with the entire Christ, a salutary impartation of the God-man to the believing human soul, a thanksgiving by which we give thanks for the remission of sin—in a word, an application and appropriation of redemption. By joining the words of Paul (1 Cor. 10: 16) with the words of institution of the Supper, he sees in the sacrament a fellowship with the body and blood of Christ; and by associating the sacrament directly with the forgiveness of sins, he preserves the true Luth. type of doctrine, for with Luther as with Melancthon the chief thing in the Supper is not the real presence, nor the sacramental union, but the forgiveness of sins. (See LORD'S SUPPER.) Even when he changed the wording of the tenth article of the Confession in 1540, his object was not to change the Luth. doctrine, but more accurately and carefully to define it, and to guard it better against the perversions of the adversaries. (See AUGSBURG CONFESSION, Editio Variata.) The change was regarded as an improvement and was received with great favor. At no time did Melancthon adopt or indorse Calvin's doctrine of the Supper, though he seems to have regarded Calvin's doctrine as opposing no effectual barrier to union. By reaffirming to the close of his life the Augsburg Confession, the Apology, the *Examen Ordinandorum*, and the Bavarian Articles, Melancthon gave full proof of his adherence to the Luth. faith.

[See also: *Ph. Melancthon, the Prot. Preceptor of Germany*, by J. W. Richard (N. Y., 1898). Eds.] J. W. R.

**Melancthonism.** See CRYPTO-CALVINISTIC CONTROVERSY and PHILIPPISTS.

**Melin, Hans Magnus**, b. in Sweden, 1805, ordained (1834), professor of theology at Lund (1847), dean (1865), d. there 1877. One of the greatest Luth. theologians, who published besides a voluminous Greek Lexicon and other learned works, *Lectures on the Life of Jesus*, one of the ablest controversial works against Strauss. His main work is, however, the excellent *Bible Translation with Commentary*. N. F.

**Melissander.** See BIENEMANN, C.

**Melsheimer, Frederick Valentine**, b. Regenborn, Brunswick; studied at Helmstädt; came to America as chaplain of Brunswick troops (1776); pastor, Dauphin Co., Pa. (1779-84); Mannheim (1784-6); New Holland (1786-9); professor in Franklin College, Lancaster (1787); pastor, Hanover, Pa. (1790), until his death (1814). Distinguished as a pioneer of the science of entomology in America. His son, John Frederick, was first assistant and then his successor; d. 1829.

**Membership** in the Church may be regarded from the point of view of the state law, which generally requires stated attendance on service and some measure of financial support, though in some states the determination is left to the Church's own decision. (See CHARTERS; VOTERS.) But the true standpoint is the spiritual. According to it church membership begins with

baptism (1 Cor. 12: 13), and assumes conscious exercise after confirmation, which admits to the Lord's Supper, through which membership in its unity is strengthened (1 Cor. 10: 17). It is first membership in the congregation, and only through it in the Church at large. Its privileges, rights, and duties flow from the spiritual priesthood of believers. Admission to all the blessings of the Church, given in the Word and sacraments, obligate to the spiritual work and administration of the Church as well as to its support (1 Cor. 9: 11; Gal. 6: 6). But proper order (1 Cor. 14: 40) and individual gifts must be considered (1 Cor. 12: 27 ff.). The private life of a church member ought, individually and in the family, to conform to the divine standard in the development of a spiritual life. J. H.

**Mencel, Hieronymus**, b. 1517, in Schweidnitz, Prussia, supt. of Mansfeld 1560, d. 1590, is known for his sermons on the Catechism. At a meeting in Weimar (1571) he presented the declaration of the Mansfeld pastors that man was not only a sinner, but sin. But through Wigand's influence he afterward abandoned and attacked Flacianism.

**Menius, Justus**, a Latinized rendering of Jodocus Menig, b., according to Paul Eber, Dec. 13, 1499, at Fulda. His parents seem to have been people of limited means. He entered the University of Erfurt in 1514, and became a member of the circle of humanists led by Conrad Mutianus, whose influence, added to that of Crotus Rubianus, was, according to Luther's testimony, very detrimental to his spiritual welfare. Camerarius was his friend and his instructor in Greek, a relation which was continued at Wittenberg, whither he went in 1519, attending the lectures of Luther and Melancthon. His stay at Wittenberg proved a blessing to him, and prepared him for his career as a reformer. In 1523 he was made vicar at Gotha, where he wrote his first literary production, a commentary on the Acts of the Apostles; but he was particularly gifted as a popular writer on topics of religious instruction. In 1525 he was made pastor of St. Thomas' Church in Erfurt, but withdrew in 1528, because of the bitter opposition of the papal party, and proceeded to Gotha, where his friend Myconius, with whom he was intimately associated in the reformation of Thuringia, provided for his reception. In 1527 he took part in the visitation of the churches of electoral Saxony. He was next charged with the duties of pastor and superintendent at Eisenach in 1529, and proved himself an efficient worker in counteracting the influence of the Anabaptists, as well as in the organization of the Church and the promotion of education. He prepared a catechism, which was intended as an abbreviation of Luther's, and which has been criticised as approximating Zwinglianism, but with which Luther himself did not find fault. Luther wrote prefaces to two of his productions. On the death of Myconius his sphere of labor was enlarged, and for twelve years he resided at Gotha. Toward the close of his life he was obliged to meet the charge of Amsdorf that he shared in the error of George Major concerning the necessity of good work to salvation. His

last official position was that of preacher in St. Thomas' Church at Leipzig. D. Aug. 11, 1558. G. F. S.

**Mentzer, Balthasar**, the elder, b. Feb. 27, 1565, in Allendorf, Hessen, studied at Marburg, was professor at the university of this place (1605-1625), at Giessen (1625-1627), and then again at Marburg, where he d. Jan. 6, 1627. He was throughout his life a pronounced protagonist and champion of confessional Lutheranism, especially in the type in which it has been developed in the Formula of Concord. Henke calls him the patriarch of genuine Lutheranism in Hessen. He confined his studies and literary work practically to the debatable ground between Lutheranism on the one hand and the Reformed and Catholic churches on the other. His was thus pre-eminently a controversial career, a life given to the defence of symbolical Lutheranism. The centre of his researches were the doctrines of the *communicatio idiomatum* and the ubiquity especially in their relations to the Lord's Supper. On these subjects he was a prolific writer, his many polemical works being, all things considered, rather free from personal rancor. His determined Lutheranism was the cause of his leaving the University of Marburg and accepting a position at the newly established institution at Giessen. With some others he could not approve the Reformed tendencies that were becoming all powerful in Hessen. Mentzer's name will ever be connected in church history with one of the most famous controversies in the Luth. Church, namely, that between the Giessen and the Tübingen theological faculties on the subject of the *kenosis* or *krypsis* of Christ. Mentzer himself had called forth this controversy by an appeal to Hafener, of the Tübingen faculty, in reference to a certain definition of his on the omnipresence of God, in which some had found Calvinistic tendencies. The controversy for years agitated the whole Luth. Church of Germany, and the political heads of several states took active measures to put an end to it. Both parties agreed on the Luth. doctrine of the communication of attributes and the glory of the human nature of Christ, teaching that this nature from the moment of the incarnation was in the possession (*ktesis*) of the divine attributes, especially those of omnipotence, omniscience, and omnipresence; and that the human nature took part in the functions of the divine, particularly the government of the world. But they differed as to the *use* made of these attributes during the state of humiliation. The leading question was this: Was the human nature of Christ, in the state of humility, present with each and every creature, and did it rule all things in heaven and on earth, even in death? To this question the Tübingen men answered Yes, and the Giessen men, No; the one maintaining merely the *krypsis*, or concealing of the activity of these attributes, the others teaching the *kenosis*, or emptying of these attributes, although at the same time yet possessing them. For Mentzer it was not a question of *ktesis*, but only of *chresis*. The matter was in 1624 appealed to the Saxon theologians, who decided in favor of the Giessen theologians. (See KENOSIS.) Mentzer had a

son of the same name of similar theol. tendencies, who was also prof. of theol., b. May 14, 1614, d. July 28, 1679. G. H. S.

**Mentzer, Johann**, b. 1658, in Jahmen, Silesia, d. 1734, at Kemnitz. He studied at Wittenberg, and was pastor at Merzdorf (1691), Hauswalde (1693), Kemnitz (1696), a warm friend of the family of Zinzendorf. He wrote numerous hymns, some of considerable merit, among them "Du gehest in den Garten beten," trsl. by J. Kelly, Family Treasury (1868), "Into the garden shade to pray;" "O, dass ich tausend Zungen haette," trsl. by Dr. H. Mills, "O, that I had a thousand voices" (see Ohio Hymnal, 1880). The hymn, "Der am Kreuz ist meine Liebe, meine Lieb ist Jesus Christ," is sometimes ascribed to him, but without satisfactory evidence. A. S.

**Mergner, Adam Christoph Friedrich**, b. 1818, in Regensburg, Bavaria, d. 1891, in Heilsbrunn, near Neuendettelsau, Bavaria. Studied theology in Erlangen under Harless and Hofmann; 1851, pastor in Ditterswind; 1870, superintendent in Muggendorf; 1874, in Erlangen; 1880, in Heilsbrunn. A faithful Luth. pastor of eminent musical gifts who did much for the restoration of the old service and its appropriate music in the Luth. Church of Bavaria. He composed many tunes of striking originality and depth (P. Gerhard's *Geistliche Lieder in neuen Weisen*, Erlangen, 1876). Edited the *Choralbuch fuer die Lutherische Kirche in Bayern*, with 22 of his own compositions. A number of his tunes are found in the *Siona*, and some have been reprinted in the *Jugendfreund* and in Dr. Spaeth's *Liederlust*. A. S.

**Merit of Congruity and of Condignity** are scholastic terms frequently opposed in the Luth. confessional writings. The merit of congruity is the merit of man's free will struggling toward the good. Owing to man's endeavor it seems proper (*congruum est*) that God should show mercy. Man thus earns the first grace. When afterward God infuses grace the truly good works follow and a merit of real worth (*condignit*) follows. The first brings to justification, the second to eternal life; the first is founded on God's will accepting, the second is an obligation that he must fulfil. Both are utterly opposed to the scriptural teaching of grace.

**Merkel, Paul Johann**, b. 1819, in Nuremberg, prof. of Germanic jurisprudence in Berlin (1850), at Koenigsberg (1851), Halle (1852), until his death (1862), was an earnest advocate of confessional Lutheranism and an opponent of the Prussian Union.

**Meurer, Moritz**, b. 1806, in Pretzsch, near Wittenberg, deacon at Waldenburg (1834), archdeacon (1835), pastor at Callenberg (1841), until his death (1877). For a long time editor of the Saxon paper, the *Pilger*, and the *Sächsische Schul- u. Kirchenblatt*, he is espec. noted for his Life of Luther (3d ed., 1870), which is largely told in L.'s own words, and as editor of *Leben der Altväter der luth. Kirche*. He was a consistent Luth. pastor, an eloquent preacher, and humble in character.

**Meusel, Karl Heinrich**, b. Dec. 25, 1837, in Niederau, Saxony, vicar at Dresden (1863), sub-

deacon at Ch. of Holy Com. (1865), teacher in gymnasium at Bautzen (1867), and in Dresden (1871), pastor at Grossshennersdorf (1873), and supt. at Rochlitz (1885), until his death, Sept. 1, 1889. A man of wide learning and decided confessionalism, he is known chiefly as editor of the *Kirchliches Handlexikon*, during the publication of which still unfinished work he died.

**Meyer, Heinrich August Wilhelm**, b. Jan. 10, 1800, in Gotha, pastor in Harste, near Göttingen (1831), supt. in Hoya (1837), castle-preacher, supt. and consistorial counsellor in Hanover (1841), chief consistorial counsellor (1861), pensioned (1865), d. June 21, 1873. He was the editor of the earlier editions of the great N. T. commentary which bears his name and was begun 1829. M. wrote on the Gospels, Acts, Pauline Letters, except Thessalonians, and the Pastoral Epistles. His grammatohistorical exposition is of the highest order, and bears the impress of critical accuracy and linguistic exactness, combined with thorough knowledge of the whole range of exegetical literature. He is rather negative in his earlier volumes, but grew to be more positive, churchly, and Lutheran by larger study. (For sketch of his life, see vol. on Matthew, Am. ed., p. xxv.)

**Meyer, Johann Friedrich v., D. D., LL. D.**, b. 1772, at Frankfurt a. M., d. 1849, philosopher, statesman, poet, and biblical scholar of a mystical, theosophic tendency. He studied law, philosophy, and languages at the Universities of Göttingen and Leipzig. Since 1802 he lived in Frankfurt, as solicitor, mayor of the city, representative of the Free Cities at the German Diet, president of the Frankfurt Bible Society, editor of the *Blaetter fuer Christliche Wahrheit* (1818-1832). In recognition of his revised Bible translation (*Die Bibel in berichtigter Uebersetzung*, 1819, 1822, 1855), he received the title of D. D. from the Erlangen faculty. His poems take high rank in modern Christian lyrics, but are too subjective for church use. Knapp's *Liederschatz* contains 13 of them. A. S.

**Meyer, Johann Matthias von**, b. 1814, in Ansbach, preacher in Dombühl (1840), prefect of teachers' sem. in Schwabach (1843), pastor at Nördlingen (1844), at München (1849), consistorial counsellor (1872), and pres. of the consistory after the death of Harless (1879), until his decease (1882). He was a man of great power and ability, but of mediating tendency.

**Meyfahrt, Johann Matthaens, D. D.**, b. 1590, at Jena, d. 1642, at Erfurt. He studied at Jena and Wittenberg, was professor in the gymnasium at Coburg (1616), director of the same (1623), professor of theology at Erfurt (1633). His earnest endeavors to raise the moral standard of the university and church-life of his time brought him much ill-will and opposition. He wrote a number of devotional works: *Tuba Penitentiae Prophetica* (1625); *Tuba Novissima* (1626), containing the hymn "Jerusalem, du hochgebaute;" *Höllisches Sodoma* (1629); *Himmliches Jerusalem* (1630); *Juengstes Gericht* (1632). His beautiful hymn "Jerusalem, du hochgebaute Stadt," has been repeatedly translated into English. The best

version by Miss Winkworth, *Lyra Germanica* (1858), "Jerusalem, thou city fair and high," in the Church Book (abridged) and in the Ohio Hymnal (complete). Its inspiring tune is generally ascribed to Melchior Frank, but has, thus far, not been traced beyond the Erfurt hymn-book of 1663; a fine figured setting, in *Siona*, 1882, p. 13-16. A. S.

**Miami (Ohio) Synod.** See SYNODS (I.).

**Michael's, St., Philadelphia.** The beginnings of the Luth. Church in Philadelphia are involved in obscurity. According to the late Dr. Mann, Fabricius, the pastor of the Swedish congregation, preached to the Germans of Philadelphia between 1688-91. The oldest Register is of 1733, and is in the handwriting of John Casper Stoever. Before Stoever, John Christian Schultze had for a time served them, and afterwards, for a time, Valentine Kraft. On Muhlenberg's arrival in 1742, he found Count Zinzendorf in possession of it, and had considerable difficulty in having the call, in response to which he had come to America, recognized. Muhlenberg gave to the congregation its complete organization. The church building known as St. Michael's was begun in 1743, and was consecrated at the organization of the first synod in 1748. Brunnholtz, Heintzelmann, Handschuh, Frederick Schmidt, J. C. E. Schultze were associated with Muhlenberg in the care of the congregation, although during a portion of the time Muhlenberg himself was at the Trappe. The successors of Muhlenberg were J. C. Kunze, J. H. C. Helmuth (with whom J. F. Schmidt was associated), F. D. Schaeffer, C. R. Demme (with whom G. A. Reichert, E. Peixoto, and G. A. Wenzel were associated), and W. J. Mann (with whom A. Spaeth was associated). Under Dr. Mann's pastorate, the corporation, which included a number of churches in various portions of Philadelphia, distributed its property among congregations founded for worship in these churches (1867). Dr. Mann was succeeded in 1884 by Rev. E. Nidecker, who had previously been his assistant. The congregation known for the greater part of its existence as St. Michael's and Zion's is now known as Zion's. Its constitution of 1762 became the model of congregational constitutions throughout the country, and has been followed by all the older churches. (See Dr. Mann's full history in New Edition of *Hallesche Nachrichten*; Schmucker, B. M., *The Organization of the Congregation in the Early Lutheran Church of America.*) H. E. J.

**Michaelis, Johann Heinrich,** b. 1668, in Klettenberg, Saxony, prof. in Halle (1699), until his death (1738). He was the deviser and soul of Francke's *collegium orientale theologicum*, and edited an excellent critical ed. of the O. T.

**Michaelis, Christian Benedict,** nephew of J. H., b. 1680, in Ellrich, Saxony, prof. of oriental languages in Halle, d. 1764. He assisted his uncle in editing the Hebrew Bible, and published a work on the right use of variants in the N. T. from oriental translations opposing Bengel.

**Michaelis, Johann David,** son of C. B., b.

1717, in Halle, studied medicine and then theology, travelled in Holland and England (1741), became privat-dozent in Göttingen (1745), and prof. (1780), d. 1790. Led from Pietism to rationalism by Wolff's philosophy, he denied that he had ever experienced any power of the Spirit, was proud and contentious. Though still holding to miracles and prophecy as proofs, he was negative in exegesis and partially orthodox in dogmatics. His greatest work is *Mosaisches Recht* (6 vols.).

**Michelsen, Hans,** burgomaster of Malmö, private secretary of Christian II., whom he followed into banishment, first translated the N. T. into Danish (1524). It was published in Leipzig, but secretly introduced into Denmark from Antwerp.

**Michigan, Lutherans in.** The Luth. Church in Michigan stood second among Protestant churches according to census of 1890, being exceeded only by the Methodists. It had 380 congregations, with 62,897 communicants. It stood first in Detroit, with 8,609, and in Saginaw, with 2,716, and second in Bay City, with 1,017 communicants. Since the Michigan Synod has joined the Synodical Conference, the majority of Michigan Lutherans (37,513) belong to that body. The Joint Synod of Ohio has 21 congregations, with 6,217 communicants, and the German Synod of Iowa 33, with 4,498 communicants. The Swedish Augustana (General Council) reported 37, with 4,194 communicants, and the three Norwegian Synods combined 42, with 3,831 communicants. Almost all the Finnish Lutherans are in this state, the Suomi Synod reporting to congregations, with 1,385 communicants. The General Synod is confined to Berrien and St. Joseph's Counties, and had nine congregations, with 679 communicants.

**Michigan Synod.** See SYNODS (III. & V.).

**Millennium.** See CHILIASM.

**Miller, George Benjamin,** an eminent Luth. theologian and scholar, b. near Allentown, Penn., June 10, 1795. He was licensed as a minister by the New York Ministerium in 1819, and founded a church and classical school in Canajoharie, N. Y. In 1827 he was called as assistant professor of theology in Hartwick Seminary, and in 1830 he became principal and theological professor, where he remained until he d. April 5, 1869, with the exception of five years in Dansville, N. Y., from 1839 to 1844, having been 35 years professor in theology at Hartwick Seminary. Besides review articles his writings comprise an English grammar and a volume of sermons published in 1860. W. H.

**Miller, Jacob,** b. Dec. 11, 1788, in Goshenhoppen, Pa., studied under his pastor, F. W. Geissenhainer, whose daughter he subsequently married, and became his successor in the charge consisting of Goshenhoppen, Falkner Swamp, and Boyertown. In 1820 he accepted a call to Trinity Church, Reading, Pa., where he remained until his death in 1850. He was an eloquent preacher, a man of decided opinions, and of great influence in his congregations and in the Ministerium of Pennsylvania, over which he presided six years. J. FR.

**Ministerial Education.** The problem of

training worthy and efficient ministers of the gospel is of the utmost importance for the Church of Christ. Its peculiar difficulties stand out more prominently in those critical periods of the history of the Church when her work has to be reorganized under new environments. This appears particularly in the Reformation Era. As the Reformation movement rapidly conquered the greater part of Central Europe, the question how to secure suitable ministers for the hundreds and thousands of Evangelical congregations was most pressing, and difficult to meet. The average education of the Roman Catholic priest of that day was of a low standard. The preface to Luther's Small Catechism openly charges that "many of the pastors are ignorant and incompetent teachers." The great school of prophets at Wittenberg did its very best to remedy the evil as promptly as possible. There the leaders of the Reformation were collected into a faculty to train the future ministers of the Church. But during the first twenty-five years, at least, the majority of the men ordained in Wittenberg by Luther, Bugenhagen, and their assistants were without university or college education. In a list of ordained candidates, recently discovered in Wittenberg, out of 1,750 names only 647 were "from this university," and about 100 others were men of classical culture. Of the rest, 817 were schoolmasters, cantors, and sextons, and the remainder belonged to different trades, weavers, bookbinders, shoemakers, tailors, carpenters, butchers, miners, etc. But before the middle of the century this class of candidates disappears altogether; those with a full university training become the rule, and the standard of examination, previous to their ordination, becomes steadily higher. And this has been in general the character of ministerial education in Europe to the present day. A decidedly high standard of preparatory education is set for all those that enter the university for the study of a profession. But in the case of the theological student even more is required to pass the examination of "Maturity," as it is called, for his university studies. A thorough knowledge of Hebrew is added to the other branches of classical languages, philosophy, history, etc. The full course of theological study (in Wuertemberg) is four years. While the European university offers its boundless treasures of knowledge, without any restraint to the student, it has also its manifest dangers for the cause of ministerial education. The interest of the university is "science" pure and simple. The interests of the Church, her confession, her work and actual needs, are not sufficiently considered and protected. A theological faculty there may combine the most antagonistic theological views. It may undermine and assault the very faith of the Church whose ministers it is called to educate. In recent years efforts have been made in Germany to counteract the possible evil effects of the university, and to supplement the defects of its instruction by the establishment of practical theological seminaries for those candidates that have absolved their university course, such as in Wittenberg, Herborn, Friedberg, Loccum.

When our Luth. Church was organized on this continent she was again confronted by the serious problem of ministerial education. From the very beginning Henry Melchior Muhlenberg was convinced that the supply of ministers furnished by the fathers in Halle would sooner or later cease, and that a ministry would have to be educated in America, to build up the Luth. Church in her new home on this Western Continent. As early as 1749 he planned an institution for the education of Luth. ministers in the neighborhood of Philadelphia. The Ministerium of Pennsylvania, which he organized in 1745, at its very first meeting gave a fine illustration of what it considered as a proper standard of preparation for the ministry, in the examination of J. N. Kurtz, the first candidate for ordination. (See *Documentary History of the Ministerium*, p. 19.) As long as it had no seminary it appointed from time to time certain men as theological instructors, authorized to prepare young men for the ministry. Early in the nineteenth century the beginning is made with the establishment of theological seminaries of which the Luth. Church now has in this country 25 with more than 1,000 students. Ministerial education in a free church is necessarily on a different basis from that in the state church. In the free church it is altogether the work of the Church herself. As she organizes her congregations, builds her sanctuaries, calls and supports her pastors, carries on her missionary operations without any provision and interference on the part of the state, so it is also with her work of ministerial education. She lays down the plan of education, its confessional basis, its literary and scientific standards. She appoints her teachers, endows their chairs, collects the libraries, erects the necessary buildings. Ministerial education in the free church is necessarily *seminary* education. It may be charged that such a system is apt to develop into narrow sectarianism, and that it will be in constant danger of lowering the standard, and of forfeiting that broad, comprehensive, general culture which is so readily secured in a European university. And it cannot be denied that the actual dearth of laborers has now and then forced upon the Church those "missionary institutes" and "practical seminaries" which lay more stress on the practical sincerity and godliness of a candidate and his devotion to the cause of his church than on his thorough general and theological culture. But after all there is nothing in the free church system of ministerial education that would, of necessity, preclude the idea of the broadest general culture combined with scholarly theological training. While the Church must insist on evidences of personal godliness and devotion to her Confession, she must not lower the standard of general and theological culture. Her theological students ought to be men of classical training, with a proper knowledge of the ancient languages, acquainted with the principal systems of philosophy, with history, physics, and art, especially that art which, in Luther's estimation, is nearest to theology. No system of beneficiary education, of which there is little real need at the

present time, ought to affect this standard. On the contrary, if there must be beneficiaries, they of all men ought to be kept to the highest standard, and the support they receive ought to be in the form of scholarships, on the basis of competitive examinations. Another feature in the system of ministerial education to which our Church in this country had gradually to grow up is, what might be called, the national or territorial. As a Church of the Immigrant she had, for a time, to look to the fatherland to fill up the lines of clergy. But as she became rooted in the soil of her new home, the duty clearly devolved on her to educate her own ministry, under her own eyes, in her own institutions, out of material furnished by her own membership. This has been the common experience and practice particularly of those Lutherans who were most active to plant the Luth. Church securely on a firm basis in the far West, the German Synods of Missouri and Iowa, and the Scandinavian bodies. A. S.

**Ministerial Relief.** See PASTORS' AND WIDOWS' FUND.

**Ministerium.** The two oldest synods in America owe their official name to the fact that they were originally an organization exclusively of pastors. The presence of lay delegates was not for the purpose of participating in the deliberations and decisions, but only to report concerning the parishes whence they came, and to confer with the Ministerium concerning their proper care. In 1792 lay delegates were given a seat and vote in certain sessions, known as synodical, while the other sessions were reserved for the ministers alone. It was the prerogative of the ministerial sessions to decide upon the licensure and ordination of candidates for the ministry, not that there was any disposition to deny to the laity a participation in the separation of men to the ministerial office, but because ordination presupposed a call to a congregation. The justification of the separate sessions is that it is the office of the regularly called teachers of the Church to provide for and judge the official teaching. At the same time, as a matter of expediency, it is held that objections to the admission of candidates can be discussed with more freedom in a private meeting than in one where the statement of what may be found to be a baseless rumor may do incalculable damage. In some of the synods, the Ministerium simply recommends to the synod, for final action; in others, the ministerial sessions have been abolished. II. E. J.

**Ministerium of New York.** See SYNODS (II.).

**Ministerium of Pennsylvania.** See SYNODS (II.).

**Ministry.** The ministry, in its broadest sense, includes all service for Christ and the Church, whether it be preaching, service at the tables (Acts 6), or deaconess work (Rom. 16:1); in its particular application, however, it is the ministry of the Word. This, since Christ is the fulfiller and end of the law (Matt. 5:17; Rom. 10:4), is not influenced by the provisions of the Old Testament. Christ is the prophet (John

6:14) and *apostle* (messenger) of God (Heb. 3:1). After the preliminary choice of disciples (John 1:35 ff.) follows the definitive special call (Matt. 4:18 ff.; Luke 5:15; Matt. 9:9), applied to the twelve (Matt. 10:1 ff.; Mark 3:14 ff.), representatives of the new Israel, who are named *apostles* (Luke 6:13), and called and sent *immediately* by Christ (John 15:16; 20:21; Rom. 1:1; Gal. 1:1). They are not apostles in the general sense (Acts 14:14) in which many messengers of early Christendom received this name. They are to be the witnesses of Christ's life and resurrection (John 15:27; Acts 1:8; 1 Cor. 9:1; 15:8; 1 John 1:1). Endowed with special powers and God's Spirit to proclaim the Word (Matt. 28:18, 19; Rom. 15:18, 19; 2 Cor. 12:12; Matt. 10:20; 1 Cor. 7:40; 1 Thess. 2:13), they became the *founders* of churches (1 Cor. 3:10; Gal. 2:9; Eph. 2:20), and gave them the authentic written Word of God (Gal. 6:11; 2 Thess. 3:17). On the apostles as bearers of divine revelation (Matt. 16:16 ff.; see Nösgen, *Gesch. der N. T. Offenbarung*, I., p. 493) the Church was to rest, and they were to exercise the judicial power of the whole Church (Matt. 18:17 ff.; John 20:21 ff.). But in their special ministry, they occupy only a certain form of the *one ministry*, which they have in common with all servants of Christ (Rom. 10:15; 16:21; 1 Cor. 4:1; Phil. 2:25; 4:3; Eph. 6:21; Col. 4:11, 12; 1 Thess. 2:6; 2 John 1; 3 John 1). They appoint directly or indirectly (2 Tim. 2:2; Tit. 1:3) *elders* or *presbyters*, who are the same (Acts 20:28; Phil. 1:1), and many in a church, until later, when there is only one (cf. *angel*, Rev. 2:1, 8, 12, etc.). The Church, however, *votes* for and *approves* of its *elders* (Acts 14:23), even in its specialized form of a *single congregation* (Matt. 18:20; Acts 14:23). The apostles did not then bestow their office and elect its successors. They perpetuated the ministry by showing the Church how to fill the office given it. This office did *not* arise by the *transference* of the right, which every Christian possessed as *spiritual priest* (1 Pet. 2:5, 9), divinely taught and anointed (1 Thess. 4:9; 1 John 2:27); for the sacrifices of spiritual priesthood are thanksgiving and the body (Rom. 12:1; Heb. 13:15). The peculiar conditions at Corinth (1 Cor. 14:26, 31) were testimonies that God's Spirit was to be upon all (Acts 2:17, 18). They co-existed with the apostolate, and did not bring about the office of *presbyter*, which existed previously (Acts 11:30). This arose from *Jewish eldership*, was a distinction of *age* and then of *position*. In heathen communities this congregational office was called *episcopate*, after the manner of sodalities and burying fraternities in the Roman empire. It was originally *cultic* (Acts 11:30), but soon received the *ministry of the Word* (1 Tim. 3:2; 5:17). It became different from the office of the *prophets* (Acts 13:1), who ceased, but *absorbed* the *evangelist* (Act 21:8; Eph. 4:11; 2 Tim. 4:5), and *teacher* (Acts 13:1; 1 Cor. 12:28, 29; Eph. 4:11), and was identical with the *shepherd* (Eph. 4:11; 1 Pet. 2:25) and *president* (Rom. 12:8; 1 Thess. 5:17). Its *governmental power*



was that of the *Word*. It was a *service* of the new covenant (2 Cor. 3:6), given to announce the *word of reconciliation* (2 Cor. 5:18, 19). Its bearers are *servants* of God and Christ (Rom. 13:4; 2 Cor. 6:4; 11:23; Col. 1:7; 1 Tim. 4:6), and *minister to the Church* (2 Cor. 8:4; 9:1; 1 Pet. 5:3). *God gives them to the Church with the charismata* (Acts 20:28; 1 Cor. 12:28; Eph. 4:11), to fill the service which he created for the *administration of the Word* (1 Cor. 12:28 ff.), and *sacraments* (Matt. 28:19; a word to the eleven but derivatively belonging to the whole Church); and also to *remit sins* (John 20:23, to be taken in conjunction with Matt. 16:19; 18:18, shows a right of the Church to be exercised by the office). The ministers are *called mediately* through the Church (Acts 14:32; Tit. 1:5).

The Luth. Confessions, like the Word, make the ministry necessary for teaching the gospel and administering the sacraments (*Augs. Conf.*, Art. V.), and emphasize the need of a *regular call* (*Augs. Conf.*, Art. XIV.), which includes examination and ordination. "The Church has the *command to appoint ministers*" (*Apol.* XIII. 12), and there are allowed "church polity and grades in the church, even though they have been made by human authority" (*Apol.* XIV. 24). But the *divine right* of the ministry is to "remit sin, also to judge in regard to doctrine, and to exclude from the communion of the Church" by the Word of God. The whole Church in all its members, "since it alone has the priesthood, certainly has the right to elect and ordain ministers." (*Synal. Art.*, "Power and Primacy of Pope," 69).

Luther, in his teaching over against the assumptions of the Roman hierarchy, at first emphasized the spiritual right of every believer to teach, which was to be restricted only for order's sake. Every Christian has the privilege, but dare not exercise it, until called by his co-priests. After the rise of the fanatics, who preached without being sent, Luther, though not abandoning his original position on the relation of the spiritual priesthood of individuals to the office, accentuated more strongly the divine institution of the office for the administration of the Word and sacraments. Those who are to fill the office are marked by their charismata. (Cf. Köstlin, *Luther's Theologie*, II., p. 539 ff.)

The classic Luth. dogmatians, who treat of the ministry in connection with the three estates, begin with a careful distinction between the immediate and mediate call. The former belongs only to prophets and apostles, the latter exists now. Of it God is also the author, its authority is apostolic, and it has saving promises. The whole Church possesses the ministry and fills it as a whole either directly or representatively. The ministry is the power of preaching the Word, administering the sacraments, and granting absolution effectively and really though instrumentally (Chemnitz, *Ex-amen*, XIII.; Chemnitz, *Loc. De Ecclesia*, 11 sq.; Gerhard, *Loc. XXIII.*; Schmid, *Doctr. Theol.* (ed. Jacobs and Hay), p. 621 ff.).

In 1850 and the years following this doctrine

caused controversy. It arose from the conception of the Church, when the Church was emphasized, either as the congregation of saints, or as the institution of God. From the former thought the ministry was conceived of as resting in the congregation, according to the latter it was the self-perpetuating office of the shepherd. The former found the divine right of the ministry only in the administration of the means of grace, the latter added guidance and government as divinely given. The advocates of the first view were Höfling, Harless, Thomasius, v. Hoffmann, T. Harnack, Delitzsch (the Erlangen school). The latter position of Höfling with the modifications of the others is correct, if the ministry be connected with the means of grace and be considered as given for their sake to the Church. God then creates and gives the office to the Church, which, as a whole, fills it. Neither the ministry nor the Church is to be exalted to the detriment of either. The high estimate of the ministry was held by Loehle, Münchmeyer, Huschke, Vilmar, etc. It is correct in disconnecting the ministry from the spiritual priesthood of individuals, and saving it from the danger of a congregational creation instead of a divine institution, but it errs in undervaluing the right of the Church, and in separating the office from it, and rather tends to guarantee the means of grace by the office, in the place of having the office simply for the administration of the means of grace. In America this view was advocated by the Buffalo Synod (see article) in Grabau's *Hirtenbrief*, and in modified form is held in the Iowa Synod, whose beginnings are due to Loehle's non-agreement with Missouri (see IOWA SYNODS, V.), which opposed all these tendencies and took Luther's early position. It holds that "the ministerial office is conferred upon its incumbents by God, by the Holy Spirit, by Christ, the head and archbishop of his Church, through the congregations, which, by the call extended through them, delegate or transfer upon the men thus called the public exercise of those functions of the priesthood of all believers which, by virtue of such call, the ministers of Christ and of the Church perform in the name of the congregation and of Christ, who mediately called them through the congregation" (*Gräbner*).

For *Literature* consult, in addition to the full list in Luthardt's *Compendium*, §§ 67, 74; Philipp, *Kirchl. Glaubenslehre*, 5, 3; Knoke, *Grundriss der prakt. Theologie*, § 8; Gräbner, *Doctrinal Theology*, p. 244; Solmi's *Kirchenrecht* under "Urchristenthum" and "Reformation"; Nösgen, *Symbolik*, p. 304; Meusel, *Kirchl. Handlexikon*, I., p. 122 ff. J. H.

**Minneapolis, Luth. Church in.** In 1856 the Rev. Ferdinand Sievers (of Frankenlust, Mich., d. 1893) was sent by the Missouri Synod to look into the prospects of starting mission work among the Indians of Minnesota. Finding a number of German settlements, he worked up a home mission field, and among others organized the first German Luth. congregation in Minneapolis in August of the same year. The first Swedish Church was organized in Minneapolis, in 1866, under the name of "The

First Swedish Evangelical Lutheran Augustana Church." The first English Luth. Church in any city northwest of Chicago is St. John's, Minneapolis, organized by Rev. G. H. Trabert in June, 1883. In Minneapolis there are 7 Swedish congregations belonging to the Augustana Synod, with 2,300 communicants; 6 German, 1 Missouri Synod, 1 Minnesota, and 3 Iowa, with 1,475 communicants; and 2 Danish, with 175 communicants. Of the 8 Norwegian churches, 3 belong to the Norwegian Synod, 1 to the United Church, 1 to Hauge's Synod, and 3 to the Free Church, with an aggregate communicant membership of 2,550. There are 2 English congregations belonging to the English Synod of the Northwest, with 515 communicants, and 1 Slavonian (independent), with a membership of 115. The whole number of Luth. communicants in Minneapolis is 7,120. G. H. T.

**Minnesota, Lutherans in.** According to the census of 1890, there were 30,983 more Lutherans in Minnesota than communicants of all other Protestant denominations combined. They exceeded the Methodists 9 times, the Baptists 17 times, the Presbyterians 18 times, and the Episcopalians nearly 25 times. The official record was:

	Congregations.	Communicants.
General Synod, . . . . .	1	26
General Council, . . . . .	223	27,906
Synodical Conference, . . . . .	217	30,398
Joint Synod of Ohio, . . . . .	21	3,180
Buffalo, . . . . .	2	312
Hauge's, . . . . .	55	6,534
Norwegian Church, . . . . .	164	21,832
Danish Ch. in America, . . . . .	2	200
Danish Ch. Association, . . . . .	14	1,524
Icelandic, . . . . .	5	221
United Norwegian, . . . . .	405	49,541
Independent, . . . . .	17	3,401

The 30 congregations and 2,760 communicants of the German Iowa Synod are included by the census in the General Council. While in the cities of Minneapolis and St. Paul, the Lutherans hold the first rank among Protestant bodies, the proportion is not so overwhelming as throughout the state. It is a question whether the Lutheran would not considerably exceed also the Roman Catholic population, if the same method of reckoning members were adopted.

**Minnesota Synod.** See **SYNODS** (III.).

**Mirus, Martin,** b. 1532, in Weida, Saxony, pastor at Kahla, called as supt. to Weimar (1573), where he had to leave at once because of crypto-Calvinistic opposition, prof. and supt. at Jena (1574), then court-preacher at Dresden, gaining the friendship of Aug. I., and advancing the cause of the Form. of Concord, he was banished under Christian I., by Crell's influence. Recalled after Christian's death (1591), he labored to remove crypto-Calvinism, but d. 1594.

**Misrepresentations of the Luth. Church.** Of these the chief are that the Luth. Church teaches: (1) Transubstantiation; (2) Consubstantiation; (3) The Romish doctrine of the Mass; (4) The Romish doctrine of Baptismal

Regeneration; (5) Private confession and absolution in the Romish sense.

With reference to (1) and (2), it may be said that Transubstantiation is distinctly, and Consubstantiation implicitly, rejected in the confessions. Both views have been energetically repudiated by all recognized Luth. theologians and divines from Luther and his times until the present day.

(3) Article XXIV. of the Augs. Con. affirms that the Mass is retained. But "It is only necessary to read the Article through to see that the Confession sets forth the Mass in its original and proper sense, to note the celebration of the Lord's Supper" (Dr. C. P. Krauth, notes to *A. C.*).

(4) It is the Romish view that regeneration is effected by the performance of the rite of Baptism, that it is independent of the faith of the recipient, and that it depends upon the intention of the officiating priest. The Luth. Church holds that baptism is ordinarily necessary to salvation because God has commanded it, that the grace of God is offered to the recipient of this rite, that this grace is also received by those who believe, or by those, as in the case of infants, who do not reject the proffered grace, and that regeneration which is not an invariable accompaniment of baptism—since it may either precede or follow the rite—is wrought by the Holy Spirit.

(5) Confession and absolution mean the same in the Luth. Church as in other Protestant communions, viz.: The declaration of forgiveness of sins upon the condition of repentance and faith, whether made in public to many persons, or to a single person in private.

These and some other misrepresentations are due either to prejudice or to a cursory and indiscriminating examination (one cannot say study) of the confessions of the Church. S. B.

**Missions, Foreign, of the Luth. Church.**

Luther's part in mission work consisted in the purgation of the heathen leaven in Rome's mission methods, and the introduction of a scriptural standard. Being a reformer in other departments of theology, he made possible a proper mission theory and practice. Being occupied with the foundation, his work, for the most part, is underground. The visible portion is sufficient to indicate the nature of the foundation. His translation of the Bible is at once the foundation and the possible beginning of all true mission work. The principle that every passage of Scripture must be construed in its plain and literal sense could and would not leave him and his followers in doubt about the duty of preaching the gospel to every creature, nor could they doubt its effectiveness wherever the Word was preached.

When the gospel became a power in Europe, numerous attempts in spreading it were made among the heathen on its frontiers and in foreign countries. Notable were those of Gustavus Vasa, King of Sweden. In 1559 he sent the first missionary to the Lapps; his son, Charles IX., and Gustavus Adolphus continued the good work. Denmark and Norway labored among the Finns and the Lapps. Many of these people have not only become Christians but are

themselves engaged in the great work of Luth. missions.

Through the establishment of colonies in the *East Indies* (1620), in the *West Indies* (1672), and about the same time on the *Gold Coast of Africa*, Denmark had an opportunity to let her light shine among the heathen as no other Lutheran country. The union of Norway with Denmark gave her access to the Finns and Lapps of the North, and the inhabitants of Greenland. The zeal of the pious king, like that of the Swedish rulers before him, could not be satisfied until all his territory was provided with the preaching of the gospel. For the history of the mission in India, see art. INDIA, LUTH. MISSIONS IN.

Hans Egede's great concern of what he considered "God's business" caused him to sail (1721) from Bergen for *Greenland*. Instead of finding descendants of Norwegian settlers, as he expected, he found Esquimaux, prejudiced against Europeans and far reduced in the social scale. Nothing daunted by the unfavorable outlook, and convinced of their need of the gospel, he determined to remain. By the closest application, he learned the difficult language, began to preach and translate. For fifteen years, amidst great hardships, and during an epidemic in which only three out of two hundred native families survived, he labored unceasingly for Greenland's spiritual welfare. (See EGEDE, HANS, and GREENLAND.)

The loss through the epidemic and the great strain upon him in caring for the sick was enough to dishearten men of stronger courage than Egede's. Hoping to do more effective work in enlisting interest at home, he returned to Denmark (1735), leaving his son Paul in charge of the mission. He himself assumed the superintendency of the Mission Seminary at Copenhagen and trained the men for Greenland.

With the exception of a few hundred natives on the East Coast, this country is now Christian. More than 8,000 members are reported. The few heathen who remain have the gospel preached to them, and they too may soon rejoice in the salvation of Christ.

As early as 1634 Rev. Peter Heyling of Lübeck began missionary work in *Abyssinia*. He rendered the Gospel of St. John into the Amharic language and otherwise did good work there. Dr. Krapf, of the Basel Seminary, sailed (1837) for Africa. He, in company with Missionary Isenberg, labored in behalf of the Abyssinians until their expulsion the following year. Together they wandered to Gallaland, spending a few years in Shoa. Being again driven forth by the Roman Catholics, Krapf went to Mombasa. Rebmann having joined him, they continued their journey, discovered (1848) Kilimanjaro, brought Uganda to the knowledge of the world, gave the impulse to East African discovery, and laid the foundation for East African missions.

No less than six missionary societies, more or less Luth., are at work in and about the German possessions of *East Africa*. "The Bavarian Evangelical Lutheran Society for East Africa" is doing good work on a number of stations. Its

missionaries, formerly trained at the Neuenhütten Institution, are, since the society's affiliation (1893) with the Leipzig Society, trained in the latter's institution. Rev. Lundahl, a representative of the Fatherland Institute of Sweden, unable to engage in direct mission work, has succeeded in establishing a number of schools in Abyssinia, and by sending his pupils to Sweden for Christian training, he is able to do a great deal of silent work in behalf of God's kingdom. The Leipzig Missionary Society began work (1888) on the Kelina Njaro; the Pilgrim Mission of St. Chrischona labors among the Gallas; the Missionary Union of Sweden has a self-sustaining mission on the Congo; the Berlin Missionary Society for East Africa has a station at Dar-es-Salaam and is laboring to evangelize the Konde, Central Africa. Nearly all are well supported and very successful.

The Luth. societies engaged in *South Africa* meet with encouraging results in spite of European vices and the disastrous wars. The beginning of Luth. missions dates from the settlement of German emigrants in Natal (1848). The Rhenish Society, upon the invitation of Dr. Philip, superintendent of the London Society's missions, began a mission in Cape Colony (1829), where it now has 13,900 Christians distributed in 10 stations. The transfer (1840) of the London and Wesleyan stations among the Namaqua and the Herero tribes to the Rhenish Society largely increased the extent of the mission and, according to the last report, numbered 9,000 members. Through the exertions of Rev. Hahn, the Finns became interested in the Herero and the Ovambo people, and succeeded in establishing a mission among them.

The Berlin Society has its principal mission in *South Africa*. Its first missionaries arrived in 1834. The congregations are composed of diaspora and native elements. The 60 stations report a church membership of 28,315, and a baptized population of about 50,000.

The Norwegians began a mission among the *Zulus* in 1844. At the time it was a fruitless effort. When Bishop Schreuder resumed the work, he succeeded in establishing a number of stations, and though the field has been divided on account of differences, the work still goes on with some degree of success. Among these same people and among the Natsals, the Church Mission of Sweden has been laboring since 1876.

The most important missionary work conducted by the Lutherans in *South Africa* is that of the *Hermannsburg Society*. The first station, Hermannsburg, was established (1858) near the Tugela River, the boundary between Natal and Zululand. In Zululand the Hermannsburg missionaries succeeded in establishing 11 stations, in which they report 3,640 members. The Bechuana converts number 29,863. The principal station is Bethany. A bequest of \$45,000 from Rev. Lindeman in 1897 has enabled the society to greatly extend its missionary operations. The Hermannsburg Mission is an exemplification of what one pastor and his devoted congregation may accomplish when they apply all their energies to the work of the Master. On account of the close relation of the society to

the state church, the Hermannsburg "Free Church Missionary Society" conducts a mission of its own on the same territory.

The Hermannsburg Society can also claim some credit for the Luth. mission work in *Persia*. It has trained Pera Johannes, a native of Persia, who, upon the completion of his studies, returned to his native land and is now actively engaged in preaching the gospel and in translating. His son, Luther, after finishing his course at Hermannsburg, will assist him.

The Luth. Church reports 88,000 members in its *South African* missions. Adding the diaspora Lutherans, it is estimated that there are more than 100,000 Lutherans in South Africa. One oasis after another is forming, and soon, it is to be hoped, this entire section will be supplied with the Water of Life.

*West Africa* is represented by the flourishing missions of the Basel, the Bremen, and the General Synod societies. The Basel Society began work (1828) on the Gold Coast. The work was attended with great hardship and for a number of years without any converts. Better results awaited the mission, and now it is able to report almost 14,000 adherents. No less difficult was the mission among the Cameroons; but by patient effort 1,300 have been brought to confess Christ.

On the *Slave Coast*, the Bremen Society has been laboring since 1847. Three stations, a mission house, a number of schools, attended by 800 pupils, and congregations with a membership of 1,623 are the fruit of the society's efforts.

For about thirty years, the General Synod of America has been conducting a mission in *Liberia*. Rev. Dr. Day, up to the time of his death, had been the principal missionary and general superintendent. About 3,000 souls are under the influence of the mission. The industrial department, contrary to the experience of most other missions, is yielding encouraging results and adds considerably to the support of the mission.

The Luth. mission in *Madagascar* began under what may be considered a providential leading. The Norwegian missionaries laboring without avail in Zululand and in limited surroundings, and learning that the King of Madagascar proclaimed religious freedom, proceeded thither and established a station in the interior. Dahl, the most energetic of all, established a seminary for the training of native help. The medical skill of Borchgrevink has been and still is a means of bringing many to the knowledge of Christ. The government entrusted the training of the children in their district to the Norwegian missionaries. They are said to be the most careful and diligent missionaries on the island. The mission employs the services of 25 foreign and 60 native ordained missionaries. The church members number 35,000 and the scholars 35,000. There is also a theological seminary, a high school for boys and one for girls, a hospital, and a printing office. The United Norwegian Lutherans of America and the Paris Evangelical Society have within recent years begun to carry on mission work on the island. (See MADAGASCAR.)

Traces of Luth. mission work by the Danes in *China* may be found in the seventeenth century. The greatest credit for Luth. work in China must, however, be allotted to Frederick Guetzlaff. He dressed in Chinese fashion, conversed in Chinese and adopted many of their customs. He published a revised edition of the New Testament, founded *The Chinese Magazine*, established hospitals, prepared natives to teach and preach, and in numerous other ways became useful to the natives. At home he was instrumental in enlisting the services of prominent people, among them the Queen of Prussia, and in organizing the Danish Luth. China Mission.

The Danish missionaries are untiring in their efforts to evangelize the Chinese. The Norwegians and the Swedes, representing many small societies, are also striving to bring them to Christ. The Norwegians of America have undertaken a mission in Hankow. The Basel Society is in South China since 1847; the Berlin since 1882; the Rhenish since 1846. Dr. Faber, formerly of the Rhenish, is acknowledged to be one of the best students of Chinese literature. The number of converts is about 5,000.

Rev. Guetzlaff's futile attempt to enter *Japan* was followed by a successful effort on the part of the United Synod of the South of the Evangelical Luth. Church of the United States, in 1887. (See JAPAN.)

*Sumatra* has proved to be a very fruitful field for the Rhenish Society; 32,987 native Christians are reported. The Evangelical Luth. Home and Foreign Missionary Society of Holland is also represented. Since 1859, the Rhenish Society has also labored in *Borneo* and *Nias*. The number of Christians is about 1,500.

*Australia* has furnished a home for numerous German emigrants, and through their pastors mission work began among the natives. The Scandinavian-German Synod of Queensland, the Neuentdetslau, the Gossner, and the Leipzig Societies are all engaged in the work of calling the Australians to repentance. Though attended with great difficulty, the labor is not without results. New Zealand is looked after by the Immanuel Synod of Australia. The Hermannsburg Society has a mission at Maxwellton. The Bremen Society also has a mission since 1842.

Seven missionaries from the Neuentdetslau Institution, six from the Rhenish, and representatives from the Immanuel Synod of Australia are at present engaged among the natives of *Kaiser Wilhelm's Land, New Guinea*.

Adding the work of the Swedes in Alaska, in Russia, in Algiers; that of the Germans in Palestine, Asia Minor, Egypt; and that of the American Lutherans among the American Indians and Negroes; and the very general survey of Luth. Foreign Missions is complete. Briefly, the Luth. Church has in its missionary operations, 2,000 stations, 665 ordained missionaries, 250 native ordained pastors, 5,000 native lay-workers, 300,000 converts, 85,000 scholars, and an annual income of \$1,325,000.

LIT.: Plitt-Hardeland, *Lutheran Missions*; Lenker, *Lutherans in All Lands*; Wolf, *After Fifty Years*; Gundert, *Evangelical Missions*; Christlieb, *Foreign Missions*, etc. P. A. L.

**Missions, Home.** This term denotes a sphere of church activity exclusively American. The modern migration of nations has brought, and is bringing, to these shores, people from every portion of the world. The citizens of the Luth. states of Europe settling here usually leave their pastors at home. The same is true of those moving from our Eastern States to the great West and Northwest. In order to gather this stream of Lutherans, and to hold it for our Church, pastors called "home missionaries" are sent forth supported by various synods, by the general bodies to which they belong, or, in some cases, by individual congregations.

The labors of Revs. Bolzius, Gronau, and others in the South, at the beginning of the last century, and especially of Rev. Henry Melchior Muhlenberg, the patriarch of our Church in America, were largely of a home missionary character. When the Ministerium of Pennsylvania was organized (A. D. 1748), its members realized that pastors had to be sent out to perform this work in various sections of the land then opening to settlement. Although such pastors were not, at that time, called home missionaries, they were, essentially, what the name implies.

In 1772 Rev. Frederick Schultz was sent from Pennsylvania to Nova Scotia, where he labored among the Lutherans for a period of ten years. Ministers also visited the region west of the Alleghanies.

But it is especially during the present century that home missions have become the most important work of the Church. Immigration from Luth. countries assumed such vast proportions that it seemed scarcely possible to gather and hold the stream. The polyglot character of the newcomers added to the difficulty. Germans, Swedes, Norwegians, Danes, Icelanders, Finns, people from the Baltic provinces of Russia and from other sections of that great empire, taxed the resources of the Church in this country to supply them with the means of grace. At one time a mission superintendent stated that two millions of the members of our Church, scattered throughout the broad expanse of our land, were as sheep without a shepherd, and urged the importance of making provision for them.

In 1804 the Pennsylvania Synod adopted a plan for travelling missionaries, and a number were sent into Western Pennsylvania, North Carolina, and other regions. Rev. Buttler's circuit was designated from the "so-called head of Holston, Virginia, to Knoxville, Tennessee." Rev. Forster was sent to the "district called New Pennsylvania (in the State of Ohio), from the capital, New Madrid, to Lake Erie."

In October, 1812, ten ministers, missionaries sent out by the Ministerium of Pennsylvania, held in Washington Co., Pa., the first ecclesiastical conference west of the Alleghany Mountains.

In 1817 Rev. C. F. Heyer became a travelling missionary in Western Pennsylvania, Maryland, Southern Ohio, Indiana, and Kentucky. In 1820 the General Synod was organized, and turned its attention to this harvest field.

Not content with efforts made before, the Pennsylvania Synod, in 1836, constituted itself

a mission society. Rev. Ezra Keller was sent out and explored Ohio, Indiana, Illinois, Kentucky, and what is now West Virginia, preaching for, and encouraging Lutherans wherever found.

The same year a central home missionary society was organized at Mechanicsburg, Pa., and six ministers sent to explore the Mississippi Valley. Most prominent among these was Pastor Heyer, who travelled thousands of miles, and found enough German settlements to require "at least fifty missionaries."

In January, 1845, at the time of its organization at Pittsburg, the Pittsburg Synod resolved to carry the gospel to destitute settlements. Mr. Adam Keffer, a layman, of Vaughn, Canada, travelled 500 miles, mostly on foot, to attend a meeting of this synod, and petition for aid in securing a pastor. Rev. G. Bassler, subsequently the first president of the General Council, visited Canada in 1849, and gathered congregations, which, in 1853, formed a conference of the Pittsburg Synod, and in 1861 developed into the Synod of Canada.

In 1850 the South Carolina Synod sent Rev. Mr. Guebner as a missionary to Texas. He travelled over a large portion of the State, and then located at Galveston. The Pittsburg Synod, through Rev. C. Brain, also began home mission work in Texas, with the result that, November 8, 1851, the Synod of Texas was organized. Nova Scotia also testifies to the efficient work of the Pittsburg Synod, which has gained the distinction of being called "The Missionary Synod."

From 1858-1869 Rev. C. F. Heyer was missionary in the Northwest, receiving his support largely from the Pennsylvania Synod. He resided at St. Paul, Minn., and from this place as a centre he travelled over the prairies, gathered the scattered Lutherans, and organized them into congregations, leading, in 1860, to the formation of the Minnesota Synod. Similar is the origin of a number of other synods.

The General Synod transacts all home missionary operations within the boundaries of the synods connected with it, as well as those beyond these limits, through one central board. It supported, according to the last report, 193 missionaries, with 209 congregations, at an expense, for two years, of \$99,627.23.

When the General Council was organized, an "executive committee on home missions" was created to co-operate with home mission committees to be elected by the various synods, which synodical committees were to have charge of the missions within the bounds of their respective synods; the executive committee to operate where the synods had no missions. In order to supply the money necessary for this purpose, the synods were requested to contribute one-fifth of all funds received by them for home missions, to the treasury of the executive committee. This plan succeeded in intensifying the idea of "synodical activity in the mission work." It continued in operation until 1881. The total amount expended by the executive committee was \$29,842.59.

In the year 1881 the General Council elected one committee for its English work, and another for the German. These were subsequently

incorporated as boards of home missions. The various synods, however, retained the control of the missions within their territory. The "central mission committee of the Augustana Synod" was appointed as the committee of the General Council to care for the Swedish interests.

The Board of English Missions has pushed its work with commendable zeal. Its stations extend over the land from Boston, Mass., to Seattle, Wash., whilst the "English Synod of the Northwest" is a result of its labors. From 1881-1897, \$132,475.23 were expended in its work.

The Swedish field reaches from ocean to ocean, and from Canada to the Gulf. It is remarkable how the sturdy countrymen of Gustavus Adolphus have realized and improved their opportunities. The names of Revs. Esbjörn, Hasselquist, Erland Carlsson, and of the pioneer on the Pacific Coast, Rev. Peter Carlsson, will ever remain associated with their great home mission operations. From 1882-1897 they have expended \$204,991.27 in the work, and at present support 200 missionaries.

A lack of German pastors and candidates induced the German committee to turn to the Fatherland for the needed supply. In 1882 a special committee appointed by the General Council recommended, and the General Council unanimously adopted the following: "After full consideration of the claims of several institutions, your committee would recommend that of Rev. Paulsen, in Kropp, Schleswig, as in doctrinal position and in its aims most in accordance with our wants." The German committee acted in accordance with this resolution.

The impression prevailed that this institution, which had been opened May 1, 1882, would be a sort of preparatory school, from which young men could enter one of the theological seminaries in this country. In course of time it became evident that a large number of members of the General Council desired, that, for practical reasons, the students from Pastor Paulsen's Seminary should spend at least the final year of their studies in the theological seminary at Philadelphia. The General Council appointed its board of trustees, the faculty of the theological seminary, and its German home mission committee a joint committee to arrange this matter with Rev. Paulsen, and to form an agreement with him as to the amount of compensation to be given him. Rev. Paulsen met the committee, was informed of the wishes and desires of the General Council, but—refused absolutely to conform thereto. The General Council then severed the relations existing and withdrew its support from his institution. The German board at first supported missions in various states, and especially in Texas. These missions were transferred to various synods.

At present, besides aiding missions in Kentucky and Utah, it labors chiefly in the Northwestern Territories of Canada, from Winnipeg, Manitoba, in the East, to Edmonton, Alberta, in the West.

In 1897 its labors resulted in the organization of the "Synod of Manitoba and the Northwest Territories." The amount expended from 1881-

1897 is \$64,552.23. The Pennsylvania Synod supports 53 missionaries; the New York Ministerium, 25; the Pittsburg Synod, 26; the Canada Synod, 8; and the District Synod of Ohio, 5.

In 1839 a small band of German "Pilgrim Fathers" sailed up the "Father of Waters," and settled near St. Louis. Amid trials, and difficulties, and hardships at first, in the providence of God they have grown to be the largest Luth. Synod in America,—the Missouri Synod. Having done more than any other to save the Germans of the Great West to the Luth. Church, it now sustains about 250 home missionaries, with 700 congregations and preaching places, at an expense per annum of about \$60,000. The synods united with it in the Synodical Conference are also active in their spheres of labor.

The Michigan Synod has all it can do to care for its missions.

The Norwegians support 100 home missionaries, and are earnestly supplying the spiritual necessities of their countrymen.

The Joint Synod of Ohio with 78, and the Iowa Synod with 50, missionaries are performing a good work.

The Danes and the Icelanders are awake to the importance of caring for their portion of the Luth. host, whilst the Finns, Slavonians, Poles, Lithuanians, Letts, and others are cared for as well as their scattered condition allows.

The United Synod of the South, with a comparatively limited number of Lutherans in its field, is also pushing forward the interests of our Zion with commendable zeal.

The latest reports show that the various general bodies and synods support over 1,000 home missionaries, supplying 1,600 congregations and preaching stations, at an annual outlay of about \$212,000. F. W. W.

**Missions, Inner, in Germany.** I. NAME AND CHARACTER. For several hundred years efforts had been made in the Evangelical Church of Germany to combat the unbelief and the moral corruption of the masses, and to relieve their spiritual and bodily wants. Johann Hinrich Wichern was the first to summarize these efforts under the name of "inner mission." This term he defined as "that part of the work of the Church to be performed by its active and living members by virtue of the principle of the universal priesthood of believers, looking to the extension and introduction of the kingdom of God into the life of the masses, who only externally (i. e. because they are baptized) are still to be counted as members of the Church." He was led to adopt this name by the conviction "that within the pale of Christendom there is need of no smaller missionary zeal than in the field of foreign missions, because, among the number of those baptized, that is to say, those who only externally belong to the National Church, there are many who are still to be regarded as proper objects of missionary activity."

Inner missions is not to be confounded with the English term "home missions," viz. the spiritual care of the brethren in the faith living in the "Diaspora" (*Gustav-Adolf Verein; Luth. Gotteskasten*).

II. HISTORY. (1) The forerunners. (a) The Reformation: This gave the sound evangelical basis in the doctrine of the justification by faith and of Christian charity as unselfish devotion in gratitude for the salvation which the saved enjoy. Practical measures were the regulations for the care of the poor. (b) In the period of orthodoxy: Joh. Val. Andreae, founder of the "Kirchenconvente" for the care and fostering of schools, for the care of the poor, and the oversight of public morals. He was also active in alleviating the sufferings caused by the Thirty Years' War. (c) The period of Pietism (Spencer, A. H. Francke): The fostering and nourishing of the faith in the individual, as well as the institution of smaller and more frequent gatherings of the faithful, the prototypes of the modern "Christian associations." Their successors, "the quiet in the land" (Ps. 35: 20), preserved devout faith in Christ and practised Christian charity during the period of rationalism in Germany. The "Christentums-Gesellschaft" founded in 1780 by J. A. Urlsperger, for joining active Christians into an international confederation and relieving the spiritual wants of the masses. (d) Prominent workers in more recent times: Oberlin, the father of the Christian kindergarten; Joh. Falk (1768-1826), Count v. d. Recke-Vollmerstein, and Chr. H. Zeller (1779-1860), all three founders of institutions for the care and education of neglected children; Baron Kottwitz (1757-1843) provided for indigent laborers in Silesia and Berlin; Amalie Sieveking (1794-1859), "the Tabitha of Hamburg," who devoted herself to the nursing of the sick during an epidemic of cholera, and who founded a women's society for the care of the poor and the sick. (2) The pioneers and leaders. The father of In. Mis., Wichern (1808-81). He was active from early manhood in works of Christian charity, superintendent of the first German Sunday-school, founder of "Das Rauhe Haus" (1833), of a house of refuge for boys, and of an institution for the education of lay-brothers. On Sept. 21, 1848, he held his address at the "Kirchentag" in Wittenberg. Its results were: Organization of "the central board for I. M.;" congresses for I. M. Theo. Fliedner (1800-64) revived the female diaconate by founding the Kaiserswerth mother-house of deaconesses (1836). (See DEACONESS.) Wilhelm Loehe (1808-72) brought I. M. to its proper position and recognition in the Luth. Church; founded the "Verein für I. M. im Sinne der Luth. Kirche" (1850), the "Verein für Weibl. Diakonie," and the mother-house in Neundettelsau (1854). Fr. Haerter and Fr. v. Bodelschwingh also deserve mention, the latter for his colonization-plan in charity-work, which, with modifications, is now being urged in America.

III. FIELDS OF LABOR. (1) Training and instruction of children: Day nurseries for the reception and care of infants; Christian kindergartens; Sunday-schools; orphanages; educational societies. (2) Education and protection of the young: Industrial schools for girls; homes for servant-girls; young women's associations; homes for apprentices; young men's association; *Herbergen zur Heimat*, for the

protection of travelling workmen. (3) Reclamation of the lost: Houses of refuge for neglected children; Magdalen-asylums for fallen women; home for inebriates; *Arbeitercolonien*, i. e. farm colonies for the employment and reformation of tramps; spiritual care of prisoners. (4) Protection of those in danger: Care of workmen who, with their families, wander from place to place; seamen's missions; societies for emigrants. (5) Care of the sick and infirm: Asylums for the deaf and dumb, the blind, the idiotic, for epileptics (v. Bodelschwingh), for the insane, and for cripples; children's country week associations; nursing of the sick in hospitals; children's hospitals; infirmaries; nursing of the sick and poor in their homes, as conducted in a model manner in Berlin. (6) Dissemination of Christian literature: Bible societies; tract societies; free libraries. (7) Efforts to suppress social evils: City missions (Ad. Stoecker); parish work; care of the poor; savings banks.

IV. THE WORKERS. (1) Societies: Charitable societies; district societies for I. M.; societies for the Christian education of the populace. (2) Clergymen acting in the interest of I. M. institutions, as itinerant preachers, superintendents of city missions, etc. (3) Lay-brothers and deacons trained in brother-houses (12), which, since 1876, are united in a conference. (4) Deaconesses: 41 Mother-houses with 9,714 sisters, in 1897 working in 3,642 fields.

V. LIT.: Wichern, *Die Innere Mission; Denkschrift*; G. Uhlhorn, *Die christl. Liebestätigkeit*; Th. Schaefer, *Leitfaden der I. M.*; P. Wurster, *Die Lehre von der I. M.*; Th. Schaefer, *Kalender der Inneren Mission*. K. G.

**Mission Work, Inner**, in this land of "free" churches, differs necessarily from the work in Germany. Much of it is taken in hand by the Church in its organized capacity, and much is taken out of its hands by outside organizations. Inner mission work is likewise restricted by the enormous expenditure of effort, called for by the *Home Mission* work of the century. As distinct from the latter we may note the employment of special evangelists or "revival preachers," common fifty years ago, now obsolescent; the work among the freedmen of the South by the Synodical Conference, the Apache Indian missions of the Wisconsin Synod in Arizona, and the Norwegian Indian school work at Wittenberg, Wis.

The churches have always had "Dorcas," or sewing societies, which aimed to clothe the poor. They continue under the general name of women's societies, but often waste their energies in getting up fairs and suppers.

To counteract the unchristian secret mutual insurance lodges, Luth. mutual relief and insurance societies, with sick or funeral benefits, or both, have been attached to many German and Scandinavian churches. Synodical and inter-synodical relief and life insurance societies have grown up, e. g. in the German Iowa, and Swedish Augustana Synods. The General Synod and some synods have pastors' and widows' funds. There is a Luth. ministers' insurance association in the East.

Young people's societies have existed for many

years, sometimes as unions of catechumens, sometimes as young men's or young women's societies, sometimes as purely literary, again as purely missionary societies, culminating at last in the *Luther League* movement. The league can become a most efficient inner mission agency by committees to visit the sick and the straying and to look up clerks, domestics, and students coming into the city, and by "flower missions" and visits of sympathy and song to hospitals, alms-houses, and prisons. To some extent this is being done, and here and there visiting committees of women and so-called congregational deaconesses are also formed, but, aside from the faithful work of Sunday-school teachers, there is little concerted effort.

The most prominent departments of inner mission work are the *Deaconess Work*, *Hospitals*, and *Orphanages*, which see. There are in the United States 39 orphanages, 11 hospitals, 6 homes for the aged and infirm, 1 home for epileptics, 5 deaconess mother-houses, and 1 deaf and dumb asylum under Luth. auspices.

No work has been more blessed than that among the immigrants. To welcome them in Christ's name, to protect them from impostors, and to direct them to Luth. pastors in their new homes occupies the time of 2 German (General Council and Synodical Conference) missionaries, 1 Swedish, 1 Norwegian, 1 Danish, and 1 Finnish, at New York, where there are 2 Emigrant Houses, or Luth. hotels. Similar work is done at Baltimore, Boston, and Philadelphia. Seamen's mission work is done at these and other ports by the local pastors, in part in conjunction with Scandinavian seamen's missionary societies across the water.

The few Luth. churches that have aspired to be "institutional churches" seem divided between an endeavor to entertain their own well-to-do youth and an effort to reach out after the depraved. There is room for such churches in the congested and "slum" districts of our overgrown American cities. The older "down town" churches must either follow their congregations up town, or still better, secure endowment, change their methods, and fight the new heathenism growing up under their very shadow.

The serious divisions and subdivisions of the Luth. Church in America, the growth of an interdenominational spirit in things religious and of a secular spirit in charity, together with a feeble grasp of the deep, underlying evangelical principles which must permeate inner mission work, makes the future somewhat problematical. On the other hand, the success of the Church in planting herself on the old doctrinal and liturgical foundations, the growing inquiry for right principles and Luth. methods, and the pressing necessity to rescue the land, and especially the work of charity, from the secular spirit and cold officialism, give hope that the twentieth century will see as extensive an American Luth. inner mission work as characterizes the old world.

The beginnings must be made in connection with the deaconess work along lines suggested by the present activities of the Mary J. Drexel

Home, which includes, besides general hospital work, a girls' high school, a little children's school, a hospital for children, and old people's home and parish work. In addition to the closest organization of the congregation into visiting and relief committees, there is room for the parish deaconess to labor under the direction of the pastor among the poor, the sick, and the S. S. families. The parish house is called for as a centre of parochial activities, and a house for girls out of employment or but slightly ill. The properly organized Luth. city church work of the future will embrace also the lay-brother, the city missionary (to visit prisons, reformatories, alms-houses, and general hospitals), and the colporteur to distribute and sell tracts, sermons, and books. It will provide Luth. reading-rooms and Luth. inns or lodging-houses. It will aim not simply to raise up the fallen, but, by preventive measures, to care for the Luth. strangers within our city gates, and thus relieve the minds of many anxious parents and pastors in the country and smaller towns.

There is perhaps a call also for such houses in connection with the great universities which are attracting our Luth. youth, as at Madison, Minneapolis, etc.

LIT.: Roth's *Handbook*, Chap. XV.; Lenger's *Lutherans in All Lands*; *The Church Almanacs*. W. K. F.

**Missions, N. Amer. Indian.** See INDIAN MISSIONS.

**Missions of various Countries.** See MISSIONS, FOREIGN, and under names of countries.

**Missions, Jewish.** See JEWISH MISSIONS.

**Missions, among Negroes.** See SYNODICAL CONFERENCE and WEST INDIES.

**Missionary Conferences** are either meetings of the active friends of a society during its anniversary for the discussion of practical topics concerning the society's work, or annual meetings of the chief officers of a number of societies for the discussion of general principles and specific topics of general interest. Such profitable meetings are (e. g.) held at Bremen for a number of years, attended by the superintendents of Luth., Union, and Moravian societies. The papers read and discussed are printed afterwards. The "vacation course on foreign missions" offered to young ministers by several societies at a summer resort might also be called a "missionary conference." W. W.

**Missionary Festivals**, apart from the anniversaries of the societies, gradually grew in favor among the friends of missions since 1831, when the first of them was held at Berlin. The second took place at Halle in July, 1833. Miss. festivals are an effective means for awakening and furthering interest in F. M., and now are held everywhere, in churches and in the open air. Several societies provide them systematically. They have become popular with the Lutherans in our Western States. *Collections* are a secondary, if ever-present, feature of miss. festivals. The first general church collection for foreign missions (in India) was taken in Wuerttemberg, Oct. 27, 1715; and the Ministerium of the city of Augsburg devoted the col-



lection of Reformation Day, 1730, to foreign missions. It amounted to \$1,100. W. W.

**Missionary Institutes**, for the training of workers in the foreign fields, came into existence in 1702, when A. H. Francke at Halle opened his "Oriental Seminary" for that specific purpose. Father Jaenicke, pastor of Luth. Bethlehem Church in Berlin, educated 80 young men for the work (in the employ of English and Dutch societies) in his "mission-school" (1800-27). The "German Christian Society" occasioned the formation of the "Evangelical (Basle) Missionary Society," in 1815, which opened its seminary in 1816. The "Rhenish (Barmen) Society" followed suit in 1828; Berlin I. in 1830, and Berlin II. (Gossner) in 1836. The Evang. Luth. (Leipzig) Society established its seminary in 1832 at Dresden, and removed it to Leipzig, 1845. L. Harms opened his at Hermannsburg in 1849; Neuendettelsau prepares some of its students for foreign missions since 1883; the Brecklum Society opened its seminary in 1877. The Danish Society's "Mission-School" exists since 1862. The Swedish Societies have 2 seminaries, one at Stockholm, s. 1855, another at Johanneslund, s. 1863. The Norwegian Society has its seminary at Stavanger and the Finnish Society its own at Helsingfors, since 1866. As thoroughness is a Luth. feature and principle, all these societies endeavor to give their future missionaries a solid training, the result of which is the efficiency of Lutherans acknowledged by their colleagues everywhere. Several seminaries require a six years' course, others five or four according to circumstances, none less than three years of hard work. With some it is a college and a theological seminary course combined; all of them add the study of medicine. Manual training is practised also. The greatest care is taken in the choice of instructors as well as in the reception of applicants. W. W.

**Missionary Papers, Luth.** The first of all miss. papers was published by A. H. Francke at Halle, 1710. Its name was *Mission News of East India Mission Institute at Halle*; it was continued until 1880. The first report was published by Dr. Samuel Ursperger for the dukedom of Wuerttemberg, in 1715, under the title, *Short Historical News of Mission Work done on the Coronandel Coast among the Malabars*. The *Magazine for the History of the Evangelical Missionary and Bible Societies*, edited by Dr. Blumhardt at Basle (1816-1838), continues as a monthly to the present day. Its competitor was the more popular *Calver Missionsblatt* since 1827. The organ of the Leipzig Society is the monthly *Ev. Luth. Missionsblatt*; the Hermannsburg Society has a similar *Missionsblatt*; Brecklum has its *Missionsnachrichten*; Neuendettelsau likewise; Berlin I. publishes monthly *Missionsberichte*, and a *Missionsfreund*; Berlin II. has a *Mission Bee* for its organ; Barmen has monthly reports; Basle, besides its magazine, publishes a *Heidenbote*; Bremen has a *Monatsblatt*; the Protestantverein Miss. Socy. publishes a quarterly *Journal of Missionary Science and Comparative Religion*, etc. Dr. Warneck for 30 years is publishing his *General Missionary Journal*;

and the richly illustrated *Evangelical Missions* of P. Richter are winning favor.—Dr. Grundemann's *Missionary Atlas* of 35 maps is a work of highest merit. The number of historical and theoretical works is rapidly increasing, many monographies of fields and stations and biographies of prominent workers are written; tracts for adults and children, pictures, etc., are constantly issued. The mission literature of Germany exceeds the number of 2,000 separate publications.

The Scandinavian Societies of course have their organs, e. g. the Fatherland Institute has its *Missionstidning*, likewise the Church Society; the Norway Society publishes *Missions-tidende*; the Bp. Schreuder Society a *Missionsblad*, and the Danish Society monthly reports. The Finnish Society has an organ also.

The American societies largely make use of their synodical organs and of juvenile papers. The General Council publishes the *Foreign Missionary* and the *Missionsbote*; the General Synod has a *Missionary Journal*; the General Synod South has its paper, and the Synod of Missouri has the *Missionstaube*. Tracts are periodically issued. Papers in the native language appear in Tamil Land in India, in Zulu Land, S. Africa, and at Shanghai, China. W. W.

**Missionary Societies, Luth. A.** "The American Ev. Luth. Missionary Society" was founded by members of the E. L. Ministerium of Penna. in 1836, and in 1842 appointed Rev. C. F. Heyer its missionary in India. The (old) "General Synod's Foreign Miss. Society," in 1843, appointed Rev. W. Gunn assistant of Heyer. In 1853 the Board of Foreign Missions of the General Synod, with which body the Ministerium of Penna. had renitted, assumed control of the work in India. When the General Council was organized, the General Synod was disposed to transfer the Rajahmundry field to the English Church Miss. Society. The transfer was prevented by Father Heyer, who, in 1869, was appointed the G. C. missionary in India.

1. Since '69 the work among the Telugu is carried on through "The General Council of the E. L. Church in America," by 7 ordained missionaries, 7 missionaries' wives, 3 zenana sisters, 2 native pastors, 5 catechists, 138 teachers, on 7 stations at and near Rajahmundry on the Godavery River, with 5,000 Christians and 2,700 pupils. Annual income (1898), \$20,000.

2. "The General Synod of the E. L. Church in America," chief station, Guntur on the Krishna River. The 18,000 Christians live in 400 villages. There are 3,500 scholars. Guntur has a college and a hospital. 1898: 8 missionaries, 5 zenana sisters, a female physician, 20 catechists, 190 teachers. The same church has another field in Liberia, at the Muhlenberg station on St. Paul's River, since 1860, 3 missionaries, 2 native pastors, 2,300 Christians. Total income, \$50,000.

3. "The United Synod South" has two missionaries at Sendai, Japan, since 1892.

4. "The Synod of Missouri" in 1894 established two stations in West Tamil Land, So.

India. The four missionaries formerly belonged to the Leipzig mission.

5. "The Synod of Wisconsin" has two missionaries among the Indians in New Mexico and Arizona.

6. "The Norwegian Synod" has four missionaries in South Malagascar, since 1892. Contributions for foreign missions, \$20,000.

7. "The Evangelical Luth. Missionary Society," or "Leipzig Society," organized 1836, first labored in Australia, then in So. India. In 1847 the field of the old Halle-Danish Missions in Tamil Land, So. India, was partly reoccupied. There it has 28 missionaries, 2 female missionaries, 2 deaconesses, 22 native pastors, 35 stations, 16,800 Christians, 7,000 scholars, a seminary, a normal school, a college. Since 1892 work is done by 14 missionaries among the Wakamba and Wadjagga in East Africa. Income (1898), \$120,000.

8. "The Hermannsburg Missionary Society," organized 1849, by Pastor Louis Harms and his congregation, began work among the Zulu in South Africa, 1853; among the Telugu in So. India, 1866; among the Maori in New Zealand and the Papua in Australia, 1875. It has 60 stations, 65 missionaries, 25,000 Christians. Income, \$75,000.

9. "The Hermannsburg 'Free Church' Missionary Society," organized 1892, is doing work of its own in South Africa and New Zealand.

10. "The Schleswig-Holstein Ev. Luth. Miss. Society," or "Brecklum Society," organized 1876, labors since 1883 among the Telugu and Urya, S. E. India. It has 8 stations, 10 missionaries, 500 Christians. Income, \$18,000.

11. The Missionary Institute at Neudettelsau, Bavaria, founded by Loche, 1843, for supplying Germans in America and Australia with pastors, has missionaries among the Papua in Australia and German New Guinea, since 1886. Income, \$6,000.

12. The German Immanuel Synod of South Australia, since 1875, is working among the Papua in this state, through five missionaries. Income, \$9,000.

13. "The Dutch Ev. Luth. Society for Home and Foreign Missions," organized at Amsterdam in 1882, has four missionaries on the Balu Islands, Dutch East Indies. Income, \$5,000.

14. "The Danish Missionary Society," organized 1821, works since 1863 among the Tamil, So. India. Ten missionaries, 5 native pastors, 6 stations, 1,500 Christians. Income, \$30,000.

15. "The Swedish Missionary Society," organized in 1835, began work in Lapland, 1836; and in 1854 in South India in subordinate connection with the Leipzig Society. Income, \$10,000.

16. "The Fatherland Institution," organized 1856, for home mission work, began F. M. work 1865, in Abyssinia, and in 1877 among the Ghonds in Central India. Twenty missionaries. Income, \$60,000.

17. "The Swedish Church Missionary Society," organized in 1863, has 8 stations in Zululand, South Africa; 12 missionaries. Income, \$20,000.

18. "The Norwegian Missionary Society," organized at Stavanger, 1842, sent missionaries

to the Zulu, South Africa, in 1844, and to Madagascar in 1867. It has 45 missionaries, 65 native pastors, 55,000 Christians. Income, \$125,000. (See MISSIONSSKIBBE.)

19. "The Bishop Schreuder Society," organized 1873, supports stations in Natal, South Africa. Has 4 missionaries, 700 Christians. Income, \$3,000.

20. "The Lapland Missionary Society," organized in 1888, supports three missionaries among the Norwegian Lapps.

21. "The Bergen Missionary Society," organized 1891, has seven missionaries in China. Income, \$8,000.

22. "The Finnish Missionary Society," organized at Helsingfors in 1859, established stations in Ovambo Land, S. W. Africa, in 1870. It has 6 missionaries, 800 Christians. Income, \$8,000.

23. "The India Home Missions to the Santals," organized by Boerresen and Skrefsrud, is mainly supported by Scandinavian Lutherans since 1890. Twenty thousand Christians in Bengal and Assam. Income, \$60,000.

The Luth. Synod of Russian Poland is supporting "Polonia" station of Hermannsburg Missions in South Africa, and sends money to Leipzig and Berlin. Grant for foreign missions, \$3,000.

The Luth. Church in Russia annually sends \$15,000 to Leipzig.

"The East Frisian Missionary Society," organized in 1834, supports a preparatory school for missionary colleges, and a Hermannsburg station in South Africa.

The following societies may justly be ranked among the Lutheran, since their constituency represents the "Lutherans within the State Church of Prussia," and all their agents are of the same type. Their principles and methods are distinctly Lutheran.

24. "The Berlin Missionary Society" (I.), organized in 1824, sent its first missionaries to South Africa in 1834, others were sent to China in 1882, and to equatorial East Africa in 1891. Now 57 stations; 90 missionaries; 142 catechists; 33,000 Christians; 6,000 scholars. Income, \$105,000.

25. "The Berlin Missionary Society" (II.), or "Gossner Society," started by Pastor Gossner (1836), began work among the Kol tribes in S. E. Bengal (1845). Now 12 stations; 28 missionaries; 20 native pastors; 250 catechists; 45,000 Christians. Income, \$50,000.

C. The following societies are composed of members both of the Luth. and the Reformed Churches. With the exception of the Paris Society, these societies have more Luth. constituents than Reformed, the majority of their agents are Lutherans, and their mode of teaching is prevalently Lutheran.

(a) "The Evangelical (or 'Basle') Missionary Society," organized at Basle on the Rhine in 1815, began work in Armenia 1821 (stopped by Russia 1835), in West Africa 1827, in Southwest India 1834, in China 1847. Now 60 stations; 160 missionaries; 16 native pastors; 200 catechists; 35,000 Christians; 15,000 scholars. Income, \$250,000.

(b) "The Rhenish (or 'Barmen') Missionary Society," organized at Barmen-Elberfeld in

1815, sent its first missionaries to S. W. Africa in 1829, to the Dutch Indies in 1834, to China in 1846, to New Guinea in 1887. Now 75 stations; 100 missionaries; 500 catechists; 75,000 Christians; 12,000 scholars. Income, \$150,000.

(c) "The North German (or 'Bremen') Society," organized 1836, sent its first missionaries to New Zealand and Southern India (1842), is now working only in West Africa, since 1847. Now 3 stations; 10 missionaries; 1,000 Christians; 1,000 scholars. Income, \$30,000.

(d) "The Jerusalem Society," organized in Berlin 1852, is doing and assisting mission work in Palestine. Five stations; income, \$8,000.

(e) "The Berlin Women's Society for China," organized 1850; supports an orphans' and foundlings' home at Hongkong, China. Income, \$5,000.

(f) "The Syrian Orphanage Society," composed of friends of the great Orphans' Home at Jerusalem, founded 1860, supports its work of evangelization in the Holy Land. Income, \$25,000.

(g) "The Deaconesses' Institution at Kaiserswerth" sends sisters to the mission fields (Palestine, Syria, Asia Minor, and Egypt) since 1853. Special income for this branch of deaconess work, \$45,000.

(h) "The Evangelical Missionary Society for German East Africa" (Berlin III.), organized 1885, has four stations in that field, six missionaries, and six deaconesses. Income, \$10,000.

(i) "The Neukirchen Missionary Institute," organized in 1852, sends missionaries to Dutch Indies and East Africa. Ten stations; 10 missionaries; 1,000 Christians. Income, \$15,000.

(k) "The General Evangelical Protestant Missionary Society," organized in 1883, by the "Liberals" in Luth. and Union Churches, has 4 missionaries in Japan and 2 in China; 1,000 native Christians. Income, \$10,000.

(l) "The Swedish Missionary Union," organized in 1878 by "new" Lutherans not adhering to the Augsburg Confession, but adopting "Alliance" principles, labors on the Congo, in China, Alaska. Income, \$30,000. A number of similar Scandinavian societies are allied with the China inland missions, or carry on work of their own in Japan and Africa.

(m) "The Paris Evangelical Missionary Society," organized in 1828, works in South and West Africa, on Tahiti, and lately in Madagascar, where they assist the London and Norwegian missionaries. The Luth. members of the society now render aid to the Norwegians especially.

TOTALS (1898).—I. *A. C. Lutheran.* (a) Six American Societies: 20 stations; 40 missionaries; 6 native pastors; 30 catechists; 25,000 Christians; 7,000 scholars; income, \$100,000. (b) Eight German Societies: 170 stations; 250 missionaries; 50 native pastors; 500 catechists; 125,000 Christians; 25,000 scholars; income, \$100,000. (c) Nine Scandinavian Societies: 65 stations; 120 missionaries; 75 native pastors; 250 catechists; 85,000 Christians; 50,000 scholars; income, \$310,000. (d) One Dutch Society: 2 stations; 4 missionaries; 1,000 Christians; 500 scholars; income, \$5,000. (e) One Finnish Society: 3 stations; 6 missionaries; 1,000

Christians; 500 scholars; income, \$5,000. Total in "round" numbers: 25 A. C. Societies; 260 stations 420 missionaries; 135 native pastors; 800 catechists; 240,000 Christians; 85,000 scholars; income, \$255,000.

TOTALS (1898).—II. *"Union" Lutheran.* Ten German Societies: 165 stations; 315 missionaries; 20 native pastors; 800 catechists; 120,000 Christians; 25,000 pupils; income, \$550,000.

FIELDS OF LABOR.—I. (a) United States, India, W. Africa, Madagascar, Japan. (b) India, China, New Guinea, New Zealand, Australia; East, Southeast, Southwest, and West Africa. (c) Lapland, China, India, South Africa, Madagascar. (d) Dutch Indies. (e) S. W. Africa.

II. New Guinea, Japan, China, Dutch Indies, India, East, S. W., and West Africa, Egypt, Palestine, Syria, Asia Minor. W. W.

**Missionsskibe.** The General Foreign Missionary Society of Norway, organized at Stavanger in 1842, having taken Madagascar and Zululand as its fields of operation, concluded to build and control its own means of transportation. The "Elieser" was its first ship, dedicated at Bergen, in 1864, going out of service in 1884. The "Paulus," a splendid steel ship, was then built at a cost of 126,000 kroner, and was dedicated at Christiania in 1885. E. G. L.

**Mississippi, Lutherans in,** are confined to the central counties of Attala, Winston, Smith, and Scott. Eleven congregations, with 533 communicants, belonging to the United Synod of the South, were reported in 1890.

**Mississippi Synod.** See SYNODS (IV.).

**Missouri, Lutherans in.** According to census of 1890, the Synodical Conference numbered in this state 118 congregations and 22,121 communicants. All other bodies combined had 42 congregations and 4,978 communicants. In St. Louis, there were 16 congregations with 7,458 communicants; ranking next to the German Evangelicals, who reported 13,777. Next to St. Louis, the greatest strength was in Cape Girardeau (8 cong.), St. Charles (6), and Perry Counties (6).

**Missouri Synod.** See SYNODS (III.).

**Möller, Henry,** pastor, Culpepper, Va., Reading, Pa., Albany, N. Y., New Holland and Harrisburg, Pa., Albany (second time), and Schoharie Co., N. Y.; chaplain in Revolutionary Army; one of the founders of the New York Ministerium; b. Hamburg, Germany, 1749; studied theology under Muhlenberg and Kunze in Philadelphia; d. Sharon, N. Y., 1829.

**Möller, John Frederick,** pastor, Frederick, Md. (1799-1802); Chambersburg, Pa. (1802-29); Somerset, O. (1829-33); b. 1773 at Grandeur, in Prussia, studied at Koenigsberg, came to America (1776); d. 1833.

**Mömpelgard Colloquium,** was a meeting arranged by the Luth. Duke Wm. of Wuertemberg (1586), at Mömpelgard (now Montbéliard), to remove the difficulties between the Lutherans and Reformed. The Luth. side was represented by Jac. Andreae, the Reformed by Beza. The doctrines of the Lord's Supper, the person of Christ, and predestination, as well as pictures and ceremonies were discussed. Agree-

ment was reached on general statements, but the real differences remained, and Andreae could not grant Beza the brotherly recognition and sanction, which he sought.

**Moerlin, Joachim and Max**, two brothers, theologians of the sixteenth century; b. at Wittenberg, where also they received their theological training; both of them belonging to the strict Luth. party whose hearty champions they were.—**JOACHIM M.**, the senior and more renowned of the two (b. 1514, at Wittenberg, d. 1571 at Koenigsberg); for a time chaplain and table friend of Luther, was honored with the title, doctor of divinity, by the Wittenberg University. After a short activity as pastor and superintendent, first at Arnstadt, which place he had to leave on account of his strictness, then at Göttingen, from where he was banished on account of his opposition to the Interim, Duke Albert of Prussia appointed him dome-preacher at Koenigsberg. The Osiandrian controversy raging there, he had to side with or against Osiander. Trying for a while to mediate between the contending parties, M. at last joined the opponents of Osiander, and the controversy between Moerlin and Osiander was now carried on with boundless passion. All overtures to mediate between the two were of no avail. In 1552 Osiander died, but the controversy continued unabated, the more so, since Funk, son-in-law of Osiander, had gained control over Albert, who consequently favored Osiandrianism. Having preached against the view of Osiander, contrary to an express command of Duke Albert, Moerlin was deprived of his office and banished from the duke's territory. Appointed superintendent at Braunschweig (1573-1567), where he was joined by Martin Chemnitz, Moerlin was eminently successful in his work, at the same time taking an active part in all the more important theological controversies of his age. He was the main factor in the so-called Coswigk Act, i. e. the endeavor to bring about a reconciliation between Flacius and Melancthon. Though he had contributed his share to the composition of the Weimar Book of Confutation, he, nevertheless, soon after, boldly attacked the Flacian and Antinomian errors of Lutheranism. After the defeat of Osiandrianism in Prussia, Moerlin received an honorable call from the duke and the states as Bishop of Samland. Chemnitz assisting him, he now composed his *Corpus doctrine Prutenicum*, through which he succeeded in re-establishing the Luth. doctrine of justification.—**MAX MOERLIN** (b. at Wittenberg, 1516; d. at Coburg, 1584), court-preacher at Coburg from 1544; made doctor of divinity by the Wittenberg faculty; opposed Flacius and his extravagances; lost his position under John William; was allowed to return upon request of John Frederick. Max M. took part in the composition of the Formula of Concord. W. P.

**Mohawk Valley, Lutherans in.** The first Lutherans in the Mohawk Valley were Palatines, who, in the years 1723, '25 and '26, came from the neighboring Schoharie region, where they left lands which they had received from the Indians, and which they had cultivated for some years,

rather than submit to unjust demands for payment made by parties who had secured a government grant to that section. The pastor at Schoharie supplied them with religious services for some years, making long and perilous journeys for that purpose. They suffered greatly from savage raids during the French and Indian War, and were patriots in the Revolution. To their descendants, immigration has brought additional Lutherans into the valley, and there are many strong congregations, both English and German, to be found there. W. M. B., JR.

**Moibanus, Ambrosius, D. D.**, b. 1494, at Breslau, d. 1554. He studied at Krackau, was rector of the Cathedral School at Breslau, and of St. Mary Magdalena School, 1520. In 1521 he left Breslau for Ingolstadt, studied Hebrew under Reuchlin, and came to Wittenberg, to join the cause of the Reformation. In 1525 he became pastor of St. Elizabeth Church, Breslau. Author of the hymn "Ach Vater unser, der Du bist," translated by Coverdale in 1539, "O Father ours celestial." A. S.

**Molanus, Gerhard Walter, D. D.**, b. 1633, at Hameln, d. 1722, at Hanover. He studied at Helmstedt, became professor of mathematics at Rinteln (1659), professor of theology (1665), director of the Hanover Consistory and general superintendent of Brunswick-Lueneburg (1674), abbot of Loccum (1677). He edited the Hanover hymn-book of 1698, and wrote a number of hymns, among them "Ich trete frisch zu Gottes Tisch" (Thy table I approach), in the Ohio Hymnal (1880). A. S.

**Moller, Heinrich**, b. 1530, in Hamburg, studied at Wittenberg, where he became prof. of Hebrew through Melancthon's influence, but was deposed for crypto-Calvinism (1574). Living secluded in Hamburg, he assisted El. Hutter in editing the Hebrew Bible, and d. 1589.

**Moller, Martin**, b. 1547, at Liessnitz, near Wittenberg, d. 1606, at Goerlitz. He was cantor at Loewenberg, Silesia (1568), pastor at Kesselsdorf (1572), and afterwards diaconus at Loewenberg, pastor at Sprottau (1575), chief pastor at Goerlitz (1600). Author of two devotional popular books: *Meditationes Sanctorum Patrum* (mostly selections and translations from Augustin, St. Bernard, Tauler), and *Manuale de Præparatione ad mortem* (1593). Some of the prayers in the Church Book, under "Visitation of the Sick," are taken from these books. Wackernagel ascribes five hymns to him, among them "Heiliger Geist, Du Troester mein," and "Nimm von uns, Herr." Some consider him also the author of the hymns "Ach Gott, wie manches Herzeleid," trsl. by Miss Winkworth, Lyra Germ. (1858), "Ah God, my days are dark indeed," in the Ohio Hymnal, and "O Jesu suess, wer Dein gedenkt" (Dear Jesus, when I think of thee), Moravian hymn-book (1789). A. S.

**Monocacy**, an extinct congregation ten miles north of Frederick, Md., visited by Muhlenberg, in 1747. Upon the opening pages of the church register, he wrote in English the congregational constitution, pledging the congregation to the Symbolical Books. The con-

gregation can be traced as far back as 1741. Rev. David Candler (see CANDLER) was probably the first pastor. It suffered much from Moravian inroads under Nyberg. (See NYBERG.) After a brief existence it was merged with the Frederick congregation. (See FREDERICK.) Ancestors of Rev. Dr. J. A. Seiss belonged to this congregation.

**Montana, Lutherans in.** In this state the few Lutherans are chiefly Norwegians. Of the 8 congregations, with 394 communicants, 5, with 252 communicants, belonged to the two larger Norwegian bodies. There were two congregations belonging to the Missouri Synod, and one independent congregation, all weak.

**Morris, Charles A.,** b. York, Pa., 1792, brother of Dr. J. G. Morris; licensed by Ministerium of Pennsylvania, 1814; pastor at Wrightsville, Pa.; because of infirm health, withdrew from the ministry, 1819, and became a druggist; Sunday-school teacher and superintendent for 50 years; trustee of Pennsylvania College, for 30 years, with characteristic modesty bequeathing it \$20,000 for payment of debts, which, with other bequests and gifts during life, to charitable purposes, aggregated over \$80,000. D. April 10, 1874.

**Morris, John Gottlieb,** b. at York, Pa., Nov. 14, 1803, d. at Lutherville, Md., Oct. 10, 1895. His father was a distinguished surgeon in the Revolutionary Army. A student of Princeton and graduate of Dickinson, he pursued his theological course under Dr. S. S. Schmucker, also at Nazareth, Princeton, Gettysburg. In 1827 he became pastor of first Eng. Luth. Ch., Balt., Md., serving 33 years, also supply and pastor of Third Luth. Church; librarian of Peabody Institute, Balt.; served at Lutherville, Md., afterward, until a few years before death. He retained his vigor of body and mind to the last, though nearly 92 at death. He was distinguished and influential in the Church, for which his fine natural endowments, varied culture, biblical and theological learning, strong pulpit power, devoted loyalty to the Church fitted him. He was a vigorous, popular writer (for list of writings see *Life Reminiscences of an Old Luth. Minister*, Luth. Pub. Soc., p. 355, ff.). He was also a scientific student and member of many learned societies. C. S. A.

**Mosellanus, Peter,** philologist and humanist. His name was properly "Schade"; b. 1493; professor of Latin and Greek at Leipzig (1517) until his death (1523); sympathized with the Reformers, and introduced the Leipzig Discussion of 1519, of which he also wrote an account.

**Moser, Johann Jacob, Dr.,** b. 1701, in Stuttgart, d. 1785. Prominent statesman, prolific writer on political science, hymnologist, and hymn-writer. He studied at Tübingen, was counsellor (1726), professor of law in Tübingen (1729), professor at Frankfurt a. d. O. (1736), counsellor of the Landgrave of Hesse-Homburg (1747), solicitor of the Wuerttemberg House of Representatives (1751). On account of his manly opposition to the arbitrary rule of Duke Charles he was imprisoned in the fortress of Hohentwiel (1759-1764), but afterwards de-

clared to be innocent and restored to his office. In 1770 he retired from public service and devoted himself to literary labors. He wrote about 500 treatises on political science, 1,190 hymns, the *Evangelischer Liederschatz*, with 1,117 hymns (1730-1734), and an Autobiography in four volumes (1777-1783). His son, Friedrich Karl (1723-1798), was also prominent as a Christian statesman and hymn-writer. A. S.

**Mosheim, John Lawrence von,** b. at Lübeck, Oct. 9, 1693, '94, or '95. Moderate and impartial Lutheran; describes himself as "neither Pietist nor over-orthodox." Studied at Kiel, where he became a member of the philosophical faculty in 1719; in 1723 followed a call to be ordinary professor of theology at Helmstädt. After 1747, university preacher and honorary professor of theology, and then chancellor, at Göttingen. Distinguished as a preacher; called "the German Bourdaloue." At home in ancient and modern philosophy, in every branch of theology and in modern literature. Best known by his Institutes of Ancient and Modern Church History. D. Sept. 9, 1754. J. W. R.

**Muehlhaeser, John,** b. Aug. 9, 1804, at Notzingen, Wuerttemberg, Germany. Labored 1829-32 among the Protestant diaspora in Austria-Hungary; suffered imprisonment. Studied at Barmen. Sent 1837 by Langenber Society to America, seven months in New York. Ordained by N. Y. Ministerium. 1838-48, pastor of Zion's, Rochester, N. Y.; 1848 to his death, Sept. 15, 1868, pastor of Grace, Milwaukee. Laborious pioneer; Wisconsin German Luth. pastor. First president of Wisconsin Synod, 1850. Conservative, Pietistic Lutheran. Co-laborer with Dr. Passavant in the Milwaukee Hospital. W. K. F.

**Muehlmann, Johann,** b. 1573, at Pegau, near Leipzig, d. 1613, as professor of theology, in Leipzig. He studied in Leipzig and Jena, became diaconus in Naumburg (1599), pastor at Laucha on the Unstrut (1604). In the same year he was called to St. Nicolai, Leipzig, and was appointed professor in 1607. Wackernagel ascribes to him five hymns, among them "Dank sei Gott in der Höhe," trsl. by Miss Winkworth, Church Book for England (1863). "While yet the morn is breaking," and "O Lebensbrunnlein, tief und gross" (O Spring of life, so deep, so great), trsl. by A. T. Russell (1851). A. S.

**Mühlenberg.** See MÜHLENBERG.

**Müller, Dr. Heinrich,** b. Oct. 18, 1631, at Lübeck, stands foremost among the devotional writers of the Evangelical Luth. Church. He had an early desire for theological studies, which he pursued at Rostock and Greifswald. In his 21st year he became archdeacon; 1659, professor of Greek; 1662, professor of theology and pastor of St. Mary's Church, at Rostock; 1671, superintendent. Out of love to his city he declined several honorable calls. Being from his youth of a delicate frame, he d. in his 43d year, Sept. 25, 1675, after a life of toil and labor. It is more the practical, than the theological, activity of M. that determines his position. He is an exponent of the pre-pietistic period, thoroughly grounded in the orthodoxy of the past, and yet in his living piety taking a view which

leads over to the Pietistic conception. His sermons and devotional writings show a thorough acquaintance with the Divine Word. His insight into the human heart and his presentation of concrete life is very clear. Among the numerous devotional writings of M. are especially to be mentioned: *Der himmlische Liebeskuss* (1659), and *Geistliche Erquickstunden* (1664), the former consisting of more extended, the latter of 300 brief devotional meditations with striking, epigrammatic headings. G. C. F. H.

**Mueller, Johann Georg**, b. 1651, in Jauer, Silesia, d. 1745, in Limbach; pastor in Limbach, 1687; in Schkoelen, near Naumburg, 1734, was made Poeta Laureatus by Emperor Charles VI. A. S.

**Mueller, Louis**, b. March 23, 1819, at Lischbach, Bavaria, Germany. Graduate of the Gymnasium of Zweibrücken and University of Utrecht. Emigrated to America in 1842. After brief pastorates in New York City and Brooklyn, removed to Charleston, S. C., and became pastor of St. Matthew's German Evangelical Luth. Church, Easter Sunday, April 10, 1848. Dr. Mueller lived to celebrate his Golden Jubilee as pastor of this church, Easter Sunday, April 10, 1898, and d. on April 14, 1898.

He ministered faithfully to a large German constituency for half a century—steadfast through war, pestilence, and earthquake.

J. W. H.

**Mueller, Michael**, b. 1673, at Blankenburg, in the Saxon Harz, d. 1704, at Schaubek, near Klein Böttwar, Wuerttemberg. He studied in Halle, under Francke, and served as tutor in the family of Gaisberg. Author of an excellent version of the Psalter (*Die Psalmen Davids*, Stuttgart, 1700) and of numerous hymns, among them "Auf Seele, auf und saume nicht" (Epiphany), trsl. by Dr. Kennedy (1863), "Up, up, new light upon thee breaks." Of the 26 stanzas of the original the *Kirchenbuch* has only six. A. S.

**Münchmeyer, Aug. Friedr. Otto**, a prominent witness of the Luth. Church, b. Dec. 8, 1807, in Hanover, studied in Göttingen and Berlin, influenced by Lücke, Schleiermacher, Neander, and von Kottwitz. He became pastor at Lamspringe, near Hildesheim, in 1840, supt. at Katlenburg in 1851, and in 1855 consistorialrat and supt. at Buer near Osnabrück. He was the founder of the Hanoverian Gotteskasten, wrote *Gedenkbuch für Konfirmanden* articles in church periodicals, etc., and d. Nov. 7, 1882. G. C. F. H.

**Münchmeyer, Otto**, brother of the above, b. 1821, supt. in Bergen bei Celle, a fighter for Confessionalism, an opponent of the Hermannsburg separation, known by his addresses in the Hanoverian Pentecostal Conference, and his explanation of the Catechism. G. C. F. H.

**Münkel, Cornelius Carl**, h. at Hameln, Hanover, in 1809, on April 21. Early years were spent as tutor, and as teacher in the gymnasium at Hanover, where the influence of such men like Petri and Niemann confirmed him in the Luth. faith. Preacher at Oiste, near Verden, Hanover. When a conflagration destroyed the parsonage and his library in 1869, he retired to

Hanover, where he d. April 7, 1888. M. was one of the pillars of the state church in Hanover. He was a notable preacher, whose sermons, while popular, show the most careful preparation. Author of *Das angenehme Jahr des Herrn* (1855), a book of sermons on the epistles of the church year; *Der Tag des Herrn* (1860), on the Gospels. It was this latter book which led Broemel to concede to him the palm among contemporary preachers. The theological periodical with which M. was identified, *Neues Zeitblatt fuer die Angelegenheiten der lutherischen Kirche*, was esteemed the most notable of its kind. H. W. H.

**Muenter, Balthasar**, b. 1735, at Lübeck, d. 1793, at Copenhagen. He studied at Jena (1754-1757), was assistant court-preacher at Gotha (1760), superintendent at Tonna, first pastor of St. Peter's German Luth. Church, Copenhagen (1765). He published two volumes of hymns, *Geistliche Lieder* (1772 and 1774). Among them "Seht, welch ein Mensch, wie lag so schwer," trsl. by Dr. H. Mills (1845), "Behold the Man! How heavy lay," and "Zitternd, doch voll sanfter Freude" (Fall of revenge at Thy Word), both in the Ohio Hymnal. A. S.

**Muhlenberg, Henry Melchior**, "Patriarch of the Lutheran Church of America," b. at Eimbeck, Hanover, Sept. 6, 1711, entered Göttingen, with its first students, 1735, graduating 1738; taught one year at Orphan House, Halle, where he was marked for service as a foreign missionary in India; pastor at Grosshensersdorf in Upper Lusatia (1739-41); accepted call of the "United Congregations" (see article) in Pennsylvania, reaching Philadelphia, after visits to London and Georgia, to familiarize himself with English and American relations, Nov. 25, 1742. The people he found sadly neglected, scattered, without church buildings or regular organizations, without schools, and at the mercy of impostors claiming to be pastors. At Phila. he was at once involved in a conflict with Zinzendorf. New activity was immediately awakened. Until his death, at The Trappe, Oct. 7, 1787, he was occupied with the organization of congregations and the various interests and agencies of the Luth. Church, as well as in diligent pastoral ministrations. His home was either at The Trappe or in Philadelphia. (During the summers of 1751 and 1752 he had charge of the church in New York. His travels, in looking after the scattered people, extended from Northern New York to Georgia, while his influence and efforts through correspondence had a much wider range. The details of this activity are recorded with fulness in his MS. Journals, most of which are at Mt. Airy, and may be read also in his *Autobiography*, found at Halle and published by the late Dr. W. Germann, as well as in the *Halle Reports* and the *Documentary History of the Ministerium of Pennsylvania*. English biographies have been written by M. L. Stoeber (1856) and W. J. Mann (1887). The latter is drawn directly from the MSS. above mentioned.

Depth of religious conviction, extraordinary inwardness of character, apostolic zeal for the spiritual welfare of individuals, absorbing devotion to his calling and all its details, were among his most marked characteristics. These were

combined with an intuitive penetration and extended width of view, a statesmanlike grasp of every situation in which he was placed, an almost prophetic foresight, coolness, and discrimination of judgment, and peculiar gifts for organization and administration. The Pietistic fervor of his earlier years, which called forth his *Defence of Pietism* against Dr. B. Mentzer, his only book, in 1741, and which is not without some extravagance in his "Noteworthy Examples" in the *Halle Reports*, was much tempered in later years. He was a true son of the Luth. Church, pledged at his ordination to the full body of the Luth. Confessions, exacting this pledge of those whom he ordained, and inserting it in the congregational constitutions, as well as in the constitution of the first synod. (See Mann, "The Conservatism of Muhlenberg," *Luth. Church Review*, VII. 18 sqq.) He knew how to combine width of view and cordiality of friendship towards those of other communions, with strict adherence to principle. A stricter school, of which Berkenmeyer was the chief representative, looked upon him with suspicion; and even in Pennsylvania there was a coterie of pastors who long kept aloof from the ministerium and Muhlenberg upon the same claim.

Muhlenberg gave to the congregations a model of a constitution, which has been followed in most of the congregations of General Synod, General Council, United Synod in the South, and in many congregations outside these bodies. He was the founder of the first synod, for which the Church in Germany gave him few precedents, if any, as to details of organization. (See article CONSTITUTIONS.) He was the author of the first liturgy of 1748—a monument to his liturgical scholarship. (See Schmucker, B. M., in *Luth. Church Review*, I. 171 sqq.) In 1783 he made the suggestion that has been realized in the "Common Service" (Mann, *Life of Muhlenberg*, p. 501). For the hymn-book of 1786 he wrote the preface, and aided in the selection of the hymns. Appreciating the importance of training American pastors for American congregations, he had purchased the ground for a seminary as early as 1749. An orphan house, in or near Philadelphia, was another of his *pia desideria*. Language being to him only a medium, whereby to reach men's hearts, he spared himself no labor in attempting to employ that language whereby those whom he sought to influence could be most successfully won, preaching sometimes in three languages on one Sunday. For excellent estimate of his plans and spirit, see article by his descendant, Richards, M. H., "Ecclesia Plantanda Plantata," *Luth. Church Review*, VIII. 13 sqq. He was married to a daughter of the distinguished Indian agent, Conrad Weiser. He received the degree of D. D. from the University of Pennsylvania. His remains rest alongside of the venerable Trappe church. Dr. Kunze and Rev. C. E. Schultz were his sons-in-law. Governor John Andrew Schultz of Pa., and Rev. J. W. Richards, D. D., were grandsons.

H. E. J.

Muhlenberg, John Peter Gabriel, b. October 1, 1746, between 11 P. M. and midnight,

at the home of his father, the patriarch Henry Melchior Muhlenberg, Trappe, Montgomery County, Pennsylvania. He was baptized on the fourteenth day of the same month.

It was but natural that this eldest son should be dedicated by his pious father to the service of God, and that his early education should be directed in that channel. This was conducted under the immediate supervision of his parents until the removal of the family to Philadelphia, in 1761, when he was entered at the academy, under the care of its provost, Dr. Smith. Here he remained until 1763, when, on April 27, he embarked on the packet ship, Captain Budden, with his two younger brothers for the University at Halle, Germany, as their ultimate destination.

Peter inherited, naturally, a somewhat fiery disposition, which was in no wise lessened by his free life in America, and which ill brooked the very strict discipline of a German school. An insult from his teacher was resented by a blow and followed by flight to prevent certain dismissal. Then came enlistment in a regiment of dragoons which chanced to be passing through the town, and, with it, the foundation of a military knowledge which was to be invaluable to his country in the future.

His length of service with the dragoons is uncertain, but, whilst with them, he seems to have fully upheld the reputation gained at the university, if we may judge by the following incident which occurred at the Battle of Brandywine, and which he himself delighted to relate. When the struggle had reached the point of the bayonet, he chanced to be opposed by his old regiment, dismounted. Riding at the head of his troops, conspicuously mounted upon a white horse, as he drew near his old comrades (German enlistment being for life), and was recognized by them, the cry ran along their astonished ranks, "Hier kommt Teufel Piet."

He was freed from the rash obligation he had assumed by a friend of the family, a British colonel, who chanced to see him, and returned home, where he again took up his studies until 1768, when he was ordained a clergyman of the Evangelical Luth. Church, and, on May 12, appointed assistant rector of Zion's and St. Paul's congregations in New Jersey, situated at New Germantown and Bedminster in Hunterdon and Somerset Counties.

On November 6, 1770, he was married to Anna Barbara Meyer.

With the increasing German Luth. population along the Blue Ridge in Virginia came the necessity for a pastor, and the request from the congregation at Woodstock, to the Patriarch Muhlenberg, that his son, Peter, be assigned to them, to which both assented. Owing to the peculiar laws of Virginia, where a union of Church and State existed, episcopal ordination was unavoidable, so, in company with one White, afterwards the venerated Bishop White of Pennsylvania, on March 2, 1772, he sailed for England, reaching Dover April 10, and becoming ordained as a priest on April 23, at the King's Chapel, St. James, by the Bishop of London.

His pastorate at Woodstock began in momen-

tous times. The events occurring about Boston, and elsewhere, quickly stirred up his warm and patriotic blood, and made it impossible for him to stand aloof from them. He became a member of the Committee of Safety for Dunmore County, and, soon after, a member of the House of Burgesses, where he nobly supported Patrick Henry in his resolution to place the country in a state of defence, and where he became most favorably known to Washington. As events hastened to a crisis, there came the raising of troops, and the German pastor was selected to command the 8th Virginia Regiment. Not forgetting his duty to God, he felt constrained to change his sphere of action to better perform his duty to his country, and so accepted. He announced his farewell sermon for the middle of January, 1776. On the appointed day an immense congregation of his parishioners greeted him. Clad in his clerical gown, their beloved pastor, in due time, ascended the pulpit. Then followed a burning eloquent sermon on the duty of the hour. The benediction pronounced, amidst a death-like silence, he threw aside his gown, revealing himself clad in the full uniform of a continental officer, and ordered the drums to beat for recruits, and, with the noble men who there gathered around him by the hundreds, he started on his undying career as a soldier.

In his first campaigns, in Georgia and South Carolina, he showed marked ability. On February 21, 1777, he was promoted to brigadier-general and ordered north. As the hero of Brandywine and Germantown, on the advance post at Valley Forge, in the Battle of Monmouth, with Wayne at Stony Point, and Baron Steuben in his campaign against the traitor, Benedict Arnold, as a leader of the American final assault at Yorktown, and always the close friend of Washington, he gained undying laurels and will ever live in the memory of his countrymen.

He was promoted to major-general on September 30, 1783, and, some months after, when the army was disbanded, he returned to his family at Woodstock, whence he removed to Pennsylvania. Here he was elected a member of the Supreme Executive Council of the State, in 1785 chosen vice-president of the commonwealth. Dr. Franklin being president; a member of the 1st, 3d, and 6th Congress; elected United States Senator, February 18, 1801, but resigned his seat soon after taking it; appointed by Jefferson, June 30, 1801, supervisor of Internal Revenue for Pennsylvania; appointed, July, 1802, collector of the Port of Philadelphia, which office he held until his death near the city of Philadelphia, on October 1, 1807.

His remains rest beside those of his father, in the Augustus Church graveyard, Trappe, Montgomery County, Pennsylvania. H. M. M. R.

**Muhlenberg, Frederick Augustus Conrad**, second son of the patriarch Henry M. Muhlenberg and his wife, Anna Mary, *née* Weiser, b. at Providence (Trappe, Montgomery Co.), Pa., on Jan. 1, 1750. At the age of 13 he, in company with his older brother Peter and the younger Ernest, was sent to Halle, where he was educated in the famous schools of the orphanage. After taking a course of five years, both he and Ernest graduated in 1768, Fred-

erick delivering an English oration on the subject: "Contentment is the Greatest Wealth." Then attending the lectures at the university for two years both returned, accompanied by J. C. Kunze. On Oct. 25, 1770, Frederick was ordained by the Minist. of Pa. After assisting his brother-in-law, the Rev. Chr. Em. Schulz, at Tulpehocken (Stouchsburg, Berks Co., Pa.), for three years, he accepted a call to Christ German Luth. Ch. in New York. M. was also the founder of the N. Y. Ministerium. Dr. Kunze, in the preface to his hymns and prayer-book, published in 1795, says: "To the late Dr. H. M. Muhlenberg belongs the immortal honor of having formed, in Pennsylvania, a regular ministry, and what is somewhat remarkable, to one of his sons, who officiated as Luth. minister from 1773 to 1776 in the city of New York, that of having formed the evangelical ministry of New York State." Dr. H., in a letter of Dec. 13, 1800, to Prof. Dr. Knapp of Halle, states more particularly that 1773 was the year of the founding of the Minist. of N. Y., when he says: When called to N. Y. in 1784 "I remained in connection with the Min. of Pa., though I reorganized the Ministerium founded by F. A. Muhlenberg already in 1773, which was necessary, as our connection reaches into Canada." The conference concerning which Fred. M. writes to his father and which was appointed to meet in April, 1774, must, therefore, be considered as the second meeting of the N. Y. Min. Being an ardent patriot and, hence, a marked person, M., having been informed of the approach of Gen. Howe's army, went to Philadelphia, being present at the reading of the Declaration of Independence. He first assisted his father in Providence, and in 1777 took charge of the church at New Hanover, thus relieving his father, who was getting old and feeble. In connection with this congregation he also served the churches at Oley and New Goshenhoppen. In 1779 his German fellow-citizens, in order to be properly represented in the council of the colonies, elected him a member of the Continental Congress. Subsequently he was elected a member of the legislature of the State of Pa. and became speaker of the assembly. He was also chosen president of the convention which, in 1787, ratified the Constitution of the United States. From 1789 until 1797 M. served in the congresses elected under the Constitution of the United States, being elected to the office of speaker in the first and third congresses. D. at Lancaster, Pa., June 4, 1801. J. N.

**Muhlenberg, Gotthilf Henry Ernestus**, the youngest surviving son of the patriarch Henry Melchior Muhlenberg, b. at the Trappe, Montgomery County, Pennsylvania, on November 17, 1753 (baptized December 4, 1753), and the only one of the three brothers who was able to remain steadfast to his calling as a clergyman. This was from no lack of patriotism on his part but merely from force of circumstances.

On April 27, 1763, accompanied by his two brothers, he started for the University at Halle, Germany, which he reached in due time, and where, with Frederick Augustus, he completed a course of thorough education. On October 25, 1770, at the early age of seventeen, he was or-



dained a clergyman in the Evangelical Luth. Church at Philadelphia. After laboring, as the assistant of his father, in Philadelphia, New Jersey, etc., on April 5, 1774, he was elected the third regular pastor of the Philadelphia congregations, which he faithfully served until that city was captured and occupied by the British, when his outspoken loyalty to the Congress, and the influence which he had exerted in its behalf, necessitated his flight to prevent the execution of atrocious threats which had been uttered against him by the Tories. His flight was not without both danger and adventure.

For several years without a pastoral charge, his mind naturally reverted to other matters. Unlike his fiery brother, Peter, and even different from his more ambitious and active brother, Frederick Augustus, as the quiet student which he was by nature, he gave his attention especially to scientific research, devoting himself in particular to the study of botany and mineralogy, and here laid the foundation of his future eminence in those branches.

In 1780 he accepted a call to Trinity Luth. Church, Lancaster, Penna., where he labored faithfully until his decease. He was a devoted pastor, and, as such, greatly beloved. Not active in politics, he always manifested great interest in the progress of events. He was a Whig during the Revolution, a Republican in 1799, a personal friend and correspondent of Jefferson and other leading Democrats, of which party he remained a constant member.

It is to be expected that a man of Dr. Muhlenberg's character should be actively interested in educational work, and such was the case. He was greatly instrumental in the foundation of the old Franklin College, and, on June 5, 1787, was elected its first president. On the following day, the occasion of its dedication, he preached the German sermon which was immediately published in pamphlet form. Later, with Benedict Schipfer as co-author, he issued a large German dictionary.

On July 26, 1776, he was married to Mary Catharine Hall, a daughter of Philip and Susan Catharine Hall.

His decease occurred on May 23, 1815, and his body lies in the graveyard of Trinity Church, Lancaster.

His fellow-members of the Luth. Church will ever revere his memory, because of his faithful service to the Church, but to the general public he will doubtless be better known for his valuable research as a botanist. As such he thoroughly explored his own county of Lancaster, and his excellent work brought him into extensive correspondence and exchange with the most eminent botanists of his day in Europe and America. The superior excellence of his research won ample acknowledgment from many learned men and societies. At his time the knowledge of American flora was very limited. Dr. Muhlenberg discovered and described, directly, 100 new species, to which should properly be added some 80 more described by his correspondent Willdenow but obtained from him as the collector. His labors in that direction have not been exceeded by any of the early explorers except, perhaps, Michaux.

Muhlenberg's name and fame as a preacher and pastor may die out, except from the memory of a few, but his fame as a botanist must be imperishable, as his name has been given to various plants and beautiful grasses, which, in God's providence, will exist so long as the world endures.

From this justly celebrated man spring numerous descendants, amongst whom, bearing the same family name, is an unusually large number of men renowned in the annals of their country, but especially so in the records of the Luth. Church.

H. M. M. R.

**Muhlenberg, Henry Augustus Philip**, eldest son of Rev. Dr. Henry Ernestus, b. in Lancaster, Pennsylvania, on May 13, 1782. Licensed to preach in 1802, he accepted the charge of Trinity Luth. Church, Reading, Penna., where he labored, with great ability and fidelity, until 1827, when forced to resign from the ministry because of impaired health. After much solicitation he was elected a member of the 21st Congress, where he served for nine years with distinction. In 1827 he was tendered, by President Van Buren, a seat in his Cabinet as Secretary of the Navy, also the mission to Russia, both of which he was obliged to decline. In 1838 he was appointed Minister to Austria, being recalled, December, 1840, at his own request. On March 6, 1844, he was nominated for Governor of Pennsylvania, but his sudden death, August 11, 1844, prevented his election to that high office.

He was married, 1st, in 1805, to Mary Elizabeth Hiester, and 2d, on June 7, 1808, to Rebecca Hiester, both daughters of Governor Joseph Hiester.

H. M. M. R.

**Muhlenberg, Hiester H., M. D.**, son of Rev. and Hon. Henry A. Muhlenberg, b. at Reading, Pa., Jan. 15, 1812. He prepared for the medical profession, but relinquished it in 1842 when he was chosen cashier of the Farmers' Bank of Reading, a position he held until his death on May 5, 1886. He was a devoted and active member of Trinity Luth. congregation, and one of its officers for nearly fifty years. He occupied a high social position and had great influence in the community, and his intelligent and active interest in church affairs made him one of the best known and most esteemed laymen of the Luth. Church in America. He repeatedly represented Trinity Church in the Ministerium of Pa., and the Ministerium in the general bodies with which it was connected, and was the first treasurer of the General Council. He also served for some years as trustee of Pennsylvania and Muhlenberg Colleges.

J. FR.

**Muhlenberg, William Augustus, D. D.**, clergyman of the Protestant Episcopal Church, great-grandson of Henry Melchior, and grandson of Frederick Augustus Muhlenberg; b. Philadelphia, 1796; attended the Episcopal Church, because unable in childhood to understand the German language, in which exclusively Luth. services were held; and, under influence of Bishop White, became an Episcopalian, rector at Lancaster, Pa., and in New York; but chiefly known as an educator and philanthropist. Author of a number of hymns,

of which "I would not live away," "Like Noah's weary dove," "Saviour, like a Shepherd, lead us," are among the best known. D. 1877. Ayres, *Life and Work of William Augustus Muhlenberg* (New York, 1880); Newton, *Dr. Muhlenberg*, in series of *American Religious Leaders* (Boston and New York, 1890).

**Musaeus, John**, a great-grandson of Simon Musaeus, b. 1613, studied at Erfurt and Jena, became professor at Jena (1646), where he died, 1681. He was a brave defender of Lutheranism against deists, pantheists, Reformed, and sectarians, but was himself charged with syncretism, synergism, and other heresies, by the over-zealous Wittenberg theologians, especially Calov, and in 1679, together with all the professors at Jena, had to subscribe a formula in which every tinge of syncretism was condemned. He was perhaps the most philosophic of the older Luth. theologians. His main works are: *Introductio in theologiam*; *De usu principiorum rationis in theologia*; *De libertate philosophandi*; *De conversione hominis peccatoris ad Deum*; *De aeterno Dei decreto*. F. W. S.

**Musaeus, Simon**, in the original German form Meussel, b. 1521; studied at Frankfurt-on-the-Oder and Wittenberg; 1558, professor at Jena; 1562, superintendent at Bremen; d. 1576 or 1582. Being a valiant adherent of Flacius, he was, like the latter, "a fugitive and a wanderer in the earth," deposed and expelled by the Philippists and Calvinists wherever they had the power. Nothing certain is known about his later years. F. W. S.

**Musculus, Andrew** (in German, Meusel), to be distinguished from the somewhat older Reformed theologian, Wolfgang Musculus (Macusslin), b. 1514; studied at Leipzig and Wittenberg, was one of the most zealous followers of Luther, became (1540) professor at Frankfurt-on-the-Oder, where he d. 1581. He was of a combative disposition, always in controversy with somebody, fighting for purity of doctrine, as also for the proper support of ministers. Melancthon he considered a theologian of straw and a patriarch of all heretics. His name will ever be remembered because of his participation in completing the Formula of Concord, though here also he proved to be a man not easy to get along with. As a preacher he was very lengthy and severe, castigating in unmeasured terms the extravagances of fashion no less than immoralities of life. Fear of men he knew not; nor can selfish motives be ascribed to him. His delight in and capacity for work was inexhaustible. F. W. S.

**Muthmann, Johann Gottlob**, b. 1685, at Reimersdorf, d. 1747, at Schloettwein, Saxony. He studied theology in Leipzig, was diaconus in Kronstadt, Oels (1708), pastor in Teschen, Silesia (1709), in Graba, near Saalfeld (1731), at Poessneck, Saxony (1739). Author of the hymns "Gott ist getreu, Er selbst," and "Zeuch mich nach Dir." A. S.

**Myconius (Mecum), Frederick**, superintendent at Gotha, b. Lichtenfels, Bavaria, 1491; a Franciscan monk at Annaberg, Saxony, pastor at Weimar; intimate associate of Luther, whose search for assurance of salvation in

many respects resembled that of his friend; distinguished for executive ability and eloquence; commissioner to England (1538); d. 1546.

**Mylius, Georg**, b. 1613, in Koenigsberg, d. 1640, as pastor in Brandenburg a. d. Pregel, near Koenigsberg; one of the East Prussia circle of poets, author of the hymn "Herr, ich denk an jene Zeit," Koenigsberg H. B. of 1650. A. S.

**Mynster, Jacob P.** (1775-1854), Bishop of Seeland. He was brought up under the influence of the rationalism that dominated Denmark before and at the beginning of the present century. In 1803, two years after his ordination, the conviction suddenly dawned on him that, to be a sincere Christian, he must yield himself unreservedly to God's guidance. Thenceforth his theological views developed in a positively evangelical direction. In 1811 he was called to Our Lady's Church at Copenhagen. Here his eloquent and scriptural sermons attracted immense audiences, largely composed of the cultured classes. In 1834 he became Bishop of Seeland. Eminently conservative, he would not break with the culture of his time but sought to win it for Christianity. At first associated with Grundtvig in combating rationalism, he later became the active opponent of Grundtvig's political and theological radicalism. His most notable work is *Meditations on the Christian Doctrines of Faith*. E. G. L.

**Mysticism in Relation to the Luth. Church.** The essence of mysticism is the immediate union of the soul with the Infinite. It is not identical with theology, although often allied with it. It is not peculiar to Christianity; it is found also in other religions. It has been characterized as "a creeping plant which grows up exuberantly on any support, agreeing equally well with the extremest opposites."

Mysticism is not so much a doctrine as a method of thought—a grasping of the Infinite, not by processes of reasoning, but by direct contemplation either through intuition of the soul or through the imagination. It may be intellectual and speculative, or it may be practical and centre in the heart. Its aim is to attain to immediate communion with God. This exclusive movement of the soul toward God is accompanied by an effort to escape from the outer world and from the lower self.

Doctrinally considered, Lutheranism does not repudiate mysticism, whatever may be its attitude toward individual mystics. The central thoughts of mysticism enter into the Luth. system of faith, namely, the ideas of the negation of the world, the immediate union of the soul with God, and the direct action of God upon the soul. Yet Lutheranism is not a system of mysticism. It uses the ideas referred to, but does not make them absolute. It subordinates them to the truths brought to the understanding through the outward Word of God. Mysticism is pure inwardness; Lutheranism cultivates inwardness, but not to the exclusion of what is given in the external world and the external Word of God. Lutheranism teaches

the mystic union. The relations of the believer to God are not all comprehended in the rational understanding of certain truths. There is a direct contact between the true God and the person of the believer, which is described in Scripture as God's having his abode in the believer. But this immediate communion with God is not effected by sinking one's self and the world entirely out of view in a contemplation of the Infinite alone. This is the way of thorough mysticism, and it tends to the subjective absorption of the believer in the divinity.

Historically considered, Lutheranism came into being partly under the influence of mysticism. In his early period Luther valued the German mystics of the age preceding the Reformation, edited the "German Theology," and commended the sermons of John Tauler as "a pure, solid theology, like that of the ancients." Some of his most intimate friends were mystics, e. g. John Staupitz. Yet Luther was not a mystic. His system centred in the external Word of God and its primary doctrine of justification, and not in the inwardness of an immediate union of the soul with God. When fanatics like Carlstadt, Münzer, and the Anabaptists developed the idea of immediate communion with God in such a way that supposed inner inspiration took the place of the Word of God, Luther sternly rebuked this dangerous manifestation of mysticism. Equally severe was Luther on the speculative mysticism of Caspar Schwenkfeld and Sebastian Frank.

The fundamental ideas of the latter reappear in the seventeenth century in the theosophic mysticism of the great shoemaker of Görlitz, Jacob Boehme, whose influence has continued to the present day, both within and without the Luth. Church. An earlier mystic within the Luth. Church was Valentine Weigel, the use of whose practical teachings brought trouble upon the saintly John Arndt. At the end of the seventeenth century, Gottfried Arnold represented a reaction of mysticism against the scholasticism of orthodoxy. In the last two centuries Wuertemberg has been a fruitful soil for mysticism. The school of Bengel, to which the famous theosophist Oetinger belonged, stood in close connection with the Church. Other mystics, like the disciples of Michael Hahn, formed sects. Mysticism is one of the prominent elements in modern speculative theology. The school of Ritschl opposes it.

How much the Luth. Church is practically pervaded by mysticism, is evident from its favorite devotional literature, for example the True Christianity of John Arndt, and from its hymnology, where the longing of the soul for union with God and the rejoicing of the spirit in this communion receive continual expression.

A. G. V.

## N.

**Nachtenhoefer, Caspar Friedrich**, b. 1624, in Halle, d. 1685, in Coburg. He studied at Leipzig (1647), became diaconus (1651), and pastor (1655), at Meeder, near Coburg, afterwards in Coburg, first at the Holy Cross Church, and

finally at St. Moritz, where he was second senior. He wrote a metrical history of the Passion (*Erklärung der Leidens- und Sterbens-Geschichte Jesu Christi*, Coburg, 1685), and a number of hymns, among them "Dies ist die Nacht, da mir erschienen," trsl. by A. T. Russell, "This is the night wherein appeared." A. S.

**Naesman, Gabriel**, Swedish-American pastor, reached Philadelphia 1743, where he served in the Wicaco church and the neighborhood until 1751, when he went to the West Indies and afterwards to Holland and France; served also as pastor in Sweden; one of the founders of Ministerium of Pennsylvania.

**Nagel, Ludwig Julius**, b. in 1809, at Stecklin in Pomerania, pastor in Holzow, and chaplain in the army at Stargard. Being opposed to the Prussian Union he resigned his chaplaincy, and, in 1842, accepted a call to Trieglaff. In 1847 he, together with the larger part of his congregation, separated from the United Church of Prussia and joined the Ev. Luth. Church of Prussia. In 1852 he became pastor of the Luth. Church at Breslau and superintendent. D. Jan. 17, 1884.

**Naumann, Emil**, b. 1827, in Berlin, d. 1888, in Dresden, a prominent composer and writer on the theory and history of music. He was educated at Bonn, Frankfurt a. M., and Leipzig. His treatise, *Ueber die Einföhrung des Psalmen-Gesangs in die Evangelische Kirche* (1856), attracted the attention of King Frederick William IV., and he was called to Berlin, as musical director of the court-church, with the commission to write, in common with other prominent composers, a number of psalm tunes for the Dom Chor. These compositions were published as volumes 8, 9, and 10 of the *Musica Sacra* of the Cathedral Choir, but are not in the spirit of true evangelical church music. From 1873 he lived in Dresden, as teacher at the conservatory, leader of a choir, and musical author. His *History of Music*, in two volumes, was translated into English by F. Praeger, and edited by F. A. Gore Onseley, professor of music in the University of Oxford. A. S.

**Naumburg Convention** (Theologenkonvent) was a meeting of evang. theologians in 1554, in Naumburg-on-the-Saale, to discuss the action to be taken over ag. the Catholics in the Augsburg Diet of 1555, and to consult about the errors of Osiander and Schwenkfeld. There were present J. Sleidanus, M. Chemnitz, Camerarius, Alex. Alesius, J. Forster.

**Naumburg Diet** (Fürstentag). This convention was held at Naumburg in 1561. It was a meeting of the evangelical princes, brought about by Duke Christopher of Wuertemberg in the interests of confessional unity, in view of the impending resumption of the Council of Trent. Through the efforts of Duke John Frederick of Saxony, the question of the confessional basis was decided in favor of the Unaltered Augsburg Confession of the year 1530, over against the Variata of 1540, with the proviso that the Apology together with the Variata should be recognized in a new preface, but no mention to be made of the Smalcald Articles, as well as of the Confessio Saxonica and the

Frankfort Compact. Duke John Frederick was dissatisfied with the outcome of the convention, and left behind him a written protest. Thus this effort at union failed, because of its endeavor to compromise differences, a course which only brought them out into stronger relief.

G. F. S.

**Neander, Christoph Friedrich**, b. 1724, in Eckau, Kurland, d. 1802. He studied in Halle, was pastor in Kabillen (1750), in Graenzhof (1756), superintendent (1775). Author of a number of hymns which were highly esteemed by Gellert.

A. S.

**Neander, Joachim**, b. 1650, at Bremen, d. 1680, the most prominent hymn-writer of the German Reformed Church, whose hymns were readily received into Luth. hymn-books. After a somewhat reckless university life he was converted through the preaching of Under-Eyck (1670). In 1673-1674 he was in Frankfurt a. M. as tutor, and became acquainted with Spener. In 1674 he became rector of the Latin school of Duesseldorf, where most of his hymns were written. In 1679 he was invited to Bremen as assistant of Under-Eyck. Among his hymns we mention "Lobe den Herren, den maechtigen Koenig der Ehren," the favorite of King Frederick William III. of Prussia, "Praise thou the Lord, the omnipotent Monarch of glory," trsl. by J. H. Good, Ohio Hymnal; "Himmel, Erde, Luft und Meer" (Heaven and earth and sea and air), in the Church Book, mainly from Miss Winkworth, partly from Miss Cox, partly new.

A. S.

**Neander, Michael**, b. 1525, in Sorau, Lausnitz, a great pedagogue of the sixteenth century, scholar of Luther and Melancthon, teacher in Nordhausen (1547), then at the excellent cloister-school of Hlfeld (1550), as whose rector he d. 1590. He advocated linguistic and general education.

**Nebraska, Lutherans in**, rank second only to the Methodists in number of communicants. There were in 1890, 387 congregations and 27,297 communicants. Of these, 135 congregations and 12,339 communicants belonged to the Synodical Conference, 88 congregations and 7,204 communicants (including 45 and 2,983 of Iowa Synod and the rest to the Swedish Augustana) to the General Council, and 73 congregations with 3,731 communicants to the General Synod. The Norwegian bodies combined numbered 42 congregations with 1,267 communicants, and the Danes 35 congregations with 1,542 communicants. In Omaha there were 11 churches with 1,277 communicants.

**Nebraska Synod.** See SYNODS (I.).

**Nebraska (German Synod).** See SYNODS (I.).

**Negro Missions.** See SYNODICAL CONFERENCE and WEST INDIES.

**Nehring, Johann Christian**, b. 1671, in Gotha, d. 1736. He studied at Halle, was rector in Essen (1702), pastor at Neuendorf (1706), in Morl, near Halle (1716); wrote some hymns that were received into the Freylinghausen hymn-book.

A. S.

**Neology** is that tendency which favors the

new in opposition to that which is old, tried, and true in faith. Its opposite is paleology (fr. Greek *palaios*, old). Its name arose during the spread of rationalism, and still stands for all those movements in theology, which, under the cover of originality and novelty, undermine the faith once delivered to the saints. Its causes are philosophical presuppositions, wrong search after novelty, personal ambition, unbelief of heart.

**Neostadiensium Admonitio.** See CHRISTOLOGY.

**Nerretter, David**, b. 1649, in Nuernberg, d. 1726, as general superintendent, consistorial counsellor, in Stargard, Pomerania. Author of the hymn "Ein Christ kann ohne Kreuz nicht sein."

A. S.

**Neudecker, Christian Gotthold**, b. 1807, in Gotha, studied pedagogics in Jena, was director of schools in Gotha until his death (1866). He gathered material for the history of the Reformation, particularly on G. Spalatin, which is in the ducal library at Gotha.

**Neuendettelsau**, a village near Nuremberg, Germany, without any significance until Loeh began his activity there, by whom it has become a source of blessing to three continents. Its importance is centred around the *Missionsanstalt* and the *Diakonissenhaus*.

*Missionsanstalt.* When the Rev. Wyneken issued his well-known appeal in behalf of the spiritually destitute Lutherans in America, it nowhere struck a more sympathetic chord than in the soul of Loeh. Already in 1841 he began to train young men for missionary work among the Lutherans of the United States, secured the services of graduates of universities (A. Craemer), devised a far-sighted plan of colonization, founded Luth. settlements in Michigan, co-operated in the erection of a theological seminary at Fort Wayne, Ind. (1846), and in the same year founded a preparatory school at Nuremberg, of which a number of graduates subsequently proved to be a true ornament to the Missouri Synod. When, in 1853, it became impossible for Loeh to co-operate with the Missouri Synod, which his candidates had joined since 1845, the preparatory school at Nuremberg was converted into the *Missionsanstalt* (course of three years) and moved to Neuendettelsau, where, after laboring under very primitive conditions, it secured a home of its own in 1867 (enlarged 1870 and 1893), and where it stood under the direction of most excellent men ('55-'74, F. Bauer; '74-'97, J. Deinzer; and since 1897, M. Deinzer). After the Iowa Synod had been organized by four of Loeh's former scholars (1854), nearly all the graduates of the missionary school at Neuendettelsau joined this synod, whose rapid growth is in no small degree due to the continuous supply of candidates from Neuendettelsau and to the vigorous support of the "Gesellschaft fuer innere Mission im Sinne der luth. Kirche," organized by men connected with the Neuendettelsau institutions. Its leaders (Grossmann, S. and G. Fritschel, Deindoerfer), and fully one-fourth of all its pastors, received their theological training at Neuendettelsau. Since

1875 a supply of (15) ministers was also furnished to the Immanuel Synod in Australia. Since 1886 Neuendettelsau has also its own mission among the Papuas of Australia and New Guinea, and it now reports 5 stations with 10 missionaries, who have translated a church book, catechism, biblical history, and parts of the N. T., and now look towards the beginning of a rich harvest. Several graduates of Neuendettelsau are serving congregations in the General Council, and since 1898 two have gone to Brazil. In all 321 were sent out.

The *Diakonissenhaus* was opened May 9, 1854. Though not the first institution of its kind, it is altogether an original creation upon a decidedly Luth. basis. Loche rejoiced in having proved by this institution, that the orthodox Luth. Church is quite as much possessed of vital power as other churches. Amid many trials the work grew with the insusceptible motive-power of a living organism, and gradually developed to such an extent, that the deaconess home is now surrounded by a rich wreath of other benevolent institutions. There were added: 1853, enlarged '64, the "Home for Idiots"; '58, a beautiful prayer-room; '62, the "Rettungshaus" for girls, and educational institutes (the blue, green, and red schools); '65, enlarged '78, the "Industrieschule"; '65, resp. '88, the "Magdalenium"; '67, a hospital for men; '69, for women; '80, enlarged '97, the "Hospiz"; '77, the "Feierabendhaus" for sick and old sisters; '88, the "Laurentiuskirche"; '93, the "Diakoneuhaus." Branch institutions also were founded: Homes for Idiots, '65, at Pölsingen; '91, at Himmelkron (here also an industrial school); '91, at Bruckberg; '97, a "Versorgungshaus" in Oberzenn, and in the same year Jacobsruhe was secured for institutional purposes. Loche was director of the *Diakonissenhaus* until his death, 1872. F. Meyer from 1873-1891, since '91 Dr. Bezzel. Theresa Stachlin is sister superior. Present standing (Jan., '98): 314 sisters, 129 trial sisters, 28 deacons, 57 outside stations, 2 sisters employed in missionary work in India, 621 idiots, 45 Magdalenes, 224 girl-pupils. M. R.

**Neumann, Caspar**, b. 1648, at Breslau, d. 1715. He studied at Jena, was chaplain to Prince Christian of Gotha (1673), court-preacher in Altenburg (1676), pastor in Breslau (1678). Among his hymns, "Grosser Gott, von allen Zeiten" (God of Ages, great and mighty), trsl. by C. H. L. Schuette, Ohio Hymnal; "Herr, auf Erden muss ich leiden" (Lord, on earth I dwell sad-hearted), trsl. by Miss Winkworth, Ch. Book for England (1863), Ohio Hymnal; "Nun bricht die finstre Nacht herein" (Soon night the world in gloom will steep), trsl. by Miss Manington. A. S.

**Neumann, Gottfried**, b. 1686, at Hohenheida, near Leipzig, d. 1779. He studied at Leipzig; between 1714 and 1734 he belonged to the fanatical sect of the "Inspired," and joined the Moravians in 1738. His hymn "Ei wie so selig schlaefest du" (At length released from many woes), trsl. by Miss Cox, in the Church Book. A. S.

**Neumark, Georg**, b. 1621, in Langensalza, d.

1681, at Weimar. After an anxious time of care and privation he became tutor in the house of Judge Henning, in Kiel. In 1643 he was matriculated as a student of law at the University of Koenigsberg. He also studied poetry under Simon Dach. Duke Wilhelm II. of Saxe-Weimar appointed him court poet (1652) and secretary of the archives. He was a member of the Fruit-bearing Society (1653), and of the Pegnitz Orden (1679). His finest hymn, which he wrote at Kiel (1641), "Wer nur den lieben Gott laesst walten," has often been translated into English, "If thou but suffer God to guide thee," in the Ohio Hymnal, "Leave God to order all thy ways," in the Church Book, both translations by Miss Winkworth. The beautiful tune, composed by Neumark himself, was used by J. S. Bach, who based a cantata on it; and by Mendelssohn in his Oratorio "St. Paul": "To Thee, O God, I yield my spirit." A. S.

**Neumeister, Erdmann**, b. 1671, at Uechteritz, near Weissenfels, d. 1756, at Hamburg. He studied at Leipzig, was pastor in Bibra (1697), tutor to the duke's daughter (1704), and afterwards court-preacher, consistorial counselor, and superintendent, pastor of St. James' Church, in Hamburg (1715). He was an earnest and eloquent preacher, and a champion of Lutheranism against the Pietists and Moravians, author of numerous hymns, distinguished by their simple musical style, poetic fervor, strong faith, and rich experience. Among them "Jesu, grosser Wunderstern" (Epiph.) (Jesus, great and wondrous Star), trsl. by E. Cronenwett, Ohio Hymnal; "Jesus nimmt die Sueder an" (Jesus sinners doth receive), in the Church Book, trsl. 1890. A. S.

**Neunhertz, Johann**, b. 1653, at Walterdorf Silesia, d. 1737, at Hirschberg. He studied at Leipzig, was assistant preacher at Lauban (1678), pastor at Kiesslingswalde (1680), Geibsdorf (1696), Lauban (1706), Hirschberg (1709). Author of the hymn "Zween Juenger gehn mit Sehnen," trsl. by Miss Winkworth, L. Germanica (1858). The Church Book has st. 4-7, beginning "Truest Friend who canst not fail." A. S.

**New Amsterdam.** See NEW YORK.

**New Birth.** See BAPTISM AND REGENERATION.

**Newburg, N. Y., Luth. Church in, and Glebe.** Jan. 1, 1704, the Rev. Josua von Kocherthal arrived in New York with a number of Palatinates. They settled at the Quassaick near Newburg. Queen Anne had given them 2,190 acres of land, and 500 acres more, the income of which should be used for the support of the Luth. pastor and school-teacher. This grant was for all time to come. The land being poor, some of the Lutherans moved away. The pastors of Trinity Luth. Ch. in New York City for years served the congregation at N., until, in the summer of 1749, the Presbyterians and Dutch Reformed took forcible possession of the church building and debarred pastor and congregation from holding services, although there were yet about 60 Luth. families residing in and near Newburg. A report was transmitted to King George II., stating that there were no more

Lutherans at N., whereupon, acting upon this misrepresentation of facts, the king decreed that the income from the glebe should be used for the support of an Anglican minister. In 1803 a law was passed ordering the election of three trustees, by all such persons residing upon the original 2,190 acres, and entitled to vote for municipal officers. The Episcopal trustees now brought suit to oust these trustees, but the court decided against them, claiming that title could only be tried by *quo warranto* proceedings. It might be an interesting question for the Lutherans to investigate if they are not truly entitled to bring such *quo warranto* proceedings, as the Lutherans were forcibly dispossessed, and King George, under a misapprehension, granted the use of the glebe to the Episcopalians. J. N.

**New Guinea, Luth. Missions in.** New Guinea, the largest island in Melanesia, inhabited by Papua of many tongues, belongs on the west side to Holland, on the east side to England, and on the north side to Germany. This part, since 1885, is called Kaiser Wilhelmsland. The first German Luth. missionary in N. G. was J. Flierl of the Neuendettelsau M. S. He established Simbang station, near Finshaven, in 1886. The Rhenish M. S. entered the field in 1887. At present ('98) there are 3 Nd. and 3 Rh. stations, manned by devoted servants of the Lord, sowing the seed and waiting patiently for the opening of the hard soil. The climate is fearfully trying; 12 missionaries died within a few years, three were slain by natives. W. W.

**New Hampshire, Lutherans in.** Swedes and Norwegians have settled in recent years among the Green Mountains in the northernmost extremity of this State. In Coos County there are two small congregations, one of the Swedish Augustana and the other of the United Norwegian Synod. In the southwestern extremity (Hillsboro County) there is another Swedish congregation. Total: 3 congregations, 520 communicants.

**New Hanover,** a settlement in Montgomery Co., Pa., where the congregation is probably the oldest German Luth. congregation in the United States. The date of its origin is obscure, as Justus Falckner, who was supposed to have taken charge there directly after his ordination in 1703, it is now ascertained, went at once to Albany. It was one of the three congregations that united in sending a deputation to Germany asking for a pastor in 1733, in response to which, after a long interval, Muhlenberg came to America in 1742.

**New Jersey, Lutherans in.** Statistics for 1890: Congregations, 68; communicants, 12,878. The General Council included about two-thirds of the membership, viz. 7,940, and the General Synod one-fifth, 2,415. The Synodical Conference had five congregations, with 699 communicants. The cities with over 1,000 communicants were: Jersey City, 2,230; Trenton, 1,575; Newark, 1,357.

**Newlanders.** A term applied to the unscrupulous agents of ships and land companies who, under false pretences, enticed emigrants from

Germany to America. The abuse was common under the system that provided that immigrants could pay for their passage by selling themselves out to service for a term of years. (See REDEMPTIONERS; also, *Haltische Nachrichten*, old edition, pp. 997 sqq.)

**New Market, Va.,** a village in the Shenandoah Valley, population 800, a Luth. centre, has two Luth. churches, two weekly papers (one secular, and the other *Our Church Paper*); a publishing house, and a chartered school. It is interesting in Luth. history as the home for many years of Rev. Paul Henkel, for the opening of the Theological Seminary of the General Synod under Prof. S. S. Schmucker, while pastor here, and for the publication of the *Book of Concord*, *Luther on the Sacraments*, *Church Postils*, the works of David Henkel, and many other religious and miscellaneous works. L. A. F.

**New Measures.** See REVIVAL.

**New Mexico, Lutherans in.** Two small congregations belonging to the General Synod were reported in 1890, at Santa Fé and Valencia, with a total of 64 communicants.

**New Providence.** See TRAPPE.

**New Sweden.** The lands along the Delaware from the ocean to the neighborhood where Trenton, N. J., now stands, were occupied in the fourth decade of the seventeenth century by the Swedes, whose first colony arrived in 1637. The country was wrested from their control by the Dutch in 1655, who, in turn, were expelled by the English in 1664. Acrelius, Israel, *History of New Sweden* (Stockholm, 1759); translated by W. M. Reynolds (Philadelphia, 1874).

**New York, Lutherans in.** Statistics for 1890: Congregations, 317; communicants, 89,076. The General Council, with its 113 congregations and 39,430 communicants, is most numerous. Next comes the Synodical Conference, with 67 congregations and 22,642 communicants; and the General Synod with 95 congregations and 15,911 communicants. The Buffalo Synod has 12 congregations, with 2,268 communicants. The Lutheran population is densest in New York City, the census showing, in New York and Brooklyn combined, 54 congregations, with 30,857 communicants. Thence it follows the Hudson, on both sides, to Albany, and throwing one branch to the northwest, until it reaches the St. Lawrence, flows in its main current along the line of the New York Central Railroad, becoming dense again at Rochester and Buffalo, the former city having 4,847, and the latter 13,460, communicants, exceeding Methodists, Presbyterians, and Episcopalians combined. Then, running south to Chautauqua County, where the Swedes have five congregations and over 1,500 communicants, it ends. Along the Pennsylvania line, east of Catterangus County, there are few Lutherans, as is also the case in the adjoining counties of Pennsylvania. In one-third of the counties of the State, the Luth. Church was unknown.

**New York, Greater.** I. MANHATTAN AND BRONX. *Early History and Development.* As early as 1619 the Lutherans in New Amsterdam are, in the records of the Luth. consistory of Amsterdam, termed a church or congregation.

Their first place of worship was located in the vicinity of what is now Whitehall st., near Bowling Green. Finding that the building stood too near the fort (Battery) and proved an impediment to the proper defence of the same, the governor, in 1673, had it torn down together with the adjoining dwellings. The congregation was paid a compensation of \$50 florins, and was given, besides, a lot on Broadway, extending from Rector st. southward. At the south end of this lot, opposite what is now Exchange Place, the new church, which was called *Trinity*, was built, whilst the parsonage stood at the north end corner of Rector st. This edifice, a frame building, was, in 1729, replaced by a stone structure. When the great conflagration, on Sept. 21, 1776, laid in ashes the fourth part of the city, church and parsonage were also destroyed. They were not rebuilt. In consequence of the revolutionary war the congregation had become weakened. The pastor, Rev. B. M. Hausihl, was an ardent royalist. When, in the fall of 1783, the English evacuated New York, H. fled to Halifax, taking with him as many of his congregation as he could induce to follow him. The congregation was distracted and weakened, and the following year it united with *Christ German Luth. Church*, whose house of worship was on the N. E. cor. of Frankford and William st., forming a new organization, called the "United Churches." *Christ Church* was founded in 1750. Its leading members had been connected with *Trinity Church*. The reason for their withdrawal was the language question. Immigration from Holland had practically ceased, whilst Lutherans from Germany arrived in large numbers. They demanded recognition in the church services. This the Dutch Church officers of *Trinity* at first refused to grant, and later on only with reluctance granted the request. Still, to many of the Germans, the number of German services and the time at which they were held was not satisfactory, and finding a German pastor they withdrew and purchased a building in Cliff st. In a few years this church proved inadequate; it was sold and a new church built of stone in William st. Of this congregation the noted American patriot Fred. Aug. Conr. Muhlenberg was pastor from 1773-6. (See Art.) The "United Churches" in 1784 called Rev. J. Chr. Kunze, D. D., of Philadelphia. He remained pastor until his death, which occurred July 24, 1807. The valuable property on Broadway was sold (1805) to the Episcopalians for \$12,500. It would now bring a million or more. Dr. Kunze introduced English evening services. This was no easy matter, inasmuch as there were then no English hymn-books for Luth. churches. But K. proved equal to the task. He published an English liturgy, hymn-book, and a translation of Luther's Catechism, and engaged assistants for preaching in the English language. One of them, Strebeck, organized the English Luth. *Zion's Church* (1797). In 1804 he joined the Protestant Episcopal Church, taking the larger part of the members of his church with him. Willeston, who succeeded S. in 1811, also went over to the Episcopalians, with his entire church. These unfortunate occurrences

hindered the progress, if not the organization, of English Luth. churches in the city of New York for more than half a century. When Dr. Chr. Fr. Schaeffer was called in 1815, English preaching was resumed in *Christ Church*. The attendance upon these services was so large that the United Churches in 1821 built the spacious *St. Matthew's Church* in Walker st. Dr. F. W. Geissenhainer, Sen., who had been Dr. Kunze's immediate successor, was recalled, and continued preaching German in *Christ Church*, whilst English services were held in *St. Matthew's*. In 1826 Dr. Schaeffer resigned and organized *St. James' English Ev. Luth. congregation*, to which Peter Lorillard presented the Church of an Irish Presbyt. congregation on Orange st. Dr. F. W. Geissenhainer, Jun., the son of the pastor of *Christ Church*, was now called to preach in *St. Matthew's* in English. 1825, the United Churches changed their name into *St. Matthew's*. 1831, *Christ Church* was sold, and the German congregation moved to Walker st. 1840, the German corporation resolved to discontinue the English services. This led to protracted litigations between the attendants upon the English services and the German congregation which had paid all expenses connected with these services. The suit was decided in favor of the German congregation. English preaching in *St. Matthew's* was now at an end. The location in Walker st. proving unsuitable, a Baptist Church, at the N. E. cor. of Broome and Elizabeth sts., was purchased and dedicated May 3, 1868. During the act of dedication, the pastor, Dr. C. F. E. Stohlmann, died. He had faithfully served the congregation for 30 years. In 1880, at the instigation of its new pastor, the Rev. J. H. Sieker, *St. Matthew's* withdrew from membership in the New York Min. *St. James' Church*, in 1843, sold its building on Orange st., and in 1846 built a church on Mulberry st. Ten years later, the congregation moved to 15th st., and in 1889 the beautiful edifice on Madison Ave. and 73d st. was erected. In 1840 the N. Y. Min. appointed a committee to inquire into the cause why English Lutheranism in New York was making such slow progress. The com. never reported. Dr. Geissenhainer, Jun., in 1840 resigned his position as English pastor of *St. Matthew's* and organized *St. Paul's German Luth. Church*, whose church building, until recently, stood on the S. E. cor. of 6th Ave. and 15th st., and is now located at No. 313 W. 22d st. In 1878 *St. Matthew's* organized *St. Mark's German Luth. Church*, and purchased for it the building it still occupies on 6th st. near Second Ave. Rev. A. H. W. Held, who had been pastor of this new congregation from beginning, resigned in 1855, and gathered *St. John's German Luth. congreg.*, which, in 1858, purchased *St. John's Prot. Ep. Church* on Christopher st. As assistant to Dr. Stohlmann, Rev. Chr. Henricke, in 1861, organized *St. Peter's German Ev. Luth. Ch.*, which, in 1865, purchased a building in 50th st., and in 1871 acquired its present edifice, S. W. cor. of Lexington Ave. and 46th st. Rev. E. F. Moldehnke, Ph. D., D. D., had become pastor in Aug., 1871. He is still ministering to the church. About the middle of the century *Trinity German* was organized. Its

church building is beautifully located at 139 Ave. B. In 1864 *St. Paul's* in 123d st., between 6th and 7th Aves., was built. In 1868 their second, a very handsome edifice, was dedicated. About 1850 *St. Luke's* came into existence. Its church is located at No. 233 W. 42d st. The following complete the list: *German churches*; *Christ*, 406 E. 19th; *Christ*, 552 W. 50th; *Grace*, 123 W. 71st; *Immanuel*, 215 E. 83d; *Immanuel*, 88th and Lexington Ave.; *St. John's*, 217 E. 119th; *St. John's*, 801 E. 169th; *St. Luke's*, Van Nest; *St. Matthew's*, 626 E. 156th; *St. Paul's*, 928 E. 150th; *St. Peter's*, 628 E. 141st; *St. Peter's*, Williamsbridge; *St. Stephen's*, 165th st. and Union Ave.; *Holy Trinity*, 164 W. 100th st.; *Zion's*, 339 E. 84th; *Washington Heights*—25 German Luth. churches in all.

There are seven *English churches*, viz.: besides *St. James*, *Holy Trinity*, 47 W. 21st st., which was organized in 1867 by the Rev. G. F. Krotel, D.D.; upon the withdrawal of St. James' Church from the New York Min.; *Advent*, 426 Columbus Ave.; *Atonement*, 140th st. and Edgecomb Ave.; *Belhany*, Teasdale Place, 162d st.; *Epiphany*, 74 E. 128th st.; *Redeemer*, 127 W. 42d st.; *Church of our Saviour*, 179th st. and Audubon Ave.

Other Luth. Churches: *Swedish*: *Gustavus Adolphus*, 151 E. 22d st.; *Harlem Mission*; *Norwegian*, 217 E. 119th st.; *Littavonian*, Broome st., cor. Elizabeth; *Slavonian*, 636 Sixth st.; *Danish*, 74 E. 128th st.; *Finnish*, 53 Beaver st.; *Jewish*, 70 Pitt st.

Totals for Manhattan and the Bronx: *General Council*: 14 Germ. churches, 6,355 communicants; 3 Engl., with 952 com.; 3 Scandinavian, with 1,731. *Synodical Conference* (Missouri Synod): 7 German, with 5,897 com.; 1 Engl., 78 com.; 1 Litt., 50; 1 Jewish Mission, 50 com. *General Synod*: 2 German, 860 com.; 4 Engl., 405 com. Grand total: 40 churches and 18,347 com.; 9,035 of whom belong to the Gen. Council, 6,175 to the Missouri Synod, 1,265 to the Gen. Synod, and the rest to independent organizations.

II. BROOKLYN AND QUEENS. The *German Evangelical Church* on Schermerhorn st., Brooklyn, dates from 1841. The organization was effected by the Rev. F. Walz, a member of the Pennsylvania Synod. During 42 years of its existence the congregation was served by pastors connected either with the Pa. Synod or the New York Ministerium. The next oldest organization is *St. John's*, Graham Ave. and Ten Eyck st., in Williamsburg. It dates from 1843. —*St. Paul's*, S. Eighth and Fifth sts., was organized 1849. From this separated in 1875, *Immanuel's* Ch. on S. Fifth and Fifth st. — *Zion's* Ch. on Henry st. dates from 1855. Its founder was the Rev. Fr. W. F. Steimle. *St. Peter's*, organized in 1867, has had a remarkable growth. Its church is located on Bedford Ave., near De Kalb. Other German Luth. churches are: *Bethlehem*, on Marion st.; *Christ*, at Woodhaven; *Christ*, at Woodside; *Trinity*, on Grand st.; *Trinity*, at Astoria; *Trinity*, on Harrison st.; *Trinity*, at Middle Village; *Emanuel*, at Corona; *Immanuel*, on Seventh st.; *Immanuel*, at Whitestone; *St. James'*, on 46th st.; *St. John's*, on Milton st.; *St. John's*, on Liberty

Ave., East New York; *St. John's*, at New Utrecht; *St. John's*, at College Point; *St. John's*, on Prospect Ave.; *St. John's*, at Flushing; *St. Luke's*, on Washington Ave.; *St. Mark's*, on Bushwick Ave.; *St. Matthew's*, on No. 5th st.; *St. Matthew's*, at Canarsie; *St. Paul's*, on Palmetto st.; *St. Paul's*, on Henry st.; *St. Paul's*, Wyona st.; *Warburg*, on Fulton st.; *Winfield*, on Prospect st.; *Zion's*, on Locust st.; *Immanuel's*, at Richmond Hill; ch. on Metropolitan Ave. The *English Churches* are *St. Matthew's*, on 6th Ave., near Second st.; *Christ*, on Lafayette Ave.; *Holy Trinity*, on Cumberland st.; *Redeemer*, on Bedford Ave.; *Reformation*, in East New York; *Christ*, Lafayette Ave.; *Calvary*, Rochester Ave., cor. Herkimer, and a church at Vanderveer Park. There are 9 *Scandinavian churches*, *Bethlehem*, Third Ave.; *St. Paul's*, Swedish; *Immanuel's*, McDonough st.; *Norwegian*, Sutton st.; *Danish*, 9th st.; *Norwegian*, Henry st.; *Scandinavian*, on Milton st.; *Scandinavian*, on William st. Of German churches there are, in Brooklyn and Queens, 35, 18 of which, with 11,104 communicants, belong to the General Council, 14, with 5,207 com., to the Missouri Synod. To the Council belong six of the English churches.

In *Richmond* there are four Lutheran churches, viz. at *Stapleton*, *Port Richmond*, and *Lincolntonville*. These are all German. At *Port Richmond* there is also a Norwegian ch.

*Summary.* The total number of communicant members in the Lutheran churches of Greater New York is 40,871, 18,347 of which belong to Manhattan and the Bronx, 21,566 to Brooklyn and Queens, and 958 to Richmond. The churches of the Gen. Council number in all 23,234 com., or 9,038, 13,623, and 573 respectively; those of the Missouri Synod report a total of 11,717 com., or 6,175, 5,207, and 335 respectively, and the Gen. Synod 2,173, 1,265 of which are in Manh. and the Bronx, and 908 in Brooklyn. The total number of churches is 97, 63 of which are German, 16 English, and 18 Scandinavian and other nationalities. Services are regularly held in the German, English, Swedish, Norwegian, Danish, Finnish, Lithavonian, and Slavonian languages. J. N.

**New York Ministerium.** See SYNODS (II.)

**New York and New Jersey Synod.** See SYNODS (I.).

**Nicene Creed** (Nicæno-Constantinopolitan), one of the three œcumenical creeds. The creed adopted by the Council of Nice in 325 was the baptismal formula of Cæsarea offered by Eusebius, with a number of additions and amendments, making its declaration of the Divinity of Christ more rigid. (See the "Formula of Cæsarea" and "Nicene Creed," in parallel columns in Jacobs, *Book of Concord*, II. 20 sqq.) Until recently, the received opinion has been that this creed was amended in the Council of Constantinople of 381. But the researches of Prof. Hort of Cambridge disprove this theory. The creed as we now have it is earlier than 381, being found in Epiphanius in 374, and is not ascribed to that council until 451. The changes from the Nicene Formula of 325 are indicated in volume and place above cited.



The probability is, that, as the true Nicene Creed is a revision of the baptismal formula of Casarea, so the Nicene Creed, as we know it, or the so-called Constantinopolitan, is an independent revision of a similar baptismal formula (Harnack says, of Jerusalem), which about the year 500 supplanted the creed of 325. (See Seeberg's *Lehrbuch der Dogmengeschichte*, I. 190; Looft, *Leitfaden*, 158; Harnack in 2d ed. of Herzog, and in *Dogmengeschichte*, II. 266 sqq.) The value of the Nicene, like that of the Apostles' Creed, rests not upon the correctness of the name by which it is known, but upon its scriptural character. Every word has reference to some historical circumstance calling for a doctrinal statement. "In truly lapidary style, every clause is a shout of triumph over a victory, and a tombstone over some vanquished foe" (*Alt.*).

Originally belonging to the mysteries of the faith, it was first introduced into the public service by Peter Fullo, Bishop of Antioch (471), and was adopted in Spain for this purpose by the Council of Toledo (589). It became Roman usage under Benedict VIII. in 1014. The Nicene Creed was said directly after the reading of the Gospel, on all Sundays and festivals.

Luther, in revising the service, retained the Nicene Creed in his *Formula Missæ* of 1523, and was followed by most Lutheran Orders. Dober's Mass and Bugenhagen have the Apostles' Creed in its place. In the "German Mass" of 1526, Luther prescribes a verified paraphrase, "Wir glauben all an einen Gott," to be sung by the people. The Apostles' Creed is properly the baptismal confession, and the creed of the minor services. The common service gives the Nicene Creed the first place. It is to be used on all the chief festivals and at every communion. (See chapter in Calvor, *Rituale Ecclesiæ* (1705); Kliefoth, *Liturgische Abhandlungen*, III. 311; V. 45; *Alt. Christlicher Cultus*, I. 564 sqq., containing a very full explanation of the Creed, sentence by sentence.) H. E. J.

**Nicolai, Jeremias**, younger brother of Philip, b. 1588, at Mengerlinghausen, d. 1632. He studied at Erfurt and Wittenberg, was tutor (1580), diaconus (1586), pastor (1590), at Mengerlinghausen, author of a number of hymns. A. S.

**Nicolai, Philip, D. D.**, b. 1556, at Mengerlinghausen, Waldeck, d. 1608, at Hamburg. He studied at Erfurt (1575), and Wittenberg (1576), was pastor at Herdicke (1583), diaconus, and afterwards pastor at Niederwildungen, near Waldeck (1586), chief pastor and court-preacher at Alt Wildungen (1588). He was forbidden to preach and threatened with imprisonment on account of his strong opposition to Calvinism and crypto-Calvinism (1592). As pastor in Unna, Westphalia, he was again engaged in theological controversies, and had to pass through a terrible visitation of pestilence. In 1598 he had to flee from the Spaniards. He became chief pastor of St. Catherine's Church, Hamburg (1601). He was universally esteemed as a popular and influential preacher, and a lovely Christian character. He wrote two of the grandest hymns of the Luth. Church, which

mark the transition to a more subjective and experimental period of hymnody, and introduce those hymns of mystic love to Christ as the Bridegroom, of which, later on, Frank and Scheffler are the chief representatives. Nicolai's hymns are also remarkable for their unusual rhythms, and their splendid tunes, called the King and the Queen of German Chorales. (1) "Wachet auf, ruft uns die Stimme" (a reversed acrostic, W-Z-G, Graf zu Waldeck), trsl. by Miss Winkworth, *Lyra Germ.* (1858), "Wake, wake, the night is flying" *Ch. Book*, (2) "Wie schoen leuchtet der Morgenstern," the initial letters of the stanzas form the acrostic, Wilhelm Ernst Graf und Herr zu Waldeck,—the former pupil of Nicolai. The hymn is rarely found in its unaltered original form, but mostly "rewritten according to the requirements of the times." Trsl. by Miss Winkworth, *Ch. Book* for the Church of England (1863), "O Morning Star! how fair and bright," in the *Ch. Book* and *Ohio Hymnal*. A. S.

**Niedner, Christian Wilhelm**, b. July 9, 1797, in Oberwinkel, Saxony, rose from Privatdozent at the Leipzig Univ. (1826), to full prof. (1838), took the part of the oppressed, as he thought, in the revolution of 1848, refused (1850) to elect the deputy to the estates, as demanded, and, when reprimanded with his opposing colleagues, left, lived privately in need in Wittenberg, until called to Berlin 1859, where he labored until his death, Aug. 13, 1865. He was a church historian of great ability, having as his motto: "The truth itself is Christ." Thoroughly unpractical in life, he lived but for his studies, was highly beloved by his students, and produced in his Church History, despite its abstract language, one of the great representative works in thorough study of sources, objectivity of treatment, and true pragmatism.

**Nielsen, Rasmus**, 1809-1884, Danish theologian and philosopher, and professor at Copenhagen University. At first an ardent disciple of Hegel, he subsequently became a follower of Sören Kirkegaard, and came into conflict with Bishop Martensen. During his later years he adopted the theological views of Grundtvig. He was an exceedingly voluminous writer. E. G. L.

**Niemann, Edward**, b. 1804, in Nenkirchen, Hanover, pastor in Osnabrück (1825), second pastor in Ægidien Church, Hamburg (1829), court-preacher (1832), genl. supt. at Kalenberg (1854), member of the consistory (1866), until his death, 1884. Thorough in knowledge, apt and eloquent as preacher, he led the new life of faith into confessional channels.

**Niemeyer, Aug. Hermann**, great grandson of Francke, b. 1754, in Halle, prof. there in 1784, director of the Francke institutes (1799), d. June 7, 1828. A representative of the better rationalism, he wrote on pedagogics, composed a number of hymns and devotional books. When Napoleon disbanded the Univ. of Halle, Niemeyer was able through Jerome to hinder this, and was appointed by Jerome as *rector perpetuus*.

**Niemeyer, Herm. Agathon**, son of A. H., b. 1802, in Halle, prof. at Jena (1826), later co-

director and then director of Francke instit. at Halle, and prof. of theol. at the Univ.; d. 1851. He reorganized the Francke institute, espec. the Luther school. An upright rationalist, he is known for his collection of the confessions of the Reformed churches (1830).

**Nigrinus, Georg**, b. 1530, in Battenberg, was early influenced by Mathesius. After a migratory life caused by poverty he was recommended by Melancthon and studied at Marburg (1555), became pastor at Hamburg (1556), in Giessen (1564), and supt. in Alsfeld and Nidda (1580); d. 1602. A thorough Luth., he stood for the Form. of Concord, and strenuously opposed the Romanists. The Jews he wished either to be banished or compelled to work.

**Nigrinus, Theobald (Schwartz)**, d. 1566, a Dominican monk born in Hagenau, who was won for the Reformation, and on Feb. 17, 1524, read Mass in German in the Strassburg Münster, and distributed wine as well as bread in the Lord's Supper. The city council defended him against the bishop; he was elected pastor of St. Peter's, and furthered the evangelical cause in Strassburg.

**Ninck, Karl Wilh. Theodor**, b. May 28, 1834, pastor in his native country Nassau, chaplain in the wars of 1866 and 1870, pastor at St. Ansgar, Hamburg, until his death, Sept. 17, 1887. Editor of the papers *Nachbar* and *Kinderfreund*, author of a widely read description of the Holy Land (*Auf bibl. Pfaden*), he founded institutions for inner missions, directed the Saxon Tract Society into Luth. channels, and was noted as a man of faith and power.

**Nissen, R. Tonder**, 1822-1882, Norwegian theologian, professor of church history at the University of Christiania, and, from 1874, councillor of state and president of the Norwegian Church Department. His chief published works are: *History of the Church* and *A History of the Church of the North*. E. G. L.

**Nitzsch, Georg**, b. 1663, in Streblitz, preacher at Wolfenbüttel (1693), supt. at Gotha (1709), until his death, Nov. 20, 1729. In position, more pietistic than the orthodox, and more liberal than the Pietists, he is one of the best ascetic writers, noted for his sententiousness and brightness. He earnestly opposed the laxity of church discipline ag. transgressions of the 6th commandment.

**Nohrborg, Anders**, b. 1725, in Sweden, student in the University of Upsala (1745), magister philosophiæ (1752), ordained (1754). He received the appointment as assistant pastor in Stockholm and served as such for eleven years, until 1765, when he was promoted to the office of royal court-preacher. He died in 1767. His principal work was his Postil with the title: *The Order of Grace for Fallen Man*. This book has made him famous, and his name is dear to sincere Christians among the Swedes. It is a volume of sermons with a systematic treatment of the Order of Grace, and may be called a popular system of Christian Dogmatics. These celebrated sermons are remarkably deep in Christian experience, and the principal doctrines of the Christian religion are stated in such a manner that they affect, not only

the feelings, but the understanding and the will. C. E. L.

**North Carolina, Lutherans in.** Statistics for 1890: 131 congregations, 12,326 communicants. 119 congregations and 11,759 communicants belonged to United Synod of the South, and were divided between North Carolina and Tennessee Synods. The remainder (12 cong., 567 comm.) belonged to Joint Synod of Ohio. The Missouri Synod has since then been represented. These congregations are nearly all along the eastern slope of the Blue Ridge in the western part of the state. In Rowan, Catawba, and Cabarrus Counties, there were 59 congregations, with 7,000 communicants. Along the seacoast, Wilmington seems to be the only point occupied.

**North Carolina Synod.** See SYNODS (IV.).

**Norway, The Lutheran Church of.** The Catholic Church in Norway was a direct descendant of the Anglo-Saxon Church. Norwegian seafarers (Vikings) visiting the coasts of Britain, Ireland, and France, must, at an early period, have obtained some knowledge of Christianity. But Christianity was not introduced into Norway till some time afterwards, and then forcibly, by certain Norwegian kings. King Haakon the Good, who had been reared and baptized in England, sought to introduce Christianity into Norway, but met with indomitable opposition. Heathenism flourished as much as ever after his death in 961. Later on, the land was forcibly Christianized by King Olaf Trygvesson (d. 1000), and King Olaf Haraldson, known as St. Olaf (d. 1030). Both had been baptized in England, whence they brought with them Christian teachers, several of whom became the first bishops in the Norwegian Church. This church obtained its first archbishop in 1150. His see was at Nidaros (Trondhjem). Under him, in the course of time, were appointed ten bishops, of whom four were in Norway (at Oslo, Stavanger, Bergen, and Hamar); two in Iceland (at Skálholt and Hólar); one in the Faroe Islands; one in Greenland; one in the Shetland Islands, and one in the Orkneys. The two last-named were, in 1469, separated from Norway and connected with Scotland.

Norway came into political connection with Denmark in 1380. The Norwegian Church, however, occupied an independent position with regard to the Reformation. As the first bishops had come from England, so also the first monastics, by whom monasteries were subsequently established. Though the Catholic Church in Norway was a direct descendant of the Anglo-Saxon Church, it still had a peculiar character of its own. It had its own national saints: St. Olaf, St. Halvard, and St. Suniva. In the main it resembled the churches of other lands. It observed the Romish ceremonies as an *opus operatum*. It had, indeed, no prominent church teacher or poet. And yet, throughout the country, especially in Iceland, there was considerable literary culture, to some extent of a religious character. A notable work in this respect is *The Royal Mirror*, besides a number of homilies.

The Reformation, as previously Roman Catholicism, was introduced into Norway by force. The light which had been kindled by Luther at Wittenberg, in 1517, soon shone into Denmark, where many able men, by pen and tongue, spread the truths of the gospel among the people. But not till later did the Reformation reach the more distant Norway. Here, at Bergen, Antonius, a German monk, first preached the evangelical doctrines, in 1526, but met with the bitterest opposition of the clergy. After him these doctrines were preached by Herman Freze and Jens Viborg. Nothing further is known as to the progress of the Reformation in Norway at that time.

The Reformation had made considerable progress in Denmark through the persuasive teaching of several able men. Christian III., having come into power, on vanquishing his opponents, removed, by a sudden stroke of policy, in 1536, what remained of the Catholic Church in Denmark, deposed the Catholic bishops, and appointed evangelical preachers in their place.

Norway's turn came in the following year, 1537. The Catholic Archbishop of Trondhjem fled to the Netherlands. The other bishops were deposed, and evangelical preachers appointed in their place, though in some cases not until several years had elapsed. The dioceses of Oslo and Hamar were united. The last Catholic bishop of Oslo, on adopting the evangelical doctrines, was made bishop of the united diocese.

The Reformation was now introduced by royal decree. Elsewhere it was generally accompanied with great progress in culture. Not so in Norway, however. There it was a cause of retrogression in culture, as it checked an earlier development without at once being able to put anything better in its place. The introduction of the Reformation at that time amounted to little else in Norway than an appropriation of valuable ecclesiastical and monastic property by the king and secular powers. The Catholic priests were either deposed, so far as evangelical preachers could be secured to take their places, or were permitted to remain in office under a command not to perform Catholic ceremonies. Peter Palladius, Bishop of Sjælland, in Denmark, and Primate of the Danish-Norwegian Church, wrote an *Expositio Catechismi pro Parochiis Norwegianis*, as a guide to evangelical doctrines for the Norwegian clergy. The common people were long in ignorance of these doctrines. The Bible was not translated into Norwegian, nor were any other books published in that language. The people of Norway had to be satisfied with the few books that were slowly issued in Danish—a language kindred to the Norwegian. Parts of the Bible had been translated into Danish previous to 1550. In that year a complete translation was published.

The Norwegian Church was now legally a part of the Danish Church. It accepts, in common with other Christian churches, the ecumenical symbols, and, as special symbols, the Augsburg Confession and Luther's Smaller Catechism. The Church of Norway, as in other lands where Luther's doctrines had been adopted, became subject to

the king as the highest ecclesiastical authority. Christian III., at the Diet of Odensee, 1539, issued a directory of worship for Denmark which became the first law for the Danish Church, and temporarily for the Church in Norway, whose local conditions required a special directory, which had been promised but was not granted till 1607, under Christian IV. This special directory for Norway was in force till Christian V. issued the "Church Ritual" for Denmark and Norway, in 1685. The Church was now connected with the State, and much of the ecclesiastical legislation was therefore incorporated in the "Norwegian Law" of Christian V., 1687. This and the "Ritual" are still in force, except in so far as they have been changed by subsequent laws and ordinances, especially by the royal resolution of Feb. 14, 1889, relative to the "New Altar Book."

As the Danish-Norwegian Luth. Church had been planted by the Luth. Church of Germany, it continued to be somewhat of an annex to the latter. The waves of every ecclesiastical movement in Germany beat first against Denmark, and generally later on against Norway. The fresh, vigorous life of the Luth. Church during the Reformation period was succeeded by distressing doctrinal controversies. At least one of these waves reached as far as Denmark, but was not very noticeable in Norway. The Catholic Church, through the Jesuits, sought to re-enter Denmark and Norway during the reign of Christian IV. (1607-1620). The doctrinal controversies were followed by a lifeless, petrified orthodoxism in connection with intolerance towards those of a different faith.

After orthodoxism came Pietism, whose great centre was Halle. Various shades of this Pietism appeared in the Norwegian Church during the first half of the eighteenth century. In different ways it bore manifest fruit throughout Norway. In Romsdals Amt (near Molde and Christian-sund, western Norway) were seven clergymen, who frequently met to consider ways and means for overcoming the ignorance and moral laxity of the times, and who memorialized the government at Copenhagen again and again on the subject. These clergymen were called "Systjerner," or the "Pleiades." One of them, Thomas von Westen (1682-1727), (see separate article), born at Trondhjem, labored in Norwegian Finland, with great zeal and ability, for the conversion and enlightenment of the Lapps, or Finns, who had, indeed, in a manner, accepted Christianity during Roman Catholic times, but who still lived in the deepest ignorance, and retained much of their ancient heathenism. Another Norwegian clergyman, Hans Egede (1686-1758), resigned the comfortable and remunerative parish of Vaagen, in Lofoten, northern part of Norway, and went as a missionary to Greenland. (See article on EGEDE.) The rite of confirmation was introduced into Norway in 1736. A text-book on *Christian Knowledge* was published in 1737, by Erik Pontoppidan, who, during the six subsequent years, was Bishop of Bergen. The establishment of public schools was begun, though these were long of a very ordinary character.

Then, about the middle of the last century, came a deluge of rationalism from Germany, dominating the great majority of preachers and teachers in Norway down into the beginning of the nineteenth century. Only one of all the bishops in the kingdom, namely, J. Nordahl Brun, of Bergen, sought as far as possible to exclude it from his diocese. But now, whilst rationalism was at its height, appeared Hans Nielsen Hauge (1771-1824). (See separate article.) His home near Christiania became a spiritual centre, where many met for counsel during the last ten years of his life. The effects of the revival, which he promoted through the entire land, remain to this day.

Norway was separated from Denmark in 1814, and was connected with Sweden as an independent state, the king, as before, being the head of the Church. Norway, three years before this (1811), had established its own university at Christiania. This university was, indeed, an offshoot from that of Copenhagen, where rationalism still prevailed; but the Norwegian university was fortunate enough at once to secure two men as professors of theology who had been emancipated from rationalism, namely, Hersleb and Stenerson. From their lecture halls there went forth preachers who had been trained in the Evangelical Lutheran doctrines of their fathers, and rationalism soon disappeared.

A conflict with rationalism in Denmark was begun during the earlier years of the present century. N. F. S. Grundtvig, afterwards famous as preacher and titular bishop, began to assail it in 1810. (See separate article.) But in 1825 he advanced some peculiar ideas concerning the relation of the Scriptures to the Apostles' Creed and the words of the Institution. These he regarded as originally communicated to the Church by the Lord, independent of the Scriptures. His views, for a while, were quite extensively accepted in Norway, until C. P. Caspari (born of Jewish parents, at Dessau, 1814, died as professor at Christiania, 1892), by a series of patristic investigations disproved them.

A translation of the Bible, made in 1607, and slightly modified from time to time, was long used in Norway and Denmark. The Norwegian Bible Society, organized in 1816, co-operated for a long time with the British Foreign Bible Society in circulating the Scriptures, or parts of them, in Norway. The British Foreign Bible Society withdrew in 1894, as its work was more needed in other countries. Since then the work has been carried on in Norway by the Norwegian Bible Society alone. It has had the Bible translated into Lappish (Finnish) for the Lapps, or Finns, of Norwegian Lapland. These number over 20,000. The Norwegian clergyman, N. V. Stockfeth (d. 1866), carried on, during the present century, the same work among these people which von Westen did about a century earlier. The translation of the Bible into Lappish was completed in 1885. A new translation of the Old Testament into the ordinary Norwegian Scripture language (Danish-Norwegian) was issued by the Norwegian Bible Society in 1890, a translation of the New Testament being now in course of prep-

aration. A translation of the New Testament into the Norwegian country dialect was completed in 1889.

Small collections of hymns in Danish were issued at Malmö, Denmark, already during the Reformation period. These, however, were not widely distributed in Norway. But a hymn-book by Pastor Hans Thomisson appeared in 1569, which, with many additions, was used till 1699, when it was succeeded by the hymn-book of Bishop Thomas Kingo. The latter is still used here and there in Norway. Guldberg's hymn-book was published in 1778, and in several places of Norway and Denmark superseded Kingo's. But, as a fruit of rationalism, there was issued, in 1798, a so-called "Evangelical-Christian Hymn-Book," which in many Norwegian parishes, though less than in Denmark, took the place of the other two hymn-books. From the diocese of Bergen alone did Bishop Brun succeed in keeping it out. All these hymn-books have, in most Norwegian parishes, been superseded by "Landstad's Hymn-Book," which, by royal resolution, was introduced Oct. 16, 1869. This book contains very many of the ancient and best hymns in the Lutheran Church from Luther, Bishops Kingo and Brorson, the Norwegian clergyman Peder Dass (d. 1707), and from later hymn-writers, such as Bishops Brun and Grundtvig, and the editor, Pastor Landstad. A number of congregations have adopted a "Supplement" containing 150 hymns in Norwegian country dialect by Prof. Blix. This was approved by royal resolution of March 4, 1892.

The "Dissenter Law" of 1845 granted to Christians of all confessions freedom of worship within the bounds of order and propriety. The constitutional prohibition against the settlement of Jews in Norway was abrogated in 1851.

The followers of H. N. Hauge have always had laymen regularly engaged in preaching. In order that this might be put upon a sure and sound basis an association called "Lutherstiftelsen" was formed in 1868, with its management at Christiania, where it conducts a publication house. It is also engaged in inner mission work.

The Norwegian Church, like most of the other branches of the Luth. Church, did not, for a long time, consider the duty of providing for the preaching and spread of the gospel among heathen nations. Not till in 1842 was the "Norwegian Mission Society" organized, at Stavanger, where it has its headquarters, and where a mission school was established in 1850. Mission societies have since then been formed all over the land. These have carried on missions among the Zulus of South Africa, the Santals of East India, and in Madagascar. A "Mission Society for Israel" was organized in 1861.

The Evangelical Luth. Church of Norway was divided, after the Reformation, into four dioceses: Akershus, Christiansand (formerly Stavanger), Bergen, and Trondhjem. Tromsø diocese was separated from that of Trondhjem in 1803. The diocese of Hamar was re-established in 1863 by separation from Akershus diocese. The latter, in ancient times, was known

as the diocese of Oslo; at present it is known as the diocese of Christiania.

The resident population of Norway in January, 1891, according to the last official census, was 2,000,917. The great majority belonged to the Evangelical Luth. State Church. Of other ecclesiastical connections there were: Luth. Free Church, 8,194; Reformed, 293; Roman Catholics, 1,004; Greek Catholics, 52; Irvingites, 170; Swedenborgians, 8; Free Apostolic, 610; Methodists, 8,187; Baptists, 4,228; persons inclined to the Methodists or Baptists, 1,374; Quakers, 231; Jews, 214; Mormons, 348. Besides these there were, without special denominational designation, 127 persons who had left the State Church, and 493 Dissenters; and also 5,095 persons who stood entirely aloof from all denominations. J. Bel.

**Norw. Ev. Luth. Synod (The Hauge's).** No correct conception of Christianity, a lack of interest in it, and a low state of morals:—such was the condition in which rationalism left the church of Norway at the close of the last century.

Then appeared Hans Nilsen Hauge, a layman, and with him began a religious awakening. A new period commenced in the history of the Norwegian Church. The followers of Hauge were called "vakte" (awakened) or "Haugeanere." (See HAUGE.)

Among the many who emigrated to America about 1840 were some of the followers of Hauge, and one of them was Elling Eielsen, who became their leader. He was ordained Oct. 3, 1843, and was the first Norw. Luth. minister in America.

Under his direction the first synodical organization of the Norwegian Lutherans was made, April 13-14, 1846, at Jefferson Prairie, Rock Co., Wis. A constitution was adopted, and the name of the organization was "The Ev. Luth. Church of America." The chief aim of the organization was to gather and unite the "awakened" in order to work more efficiently for the salvation of souls. Eielsen did not see the importance of any further organization either of congregations or the synod as a whole. This became the source of repeated troubles and separations. Mention must be made of the separation in 1856, when Rev. P. A. Rasmussen, with his followers, left the synod; a loss from which it never could recover.

In 1876 the synod made a radical change. A new constitution was adopted and the name changed to "Hauge's Norw. Ev. Luth. Synod." In this work for outward organization, Eielsen saw a new spiritual tendency, which looked down upon Christianity in its simplicity and strove toward high-churchism. He, therefore, with a few followers, continued the old organization.

In 1876 the Hauge's Synod had 23 ministers. According to the secretary's report of 1898, the synod has at present 86 ministers, 217 congregations, with 31,707 members, 17,483 of which are communicant members.

After several attempts the synod succeeded, in 1879, in opening a school for the education of ministers and teachers. This school, which is called the "Red Wing Seminary," and is

located at Red Wing, Minn., has two departments, a preparatory department, with a course of five years, and a theological department with a course of three years. It has 7 professors and about 150 students.

The "Jewell Luth. College," a co-educational institution with five instructors, is owned and controlled by the Iowa district of the synod.

The synod supports a home mission and an orphans' home. It also has a foreign mission in China with nine missionaries. It possesses a printing establishment and a book concern. It publishes two weekly papers, *Budbareren*, the official paper, and a Sunday-school paper.

The value of the whole church property is about \$550,000.

The idea of uniting the various bodies of the Norw. Luth. Church has, in later years, taken hold more and more and has also made itself felt in the Hauge's Synod; but as yet the majority do not favor the idea, and in this, as well as many other respects, preserve the original tendency of the synod. O. S. M.

**Norwegian Evangelical Luth. Synod of America.** This is the second oldest Scandinavian Church organization in America, having been organized in February, 1853, at East Koshkonong, Wis., by seven ministers, who were serving about forty congregations. The historical forerunner of the Norwegian Synod was Rev. I. W. C. Dietrichson, a clergyman of the State Church of Norway, who visited this country in 1844 and preached at ten different places in Wisconsin and Illinois. A pious dyer named Sørensen, of Christiania, advanced \$500 as travelling expenses. But so closely did Dietrichson economize while on his missionary trip to the New World that, upon his return to Norway, he refunded \$168 to Sørensen. The leading founders of the synod were the Revs. J. A. Ottesen, H. A. Preus, and A. C. Preus, all of whom had been ordained in Norway. From the very start the clergy of the synod defended the inherited doctrines and practices of the Luth. Church with great vigor, and this body has always been looked upon as the bulwark of conservatism among the Norwegian Lutherans in America. But many could not brook the strict order prevailing in the synod. Rival organizations grew up. These were not on the friendliest of terms among themselves. But they agreed fairly well in making the synod a common target for their attacks. In spite of all antagonism from the outside, however, the association enjoyed a steady and healthy growth, far outstripping its rivals. The parochial reports for 1886 put the number of ministers at 194, who were serving 77,399 communicants, and 143,867 persons of all ages. They came the greatest reverses in the history of the synod. In 1880 a controversy about the doctrine of election and predestination had been started between Prof. F. A. Schmidt, D. D., of the theological seminary of the Norwegian Synod, and Prof. C. F. W. Walther, D. D., of the German Missouri Synod, the main charge against the latter being that he and his synod held Calvinistic views, while he made the countercharge of synergism.

The controversy soon found its way into the Norwegian Synod, and in a few years this body was in a state of turmoil, which finally resulted in a schism. Prof. Schmidt and his adherents, who constituted over one-third of the association, formally withdrew from it during the years 1887-89. This was a great trial for the synod. But now there was perfect peace within its own ranks, and once more it is enjoying a prosperous and highly promising growth. The following statistics for 1898 give the numerical strength of the synod: ministers and professors, 279; congregations served by ministers of the synod, 735; communicant members, 66,000; members of all ages, 115,500. For administrative purposes the synod is divided into four districts, each district managing its affairs through its annual meeting; but every third year the district meetings are waived, and a meeting for the whole synod takes their place. Of leading men in the synod, the late Rev. H. A. Preus deserves first mention. He served as president of the synod from 1862 until his death, in 1894, and has rightly been called the patriarch of the synod; for no other man exerted such an influence upon its history as he did. Prof. Laur. Larsen, president of Luther College since it was started in 1861 until now, has been a powerful factor in moulding the character of the younger clergy of the synod. Another strong and influential man is Rev. V. Koren, the president of the synod since the death of Preus. One of the most noteworthy traits of the synod is the zeal and spirit of sacrifice which it has always manifested in its efforts to educate all classes of Norwegian Americans. Luther College, at Decorah, Iowa, is the oldest Scandinavian institution of learning in America, and it ranks with the leading colleges of the Northwest. Luther Seminary, the theological seminary of the synod, which has had a checkered career, will soon be removed from Robbinsdale, Minn., to new quarters between Minneapolis and St. Paul. Besides these, the synod operates a normal school and an orphans' home, and \$15,000 has been raised for a home for aged people. Nine flourishing colleges and seminaries are controlled by private corporations within the synod.

The total enrolment of all the schools connected with the synod is about 2,000. Missionary work is supported in Utah, South Africa, India, China, Armenia, and other places, the annual contributions to which aggregate about \$6,000; and at least double this amount is devoted to the home missions. For some years the total of all contributions has exceeded \$50,000. J. J. S.

**Norwegian Luth. Church in America, The United.** Although the church organization bearing the name The United Norwegian Lutheran Church in America has not, as yet, completed the first decade of its existence, yet, by reason of the uniqueness of its character and constituency, as a product of an evolution, that is coeval with Norwegian immigration, a complete history of its formation would comprise the history of the development of Norwegian Lutheranism in America. Ordinarily associations trace their origin to some conspicuous leader with a strong personality, and a more or

less distinct declaration of principles; and such a leader with his avowed principles, and a few devoted followers, generally form the nucleus around which the new society gradually forms and develops. Such has been the general rule also throughout the history of the Christian Church. But this rule has not always served the best interests of the Church. In too many instances a prominence has been given to such leaders and a deference paid to their opinions which is utterly unwarranted by the Divine Word, and sadly disastrous to the good cause.

Fortunately the United Norwegian Luth. Church in America stands as one of the exceptions to this rule. As a distinct organization it cannot be said to have been founded by any individual person. It is simply the inevitable result of a half a century of earnest struggles and experiments by a people, indeed of the same faith, but in a strange land, and under unaccustomed conditions, and striving to adjust their ecclesiastical self-government to the immutable principles of the faith received from the fathers. It is only too true that doctrinal controversies and divisions have marred the history of the American Norwegians almost from the day of their settlement in this country. And it is also true that this may be accounted for, to some extent, on the ground of their national characteristics—traits which they have inherited in some measure from their Viking fathers, such as a strong individuality, a love of freedom and personal independence, a dogged determination, firmness, and even stubbornness; but to say that these have been the predominant motives, or that they have been allowed to figure to any very appreciable extent in the development of the past Norwegian American Church history, would betray either a wilful misrepresentation, or a very superficial knowledge of the underlying facts. Why not allow some of the nobler characteristics of this humble race to have figured a little more prominently during these years of schism and controversy? It is generally admitted that a deep religious nature, honesty, and truthfulness are also noticeable characteristics of this people. It is said of the old Viking that "he had a sense of honor which led him to sacrifice his life rather than his word." We certainly believe that the early Norwegian American pioneers were moved, in their heroic labors for God and the Church, by nobler motives than intolerance of restraint and self-aggrandizement. A knowledge of the representative men in each of the contending parties, coupled with a fair knowledge of their pioneer work, is sufficient guarantee for the statement that their predominant motive was loyalty to the truth, unyielding and inviolable respect for the Divine Word and the Confessions of the Church, so far as they were understood.

Moreover, that the early church work of the Norwegians was attended with so much disagreement ought certainly not to be marvelled at by any one who will take the trouble to compare their conditions under the old state church in Norway, with the new and radically changed conditions in America. It could hardly be expected that the founding of a free church, by a people utterly unaccustomed to anything but

the old state church polity, the vast majority of them hailing from the poorer and less educated classes, and surrounded by a host of proselyting sects, could be achieved without more or less clashing of personal views and opinions. But there were other and more serious causes, that perhaps more than anything else led to the synodical separateness of these early Norwegians. By the grace of God the refreshing showers of a Pentecostal revival had followed in the desolate wake of eighteenth century rationalism in old Norway. This wave of spiritual awakening was brought about by the pietistic revival preaching of the layman, Hans Nilsen Hauge, also called "the Norwegian Reformer." (See art. HAUGE.) This movement among the lay people was followed by a similar revival among the clergy, which emanated from the national university, through the labors of the eminently pious and learned theological professors, Gisle Johnson and Caspari. Thus a twofold reaction set in against rationalism, the one among the laity headed by Hauge, and the other in the state church, led by the scholarly university professors. The former was extremely subjective in its character, mainly seeking to awaken the masses from the spiritual lethargy which rationalism had brought forth; while the latter was more objective in its character, being especially directed against the vital error of rationalism, the ignoring of confessional doctrine, and a liberal interpretation of Scripture, adjusting divine revelation by the standard of human reason. Both of these tendencies were highly needed to restore to a healthy condition the parched and down-trodden spiritual fields of Norway; but mutual suspicions arose between the state church and the followers of Hauge, for which perhaps both sides were, to some extent, if not equally, responsible. Although Hauge was by no means a dissenter from the state church, yet he had broken with its established order, and given serious offence to many of its members by introducing the innovation of lay-preaching, contrary to its usages and laws. On the other hand, the state church had given a lasting offence to the Haugeans, as they were called, by its very unkind treatment of the pious leader, to whom they had become so warmly attached, and by the general opposition which it fostered against the Haugean revival work. This so sorely grieved the Haugeans, that the state church came to be regarded by them as being almost synonymous with Pharisaism and dead formalism; and many of their subsequent leaders, who were less prudent than the noble Hauge, did not hesitate, in word and writings, to brand the state church as "Babel," "the great harlot," etc., and pass the most rash and sweeping judgments upon everything and everybody that did not square exactly with the theories and practices of the Haugeans. Thus arose the unfortunate suspicions and prejudices which divided the more subjective from the more objective pietistic element in Norway into two quite distinct tendencies, and which was destined to play so conspicuous a part also in the early history of Norwegian Lutheranism in America.

As both of these tendencies were represented

among the early Norwegian immigrants, and as the government of their adopted country gave them absolute religious liberty, the result was that the two tendencies, almost from the very beginning, assumed organic shape in the formation of separate synodical organizations. Eiling Eielsen, a staunch disciple of Hauge, became the pioneer leader of the Haugeans, who, in 1846, organized themselves into a synod of congregations under the name of "The Evangelical Lutheran Church in America." The element that adhered more rigidly to the ritualistic usages of the mother church, and insisted upon an educated and regularly called and ordained ministry, was led by such men as Rev. C. L. Clausen, Rev. J. W. Dietrichson, Rev. A. C. Preus, Rev. H. A. Preus, Rev. U. V. Koren, Rev. J. A. Ottesen, and Prof. Laur. Larsen; and in 1853 this element also effected a synodical organization, under the name of "The Norwegian Evangelical Lutheran Church in America."

As immigration increased and new members were added to these organizations, the two tendencies soon became to some extent intermixed in both synods, a fact which naturally paved the way for future ruptures. The first division of the so-called "Eielsen's Synod" occurred at a meeting held in the Fox River Settlement, Ill., in Sept., 1848, where the constitution and discipline of "The Franckean Evangelical Lutheran Synod of New York" was temporarily adopted, and also a resolution passed favoring temporary union with that body—a resolution, however, that was never carried out. Perhaps one of the chief causes that led to this division was the disposition which the synod made of certain charges, which had been preferred against Rev. Eielsen, which he and his most intimate followers highly resented. From this time Eielsen simply ceased to co-operate with the rest of the brethren, among whom the most prominent were Rev. Paul Andersen, Rev. Ole Andrewsen, and Rev. O. J. Hatlestad.

Two years later, at a meeting held in Koshkonong, Wis., in October, 1850, a synodical constitution was adopted by the Ellingians, which was soon found to contain donatistic and other errors. As soon as this was discovered, Rev. P. A. Rasmussen, who was also one of the original signers of this constitution, made an earnest effort in favor of a revision, and he also advocated a form of public worship more in keeping with the old Norwegian ritual, against the determined unchurchliness of Eielsen. The result was a controversy between Eielsen and Rasmussen, which culminated in a division at a meeting in Primrose, Wis., in June, 1856. This was the second division of the "Eielsen Synod." (*The Ev. Luth. Church in Am.*)

Owing to the serious flaws in the constitution new discords soon began to brew in the "Eiling's Synod"; and when, in 1876, a revised constitution was finally adopted, and the name changed to the "Hauge's Norwegian Evangelical Lutheran Synod," Eielsen, with a few of his friends, withdrew and effected a reorganization under the old name. This body still exists, but has, during the last 20 years, made no appreciable progress.

The element which became separated from

Eielsen in 1848, although it fraternized more or less with the Franckean Synod, was never formally united with it, but remained in fact independent, until about three years later, when, together with a number of Swedish Lutherans, it identified itself with the Synod of Northern Illinois at its organization in the fall of 1851. In this connection it remained until 1860, when the Norwegians and the Swedes, on account of doctrinal differences, withdrew from the Northern Illinois Synod, and organized at a meeting held on Jefferson Prairie, Wis., June 5, 1860, "The Scandinavian Evangelical Lutheran Augustana Synod."

On the 17th of June, 1870, at a meeting held in Andover, Ill., a friendly separation of the Norwegians from the Swedes took place, the Norwegians organizing themselves immediately under the name of the Norwegian Danish Augustana Synod.

Through a most unfortunate difference of opinion among the pastors of the Norwegian Aug. Synod, as to whether the Andover organization should be regarded as permanent, or simply as temporary, a new division occurred about two months after the separation from the Swedes, at a conference held at St. Ansgar, Iowa, about the middle of August, 1870. At this conference, which was called chiefly for the purpose of endeavoring to effect a union between Rev. C. F. Clausen and the Norwegian Augustana Synod, and had a lay representation of only three delegates, a resolution was passed to dissolve the Norwegian Aug. Synod, and a new organization was created under the name of the Norwegian Danish Conference.

Those who regarded the Andover organization as permanent protested against the organization of the conference as unconstitutional, and declared it null and void at a meeting of the synod held on Jefferson Prairie, Wis., October 5, 1870.

Thus the number of synodical organizations among the Norwegians had reached four within the first thirty years of their history in America.

Another and more serious rupture occurred about seventeen years later in the Synod for the Norwegian Ev. Luth. Church in America. Through the affiliations of this body with the German Missouri Synod a violent controversy about election and predestination crept into the Norwegian Synod, and finally culminated in its division at the general synodical meeting held in Stoughton, Wis., June 3-9, 1887. From this time withdrawals from the synod occurred in rapid succession, until the so-called Anti-Missourian element numbered about 100 pastors and professors, with about 270 congregations.

It would seem to an impartial observer, however, that while the predestination controversy indeed hastened this division, yet there were important secondary causes which, in course of time, might have brought about a similar result. More recent developments clearly prove that two divergent tendencies had arisen in the synod. The more recent accessions and younger stock had become more and more impatient of the rigid Missourian orthodoxy,

objectivism, and exclusivism. They favored a more subjective presentation of the truth, and a more tolerant spirit in non-essentials.

Deplorable as the division of this powerful and well-organized body must have appeared both to the Missourian and the Anti-Missourian element, yet, by an overruling Providence, it yielded a harvest of blessing to the Norwegian Luth. people of America, that may never be fully appreciated, inasmuch as it resulted in separating heterogeneous elements in the synod and the conference, and giving a vigorous start to the uniting of homogeneous elements from all Norwegian Luth. sources.

Meetings were held at various times with a view to a better understanding and closer organic union among the Norwegian Lutherans. The idea of a united Norwegian Luth. Church was by no means a new one. But the initiative towards its vigorous and practical realization was taken by the Anti-Missourian Brotherhood, headed by Dr. F. A. Schmidt and Rev. P. A. Rasmussen at a meeting held by their temporary organization at Minneapolis, Minn., Feb. 22-29, 1888. At this meeting the question of synodical connection was discussed, the result of which was the unanimous adoption of the following among other points:

"1. We ought to do what we conscientiously can to prevent the formation of a fifth synodical body.

"2. We ought much rather to work to the end, that the number of the existing Norwegian Luth. bodies might rather be reduced, so that those who sincerely will hold fast the heritage of our Norwegian Luth. Mother Church, may eventually constitute one Norwegian Luth. Church in America.

"3. In order, if possible, to realize a God-pleasing result in this respect, we respectfully recommend to the Conference, the Hauge's Synod, and the (Norw.) Augustana Synod at their annual meetings—

"(a) To pass a resolution to hold a joint meeting with us.

"(b) To appoint a committee of seven members from each body, whose duty it shall be, together with a committee of seven from us, to do the necessary preliminary work, and appoint time and place for such a joint meeting.

"4. This meeting to appoint two committees, one of seven members to meet with like committees of said bodies; and one of five members to visit the annual meetings of the respective bodies, and with their permission present this motion."

This recommendation was hailed with joy especially by the Conference and the Augustana Synod. All the three bodies appointed the stipulated committees, and the same Fall, Aug. 15-23, the joint committee meeting was held at Eau Claire, Wis., followed by the general joint meeting in Scandinavia, Wis., Nov. 15-21, of the same year. Having adopted substantially the joint committee's recommendations for articles of settlement (*oppgjør*) (with regard to past doctrinal controversies), constitution, and articles of union, the Scandinavia meeting (excepting the representation of the Hauge Synod) recommended this constitution and articles of union



to the respective congregations of the Anti-Missourian Brotherhood, the Conference, and the Augustana Synod, to be passed upon at their next synodical conventions. Properly sanctioned by the local congregations and respective annual synodical meetings in 1889, the constitution and art. of union were adopted, and the union completed at a joint meeting held immediately after the annual conventions of the three bodies in Minneapolis, Minn., June 13, 1890.

Such is briefly the history of the formation of the United Norwegian Luth. Church in America—a body numbering nearly one-fourth of a million of souls, or about one-fourth of the entire Norwegian population of America. Its 350 pastors serve 1,059 congregations with a total communicant membership of 123,575. Its motto is: "Veritatem Facientes in Caritate."

J. C. J.

**Norwegian Luth. Free Church** is as yet only an incipient organization among Norwegian Lutherans in the United States, its fundamental principles and rules being adopted by a meeting held at Minneapolis, Minn., June 8-12, 1898. This organization is a result of the work of Augsburg Seminary and the strong opposition against its growing influence among the Norwegian Luth. churches in America. Augsburg Seminary strongly maintains that ministers should be Christian men, with personal Christian experience, and that the congregation is a real brotherhood of believers, in which the means of grace and the spiritual gifts should be used for salvation of souls and the edifying of the body of Christ. Augsburg Seminary was, from 1870 to 1890, connected with a synodical body commonly known as the "Conference"; and already during this period there was considerable opposition against the strict principles of the seminary; but the opposition was more and more overcome as the influence of the seminary grew stronger. But in 1890, when Augsburg Seminary became the divinity school of the United Norwegian Luth. Church, formed by the union of the Conference, the Anti-Missourian Brotherhood, and the Augustana Synod, things were changed, and the opposition against the principles of Augsburg Seminary became stronger and more concentrated. So bitter grew the fight that, in 1893, the United Nor. Luth. Church severed its connection with Augsburg Seminary, and withdrew its support from it. The result was that, after many vain attempts at reconciliation, an entire separation followed. The supporters of Augsburg Seminary formed, step by step, an organization now known as *The Lutheran Free Church*. The governing ideas of *The Lutheran Free Church* may, in shortest possible form, be expressed as follows:

After the pouring out of the Holy Ghost (Acts 2) until the second coming of Christ, the congregation (or individual church) is the right form of the Kingdom of God in the world. By congregation is meant the organization formed by Christian believers in every place, for the purpose of using the means of grace and the spiritual gifts for the salvation of souls and the edifying of the body of Christ. A Luth. Free Church is held together not by consti-

tution or ceremonies, but by the Luth. Confession. The church is not a higher unity above the congregations, and has therefore no authority over them. Free congregations cooperate for common interests, such as missions, schools, etc., only according to their own will and resolution. The Luth. Free Church shows great activity. It supports a theological school, and is active in home mission, foreign mission, mission to the Jews, deaconess-work, orphans' home, etc., the principle being strictly adhered to that the individual churches support such institutions so much and so long as they themselves desire it. The Luth. Free Church entertains the conviction that the Word of God in regard to the congregation is just as authoritative as in regard to the Christian doctrine. And it cherishes the hope that when the Church again becomes what it was from the beginning, and should have continued to be, a people of God living in faith and love, Christianity will develop more power, and wield greater influence than it possibly can as long as it is essentially a concern of the State, or of the clergy alone.

G. S.

**Novalis.** See HARDENBERG.

**Nova Scotia, The Luth. Church in.** The beginning of the Luth. Ch. in N. S. is contemporaneous with the founding of the city of Halifax, the capital of the province and the first English settlement in British North America (1750-1752). The earliest existing document relating to its history is the record of a deed from John Samuel Gross conveying property to it (1752). Many Lutherans were among the first colonists. These, under the leadership of their German school-teacher, Johann Gottfried Jorpel, organized and maintained their separate existence many years. They erected St. George's Church, which was consecrated, 1761, and also the edifice known as The Round Church, but lost them both to the Church of England, under the pastorate of the Rev. Bernard Hausuhl. A few Lutherans reside in the city, and occasional services are yet held there by the pastors resident in Lunenburg, but no organization has existed among them since 1807.

In Lunenburg, the shiretown of Lunenburg County, the second oldest settlement formed by the English in British North America, the Luth. Church has had an existence since the founding of the town (1753). Led by Andreas Jung, the Luth. forefathers organized and maintained regular services, purchased ground and erected a church, without a pastor. For almost twenty years they waited, prayed, and tried to have a minister of their faith settled over them. In 1772 the Rev. Fr. Schultz became their pastor and continued as such until April 28, 1782. On the following Sunday his successor, the Rev. Johann Gottlob Schmeisser, took charge. His pastorate extended to the time of his death, Dec. 21, 1806. After him the Rev. Ferdinand Conrad Temme, Ph.D., served the congregation until he died, Jan., 1832. Jan. 17, 1835, the Rev. Carl Ernst Cossmann, D.D., began his long and successful pastorate, which terminated with his death Sept. 22, 1897.

Up to the time that Dr. Cossmann took charge only the one congregation was organized, and

the services were conducted entirely in the German language; but during his pastorate the English language was introduced and became dominant, many new churches were built, and new congregations sprang up in the vicinity of the parent organization.

As the result of the efforts of the Rev. Dr. H. W. Roth, who visited the Lutherans of Nova Scotia in 1873-4, all the congregations united with the Pittsburg Synod. They are, with the regular preaching stations, twenty-eight in number, a communicant membership of about 2,000 and a population of cir. 8,000. In 1877 these congregations were organized as a conference of the Pittsburg Synod; Dr. Cossman, the Revs. J. H. Hutton, J. A. Schaeffer, and D. Luther Roth, with one layman from each parish constituting the organizing delegates.

The territory of the conference is divided into the Lunenburg, Mahone Bay, Bridgewater, Rose Bay, and Midville parishes. Each parish has its own parsonage. The Church of Nova Scotia, while progressive in the best sense, has always been conservative in doctrine and ritual. The clerical robe is worn by all her ministers, and the well-founded customs of the Luth. Church in her purest forms are everywhere observed without the admission of modern sensational and unchurchly practices. Her people are of the salt of the earth, devotedly attached to their Mother Church and living in the practice of the virtues of Christianity. The consequence is a vigorous and healthful development and a bright outlook for the future. For complete history see *Acadie and the Acadians*, by the Rev. D. Luther Roth. D. L. R.

**Nuessman, Adolph**, one of the founders of the Luth. Church in North Carolina, b. in Germany, 1739, in Roman Catholic Church, became a Franciscan monk, after conversion to Protestantism studied at Helmstaedt, and was sent in 1773, by a missionary society there, under presidency of Dr. Velthusen, to America; his home was in Cabarrus County, N. C., but his labors extended into Mecklenberg and Rowan Counties; d. 1794.

**Nunc Dimittis.** See LITURGY.

**Nuremberg Bible** is another name for the Ernestinian Bible, called thus after Ernst the Pious, Duke of Gotha (d. 1675). Arranged as a plain commentary by several theologians, it was revised by John Gerhard, and after his death by Sol. Glassius, and published with a preface at Nuremberg (1640).

**Nuremberg Convention (1522-1523).** After the Diet at Worms, the whole affair of the Reformation was still unsettled. Besides the all-important religious question, social and political questions demanded to be solved.

Charles V., who had purposed to do away with Luther and his followers, found himself tightly bound by circumstances, which positively forbade all actions against the friends of the Reformation.

Charles V. needed just at that time the good will of his German subjects, and he was willing to compromise with the Lutherans. The Nuremberg Convention was to accomplish this result.

Hadrian, who became pope (Jan. 9, 1522), sent his Nuntius Fransoesco Chierigati, to this diet, demanding in his "breve" that the diet should, "after the holy and glorious example set by their forefathers, now do with Luther what they once did with Huss and Jerome of Prague."

But times had changed, and the public opinion was so much in favor of the Reformation, that this convention declared that it greeted the promises of the Pope to reform the Church with gratitude, but that an execution of the decrees of the Diet at Worms were inopportune and impossible; that in the near future a church council should be held in a German city; and that Luther and his friends should not publish any rebellious books, but should be allowed to preach the gospel according to their conscience.

We see the resolutions of the Nuremberg Diet were so much in favor of the Reformation, that Ranke correctly says "that they were indeed the counterpart of those at Worms." S. F.

**Nuremberg Diets.** The first of these diets during the Reformation was held in 1522 and 1523. (See NUREMBERG CONVENTION.) In the year 1524 another diet was held at Nuremberg. This was marked by the downfall of the board of regents, and the denial by Campegius, legate of Clement VII., of the promises made by Chierigati, looking toward reform. Campegius simply insisted on the Edict of Worms. The Lutherans were obliged to promise compliance with this demand, but with the qualification "so far as possible." The third diet was held in 1543, in the midst of the pressure to which Charles V. was subjected by France and the Turks, which caused the armistice of five years, granted to the Protestants, to be guaranteed anew, which was so unsatisfactory to them that no aid against the Turks was voted. G. F. S.

**Nuremberg Normal Books** are the twelve writings accepted by the preachers of Nuremberg and Brandenburg-Ansbach (1573), as the rule according to which in agreement with the Bible books were to be judged. They are the ecumenical symbols, Luther's Catechisms, the Augs. Conf. (*invariata*), the Apology, the Smalcald Art., Confessio Saxonica, the Loci of Mel., Examen ordinan. of Mel., Definitiones appellationum of Mel., Responso ad impios articulos Bavaricos, Resp. de controvers. Stancari, the Brandenburg-Nuremberg Church Order. They were edited in one volume (1646, again 1721).

**Nuremberg Reformation.** The first impulse was given the Reformation in the old picturesque city of Nuremberg, by the staunch and noble friend of Dr. M. Luther, the General-Vicar of the Augustin Order, Johann v. Staupitz. This man, who never became himself an outspoken Lutheran, but died the 28th Dec., 1524, as Abt at Salzburg, Germany, was always a good friend of the great Reformer, and, wherever he could be, a promoter of the good cause.

It was Staupitz who consoled Luther in his deepest spiritual distress. It was he who was the cause that Luther became professor of theology

at the University at Wittenberg. It was Staupitz who heralded and advocated the scriptural ideas of the young professor.

While Staupitz as General-Vicar had much travelling to do, he loved to stay at Nuremberg, and between 1512-1516 he lived there entirely.

Here he found a circle of men, who loved and esteemed him, and admired his gifts, especially his eloquence as a speaker. There were Pirkheimer, Scheurl, J. Ebner, Martin Tucher, A. Dürer, the famous painter, W. Link, Lazarus Spengler, and many others.

In this circle of pious and learned men, Dr. Staupitz opened his heart, and spoke of Luther, and the great work done by him.

It was especially Spengler, who was very soon foremost in advocating the cause of the Reformation.

After he had met Luther, who passed Nuremberg in order to go to Augsburg, 1518, he openly declared his adherence to Luther in a pamphlet. For this he was excommunicated and retracted as he should not have done. But this weakness lasted only a short time. Very soon we find him at Worms, where he was officially an eyewitness of that wonderful declaration of Luther before the diet.

His letters from that place are full of admiration for Luther, and from that time on he did everything in his power to make the Reformation victorious in Nuremberg.

The adversaries did not rest; and the city council in 1521 prohibited the sale of Lutheran books and pamphlets, and in 1522 all doubtful preaching. But public opinion decided more and more for the divine truth, so that even the city council had to follow the pressure of this opinion.

In the two years, 1522 and '23, three men were called to preach the gospel in its purity: Andrew Oslander, Probst of St. Lorenz, Dominicus Steupner, Probst of St. Sebald, and Thomas Venatorius, Pastor of the Hospital Church (Spital Kirche).

These three men very soon changed the whole church at Nuremberg. With great caution they moved on. They did not revolutionize, but in fact reformed.

When, at the end of the year 1522, the Diet of Nuremberg was held, the orator of the diet complained openly, that even at that time these men could preach the gospel unhindered. But the city council defended their ministers, and even went so far as to encourage them to go on in their evangelical work.

In the last week of Lent, 1523, the Prior of the Augustin Cloister, Wolfgang Vollprecht (whose wonderful admonition before the Lord's Supper we have in the German edition of Löhle's Agende), administered the Lord's Supper in the old apostolic form. It is said that he had about 3,000 communicants in the one week, and that he for the first time distributed the cups with the words: "Sanguis Domini nostri Jesu Christi proficiat tibi in vitam æternam."

Probst Oslander of St. Lorenz Church administered the Lord's Supper in the same way; and among his communicants was the sister of Charles V., Queen Isabella of Denmark.

But it was necessary to battle once again with

the old enemy. The monks and preachers of the mendicant orders, the Dominicans, and other Catholic orders did all they could do to hinder the work of the Reformation.

The city council became alarmed, that the city should be harmed by their constant countermining, and ordered that a meeting should be held, in which certain ministers of both sides should defend their positions. On the side of the Lutherans there appeared A. Oslander, Steupner, Venatorius, and others; on the side of the Catholics A. Stoss, Mich Fries, etc.

More than 300 patricians and the whole council of the city were present.

Scheurl opened with a speech. Lazarus Spengler, auditor of the council, read 12 articles, which were debated upon.

The result was, that in the beginning of the year 1525 the Catholic orders had to quit preaching, that some of the priors of these orders were forced to leave the town, that many unevangelical abuses were corrected, and that the whole city from that time became a Luth. fortress (Burg); so much so, that Nuremberg had a great influence among other cities and towns of Germany, and that in many instances the advice of this city fostered the spreading of the Reformation. S. F.

**Nuremberg Religious Peace.** The formation of the Smalcald League in 1531, and the threatening attitude of Sultan Soliman, who, in April, 1532, assumed the offensive with an army of 300,000 men, caused Ferdinand of Austria to grant this religious peace. Ferdinand had made humiliating overtures to Soliman, and as long as he hoped for a favorable response, was not inclined to grant the peace which the Protestants demanded at the Diet of Regensburg, which met in April, 1532. But as the army of Soliman drew nearer, he yielded, and on July 23, 1532, the peace was concluded at Nuremberg, where the final deliberations took place. Those who had, up to this time, joined the Reformation, obtained religious liberty until the meeting of a council, and in a separate compact all proceedings in matters of religion pending before the imperial chamber court were arrested. This was the first religious peace. G. F. S.

**Nyberg, Lorenz Thorstansen,** a Swedish pastor sent to America in 1744, to become pastor of the German church at Lancaster, Pa., who had come under the influence of the Moravians in Europe, and caused a division in his charge in 1746, when he went with his followers to that communion, to which he had been long inclined; he also created disturbances and divisions at Conewago and Monocacy, Md. Author of a number of hymns in Moravian collections; b. 1720; d. 1792.

**Nystedt Peace,** concluded Sept. 10, 1721, between Sweden and Russia, guaranteed the Luth. Church of Livonia and Esthland the unalterable continuance of their privileges and rights, but the Greek orthodox were to be permitted to settle in their provinces with full rights. This agreement was partially broken by the attempts of Russia ag. the Lutherans under Czar Alex. II.

## O.

**Oberlin, John Frederick**, a pioneer of home missions, b. at Strassburg, Alsace, of Luth. parents, 1740, and d., known everywhere as "the pastor of Steinthal," 1826. As a child he already showed his active sympathy with the poor and helpless. He graduated with honors in Strassburg University. He thought of going to Pennsylvania as an itinerant preacher among the Lutherans. Offered a chaplaincy in the French army, he finally (1767) preferred to accept a call to the parish of Waldbach in the Steinthal in the Vosges Mountains, west of Strassburg, an extremely rough district in every way. The people lived like savages in lawlessness, ignorance, and wretched poverty. O. preached at Waldbach and its four hamlets the plain gospel, established and maintained schools, introduced new methods of tillage and household industries, built roads, improved the economic and social conditions, and above all made of practical heathens devoted Christians. During the French Revolution he wisely acted as the "Brother Speaker," managing to preach nothing but the gospel. O. was the first correspondent of the British and Foreign Bible Society on the Continent. His Christian philanthropy had many imitators. His best helpers were his wife and his housekeeper, Louisa Scheppeler. His motto was, "Nothing without the Lord; everything for him." Dr. Hase calls him a "Saint of the Protestant Church." Steinthal is still in a prosperous condition. W. W.

**Oberlin, Magdalena Salome**, daughter of Prof. Witter of Strassburg, became J. F. O.'s wife in 1768, and his helpmeet unto him in all his manifold labors to better the religious and social condition of his large parish. She was charity personified. Her death, in 1783, was a great loss to her husband and the Steinthal. Of their nine children four were living at O.'s death, the only remaining son being a pastor and a physician. W. W.

**Oberlin Society**, for crippled children, the chief institution of which is at Nowawes, near Potsdam, Prussia, connected with the Deaconess Institution, "Oberlin House," whose 170 sisters nurse, at 113 stations, sick and deformed children and keep day nurseries. Similar institutions are found at other places. Field-Marshal Moltke for many years was a trustee and visitor of the Oberlin Home at Nowawes. W. W.

**Oculi.** See CHURCH YEAR.

**Oehler, Gustav Friedrich v., D. D.**, b. 1812, at Ebingen, Wuertemberg, d. 1872, at Tübingen. He studied at Blanbeuren (1825), and Tübingen (1829), where Stendel and Chr. Fr. Schmidt had a decided influence on his religious and theological development. He was teacher at the Basel Mission House, together with his friends Blumhardt and Staudt, and always considered this period as a peculiarly happy time of his life. In 1837 he went to Erlangen, Munich, and Berlin, where he continued his studies, particularly in oriental languages. In the fall of that year he became repetent (tutor, or fellow) at Tübingen, and began to deliver

lectures on Sanskrit, Religions and Philosophy of India, Messianic Prophecies, and Old Testament Theology (first in 1839). He became assistant preacher (*Stadt-Vikar*) in Stuttgart (1840), professor at the pro-seminary in Schoenthal (1840), professor of theology at Breslau (1845), where he lectured on O. T. theology, systematic theology, and N. T. exegesis. He took an active part in upholding the interests of Lutheranism in the Prussian state church, and was a member of the church diet, since 1849. In 1852 he accepted a call to Tübingen, as ephorus of the theological seminary (*Stift*), and professor of O. T. theology. In 1867 he declined a call to Erlangen, to succeed Franz Delitzsch. He was universally acknowledged as an authority in the field of O. T. theology, though the pressure of his manifold active and administrative duties did not allow him to present the results of his indefatigable researches in permanent and finished form, during his lifetime. Besides his *Prolegomena to the Old Testament* (1845), he only wrote a few small treatises, on O. T. Eschatology, Prophecy, and Manticism, and O. T. Wisdom, and a number of encyclopædia articles. After his death, his son Hermann published his lectures on Old Testament theology (*Theologie des Alten Testaments*, Tübingen, 1873; 1874, translated into English and French). Of his Symbolics the first edition was published by Johannes Delitzsch, the son of Franz D. (*Lehrbuch der Symbolik*) 1876; the second edition by Theodor Hermann, diaconus in Goepfingen, 1891). (See *Gustav Friedrich Oehler, Ein Lebensbild, von Joseph Knapp*, Tübingen, 1876.) A. S.

**Oetinger, Frederick Christopher**, Wuertemberg theosophist and mystic, whose theology was composed of elements from the philosophy of Wolf, the mysticism of Böhme and the extravagancies of Swedenborg, as well as other factors from Bengel and Zinzendorf. "He has left a name in the history of exegesis, the history of preaching, and the history of theology." Called by cotemporaries, "The Magus of the South," b. at Göppingen, May 6, 1702, d. as prelate at Murrhard, 1782.

**Oettingen, Alexander von**, b. 1827, near Dorpat; student at Dorpat, Erlangen, Bonn, and Berlin; professor of systematic theology, from 1854, until his death in 1890. Of his numerous writings, the most important is his work on *Moral Statistics*, 2 vols.; he was also founder of the Dorpat *Zeitschrift für Theologie*.

**Offerings** (see also COLLECTIONS). The members of the church at Corinth were exhorted to lay by them in store upon the first day of the week as God had prospered each, for the collection for the saints (1 Cor. 16: 2); every man as he purposed in his heart (2 Cor. 9: 7). At an early period it was customary to make an offering of bread and wine in the service (see LITURGY), as representative of the fruits of the earth which God had given to his people, and of the fruits of their works. Out of this offering they took what was necessary for the communion, and the remainder was distributed with other gifts among the poor. This offering

was made in close connection with the congregational prayer. It afterwards became the Oblation in the Roman Mass. These gifts were thought to be meritorious; the unconsecrated bread and wine were offered to God; and afterwards the consecrated elements were offered as a propitiatory sacrifice.

The Reformation cast this corrupt offertory out of the service. Offerings were approved, but it was denied that they brought any merit. In some of the Reformed churches a collection was taken up during the general prayer or the sermon; in the Lutheran churches, the collection of offerings formed no fixed place in the service. In some they were gathered before the sermon, or during the general prayer, or during the communion, or after the service at the church door.

The proper principle of our offerings must be kept in view. First, it is a *thank-offering* we give; second, it must not be a part of our substance but ourselves, our broken and contrite hearts.

In the Luth. service the "offertory," sung after the sermon, the "collection," and the general prayer are one act in three parts. First we offer ourselves to God, our hearts—our broken and contrite hearts. Then we consecrate to him what he hath given us—our "offerings" so-called are but representative of all we are and all we have, which are held at the Word of the Lord; and with this offering of ourselves and our means, and between the reception of his Word and the reception of himself in the sacrament, we set before God all our need and the need of all his people in prayer. It is a response to God in our fellowship with the Father and with his Son, Jesus Christ.

How far from this ideal a "penny collection" is, there are not words to say.

No words or music are admissible in this whole act which are not in harmony with it as a whole.

The offerings of Christian people are made to Christ for the benefit and edification of his whole body of faithful people; and should be applied by the congregation for its own particular uses, for the relief of the poor, for missions, education, and general works of charity, with the same conscientiousness which each believer ought to use in making and distributing his gifts.

E. T. H.

**Offertory.** See LITURGY.

**Office, Ministerial.** See MINISTRY.

**Ohio, Lutherans in.** Statistics for 1890: congregations, 588; communicants, 89,569. The Joint Synod of Ohio contained by far the largest number of congregations (191) and communicants (31,261). The General Synod had 189 congregations and 18,438 communicants; the General Council was credited with 118 congregations and 15,915 communicants, including, however, 28 congregations of the German Synod of Iowa, with about 5,000 communicants; the Synodical Conference, in 54 congregations had 15,440 communicants. The strength of the Church is in the north and centre of the State. In Cleveland, with their 12 churches and 7,162 communicants, and in Toledo, with their 12

churches and 5,042 communicants, the Lutherans were the strongest Protestant denomination.

**Ohio District Synod.** See SYNODS (II.).

**Ohio (East) Synod.** See SYNODS (I.).

**Ohio Joint Synod.** See SYNODS (V.).

**Ohio (Miami) Synod.** See SYNODS (I.).

**Ohio (Wittenberg) Synod.** See SYNODS (I.).

**Olafsson, Stefan**, b. c. 1620, d. 1688, dean at Vallanes, Iceland. Studied in Copenhagen, was well versed in antiquities and modern languages. Translated into Icelandic the famous hymns by the Danish poet, Thomas Kingo, printed in 1686, as an appendix to the *Key of Paradise*. He was a productive lyrical poet. His poems were printed in Copenhagen (1823 and 1885-1886, 2 vols.). While in Copenhagen he was engaged by Cardinal Mazarin through his secretary, Isaac P'reyère, to transcribe and translate into Latin a codex of the younger *Edda*, and negotiations were carried on for some time to have him go to Paris as librarian of the cardinal and professor at the College Mazarin, which negotiations were broken off by Bishop Brynjúlfur Sveinsson, who undoubtedly was anxious that this gifted young man should not be lost to his native country. F. J. B.

**Oldenburg, Luth. Church in.** Rev. E. Boling at Essenshamm first preached Luth. doctrine in 1525. Countess Anna (d. 1531) opposed the Reformation. Her son, Count Anton, was indifferent. His successor, John XVI., was a strict Lutheran. On recommendation of Nicholas Selnecker, he appointed the celebrated Hamelmann as first superintendent of the country. Selnecker and Hamelmann drafted the Constitution of the Church of Oldenburg, which was published July 13, 1573, and established the Lutheran as the state church. Synods and visitations were held annually. The government hailed the Formula of Concord with delight. Pestilence interfered with the convocation for signing it, but pastors were obligated to teach in accordance therewith. During the Thirty Years' War Oldenburg suffered less than other states of Germany. From 1667-1773 it belonged to Denmark, but church affairs remained as they were. Church and State were separated in 1849. Re-united April 11, 1853, they remain so to this day. F. W. W.

**Old Lutherans** is the name originally given the independent Lutherans of Prussia, who, not willing to accept the Prussian Union, sought separate church organization. (See INDEP. LUTHERAN; HÜSCHKE; SCHEIBEL.) They were called old Lutherans because they sounded the return to the old Luth. confessions, the old Luth. theology, the old Luth. liturgy, in opposition to that modern position which abandoned the precious peculiarities of Luth. faith in temporizing with unjonistic tendencies. The Immanuel Synod of Germany, the Sächsische Freikirche (Missourian), the Missourians in America, are old Lutherans. Their strength is the clearness, firmness, definiteness, consistency, and historical truthfulness of position; their weakness—the lack of adaptability to modern thought and life, formalism in positions often simply adopted and not truly digested,

overstatement of pure doctrine in its intellectual bearing, intolerance of every thought, statement, and act not finding actual parallel and sanction in the sixteenth century. J. H.

**Old Peoples' Homes.** See STATISTICS.

**Olearius.** Of the many prominent German theologians of this name the following deserve special mention :

1. JOHANN, D. D., b. 1546, at Wesel, d. 1623, at Halle. He studied at Marburg and Jena, was rector of the gymnasium in Koenigsberg, professor of theology at Helmstedt (1578), superintendent in Halle (1581), the son-in-law of T. Hesshusius, a strict Lutheran in the theological controversies of those days.

2. GOTTFRIED, son of the former, b. 1604, at Halle, d. 1685. Author of *Idee Dispositionum Biblicarum*, five volumes of Sermon Outlines; *Annotationes Biblicae*; *Aphorismi Biblici*.

3. JOHANN, D. D., b. 1611, at Halle, d. 1684, at Weissenfels. He studied at Wittenberg (1629), was adjunct of the philosophical faculty (1635), superintendent at Querfurt (1637), court-preacher and private chaplain of Duke August of Sachsen-Weissenfels, in Halle (1643), Kirchenrath (1657), general superintendent (1664). Author of a commentary on the whole Bible and various devotional works, hymn-writer, and hymnologist. *Geistliche Singekunst* (Leipzig, 1671), a collection of more than 1,200 hymns, 208 by himself, among them "Gelobet sei der Herr" (Trin.) (O praise the Lord, his name extol), Ohio Hymnal; "Herr Jesu Christ, Dein theures Blut" (Lord Jesus Christ, Thy precious Blood), trsl. by C. H. L. Schuette, Ohio Hymnal; "Herr, offne mir die Herzensthuer" (Lord, open Thou my heart to hear), tr. by Dr. M. Loy, Ohio Hymnal; "Nun kommt das neue Kirchenjahr" (The new Church Year again is come), tr. by E. Cronenwett, Ohio Hymnal; "Troestet, troestet meine Lieben," (Comfort, Comfort ye my people), tr. by Miss Winkworth, Ch. Book for England (1863), Church Book, and Ohio Hymnal.

4. JOHANN GOTTFRIED, son of Gottfried, b. 1635, at Halle, d. 1711, as superintendent and consistorial counsellor at Arnstadt. He studied at Leipzig, was assistant to his father, in Halle (1658), diaconus (1662), pastor (1685), chief pastor and superintendent at Arnstadt, and professor of theology in the gymnasium. Author of *Geistliche Singekunst* (Arnstadt, 1697), and of the hymn "Komme du werthes Loesegeld" (Come, O Lord, our sacrifice), tr. by A. T. Russell, (1848).

5. JOHANN, D. D., brother of the former, b. 1639, d. 1713, as senior of the theological faculty in Leipzig; learned and humble theologian, suspected by Carpov and Loescher of partiality towards Pietism. Author of *Hermeneutica Sacrae*; *Synopsis Controversiarum cum Pontificiis, Calvinisticis*, etc.

6. JOHANN CHRISTIAN, son of J. O. No. 3, b. 1646, d. 1699, was superintendent at Querfurt (1672), in Halle (1685), an orthodox Lutheran who exerted himself in the interest of peace during the pietistic controversies.

7. JOHANN CHRISTOPHER, son of J. G. No. 4, b. 1668, at Halle, d. 1747, at Arnstadt, where he had been diaconus, librarian, and finally

chief pastor and superintendent. A prominent hymnologist, who wrote, *Evangelischer Liederschatz* (1705); *Jubilirende Liederfreude*, and *Nachrichten von Aeltern Lutherischen Gesangsbuechern* (1717), *Evangelische Lieder-Annales ueber 100 Gesänge* (1721). He was also a prominent authority on numismatics. A. S.

**Olive Branch (Indiana) Synod.** See SYNODS (I.).

**Olshausen, Detlev Johann Wilhelm**, b. at Nordheim, Hanover, March 30, 1766; received his theological training at Göttingen. After serving as tutor for some years, he became preacher at Oldesloe, Holstein, 1794; soon after removing to Hohenfelde, and in 1801 becoming *pastor primarius* at Glückstadt. In 1815 member of the consistory and superintendent at Eutin. Father of Herman O., noted exegete, and Justus O., orientalist. D. January 14, 1823, at Eutin. A man of distinguished piety. Noted as pulpit orator. H. W. H.

**Olshausen, Hermann**, b. 1796, in Oldesloe, Holstein, studied at Kiel and Berlin, became prof. extraordinarius at Koenigsberg, joined the pietistic circles of Ebel, was called to Erlangen (1834), opposed the Silesian Lutherans (1835), and d. 1839. O. was a great exegete of Reformed tendency, who rejected the so-called grammatico-historic and dogmatic method. He emphasized the centrality of living faith, which includes the desire for sanctification. His greatest work is *Bibl. Kommentar über sämmtl. Schriften des N. T.* (4 vols.).

**Omcken, Gerdt**, read Luther's writings as student at Rostock and went to Wittenberg (1527). L. recommended him to Lemgo. From there he went to Soest, where he wrote a church order following Bugenhagen. After several changes he was supt. at Güstrow, (1552) founded the "Domschule" (1553), and was prominent in the great church visitation (1557).

**Open Questions.** A controversy between the Synods of Iowa and Mo., as to the extent of necessary agreement in doctrine for the purpose of church-fellowship, culminated in a controversy on open questions, i. e. questions, a difference of opinion concerning which does not destroy church-fellowship. Both synods agreed that perfect agreement in the doctrine of the gospel, i. e. the doctrine of faith, is indispensable, but there was a difference of opinion in the question, whether an agreement in the doctrine of faith was sufficient for church-fellowship or not. Iowa maintained that, according to Art. VII. of the Aug. a difference of opinion concerning such doctrines of the Scriptures which are not doctrines of faith did not destroy church-fellowship, that it would tolerate such difference, and consider such doctrines as open questions. To guard against possible misunderstandings it was emphasized that open questions were not understood to mean questions not yet decided by the confessions, or that an agreement concerning them should not earnestly be striven for, or that they meant doubtful or uncertain questions, concerning which a certain persuasion could not be attained, or that they could be arbitrarily adopted or rejected, but

that the term was exclusively applied to such doctrines, a difference of opinion concerning which does not destroy church-fellowship, because they are no articles of faith.

To this position exception was taken by Mo. This synod declared that it would, indeed, tolerate a difference of opinion concerning doctrines of which the Scriptures do not say anything, but denied that any doctrine contained in the Scriptures could be considered an open question. Any difference on any such question, be it ever so unimportant and not in the least affecting the doctrine of faith could, indeed, be tolerated for a while, but, if proper instruction failed to bring about the desired harmony it would destroy church-fellowship. Later on, however, Mo. declared—though not approving the principle of open questions—that it made a distinction between such doctrines of Scripture which are doctrines of faith on which saving faith depends, and such in regard to which this is not the case, that concerning the latter it would not go to extreme measures and would not on this account dissolve church-fellowship. S. F.

**Opitz, Josua**, b. 1542, pastor in Burkhardtsdorf, Saxony (1562), deacon in Gera (1566), first pastor and supt. in Regensburg (1571). Here he advocated Flacianism, was dismissed by the city council (1574), called by the Evangelicals in Vienna, where he preached with great power. His attacks on the papacy caused his banishment (1578), and he d. 1585 as pastor in Büdingen.

**Opitz, Martin**, b. 1597, at Bunzlau, Silesia, d. 1639, at Danzig. He studied in Frankfurt a. O., Heidelberg, Strassburg, Tübingen, was appointed professor of philosophy and poetry at Weissenburg, Transylvania, by Prince Bethlem Gabor (1622). Emperor Ferdinand crowned him as poet (1625), and raised him to the nobility, as Opitz von Boberfeld (1628). He was in the service of Count v. Dohna when that nobleman began the Counter-Reformation in Silesia by means of the Lichtenstein Dragoons, and assisted the Romanists against his own brethren in the faith. He became historiographer to King Wladislaw IV. of Poland, at Danzig (1637). He was without strength of character but a master of form, and by his *Buch der Deutschen Poesley* (Breslau, 1624), as well as by the example of his own writings, he became the reformer of German prosody. He wrote many poems, Psalm versions, and hymns, among them "Brich auf und werde lichte" (Zion, awake and brighten), tr. by E. Cronewertz, Ohio Hymnal. A. S.

**Opus Operatum.** A scholastic expression that has become current in modern theology. As introduced by the later scholastics, it may have meant little more than the absolute objective efficacy of the sacraments, in contradiction to the thought that faith or any other disposition of the recipient gives to a sacrament its efficacy and validity. But as generally used, it came to mean that the benefit and grace of the sacrament can be received without faith. Biel says: "A sacrament is said to confer grace *ex opere operato*, so that from the very fact that

a work, as e. g. a sacrament, is tendered, it follows that, unless an obstacle of mortal sin be interposed, grace is conferred on those thus using it, so that, in addition to the tendering of the sign tendered, no inner movement in the recipient is required." This means that there must be a conscious purpose of the will to repel the offered grace, or, whether the act of the sacrament be known or not, or its promise be recognized or not, grace is given. This doctrine, which was approved by the Council of Trent, the Reformers everywhere repudiate as contrary to Mark 16: 16; Acts 22: 16; 1 Cor. 11: 27. It is condemned in the Augsburg Confession (Art. XIII.), and frequently elsewhere in the confessions. See Luther, *Sermon on Sacrament* (1519, Erl. ed. XXVII. 41 sqq.); Chemnitz, *Examen* (Preus. ed., pp. 250-3); Philipp's *Kirchliche Glaubenslehre*, V. 2: 117 (133); Loois, *Leitfaden zur Dogmengeschichte*, pp. 301, 311, 337; Seeberg, *Lehrbuch d. Dogmengeschichte*, II. 111 sq. H. E. J.

**Order of Salvation.** That portion of Christian doctrine that treats of the application of redemption, "the divinely-appointed order for the subjective appropriation, on man's part, of communion with God" (*Philippi*). It includes "justification" and "faith," and the divine acts whereby "faith" is imparted and saves (*Soteriology*). Popularly used also of appendices to *The Small Catechism*, treating of the above topic, composed by Christian Starcke and others. See B. M. Schmucker, *Lutheran Church Review* (articles on *Translations of Luther's Small Catechism*), vol. v. 198, sqq. H. E. J.

**Ordination.** The Augsburg Confession, Art. XIV. says: "No one should teach in the Church or administer the sacraments, unless he be regularly called." Ordination is a public testimony by competent authority that a certain person has been regularly called. This testimony is addressed both to the Church and to the candidate. It is given by the Church, acting through its constituted authorities. The candidate is "admonished concerning orthodox faith, and honesty of life and manners, and bidden consider that he has been wholly dedicated to the ministry of God," and he is assured of the divine protection, guidance, and assistance in the performance of the duty to which he is called. He is commended to God by the common prayers of the Church, in answer to which God gives him the Holy Spirit in all his ministry.

1. The candidate must have been examined by proper authority in the Church, in reference to his general fitness for the office, his Christian character, and his knowledge of and consent with the true faith. He must also have been called by the Church. It is not right to ordain a man to a general and indefinite ministry. His ordination confers no powers beyond the limits of his call. (See Loy, *The Ministry*, 164.) A candidate must be approved by the Church and by the ministry of the Church.

2. The ordination of one called to be a pastor should be performed in the church to which he has been called. But for convenience our church regulations allowed ordination at the

principal ecclesiastical centres, and this became customary in Saxony.

3. No particular time is recognized as the exclusive season for ordination. Some orders prescribe that it shall be done on a Sunday; one expressly requires that it shall be on a weekday; and while Pommern (1535) says, "It shall be after the epistle," Brunswick, (1543), says, after the sermon.

4. The sixteenth century orders generally appoint the superintendent to perform ordination, with the assistance of other and neighboring pastors. In the Church of Sweden bishops ordain, but episcopal ordination is not thought to be essential to a valid ministry. In Mark Brandenburg, whose bishops accepted the Reformation, it was at first provided that all candidates should be ordained by them, but before the close of the century these bishops gave place to superintendents. Ordination must be by those appointed by the regularly constituted authority of the church.

5. (See Höfling, *Liturgisches Urkundenbuch*, Loehe's *Agenda*.) Luther's form of ordination is found unaltered in most of the Luth. orders, and is the basis in many more. The *Veni sancte Spiritus* was sung in Latin. Later in the service the people sing, *Nun bitten wir den heiligen Geist*. After the *Veni*, etc., follows the collect, "O God, who didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit, grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort." During the song and prayer, candidates and the ministrants kneel before the altar. That the Church believes the prayer for the Holy Ghost to be answered is shown, for instance, in Waldeck, 1556: "You hear that the Holy Ghost has called you, and set you to be bishops in his flock or Church. Therefore believe and be assured that you are called by God himself. The Church which sent you here and the magistracy have called and chosen you, and what the Church and the magistracy do here, God does through them. You have not come without being sent." (It was the ancient custom to present candidates for ordination to the people, for their approval and their prayers.) The usual lessons were 1 Tim. 3:1-7 and Acts 20:28-31. Then followed an exhortation to the candidates. (See Mecklenburg, 1552: "You hear that we who are bishops, i. e., preachers and pastors, are not charged with the care of geese or kine, but of the Church of God, purchased with his own blood, in order that we should feed it with the pure Word of God, and watch and guard it, that wolves and factions break not in upon it; and therefore ours is called a precious work. We should live chastely and becomingly, and keep and govern our house, wife, children, and servants, Christianly. If you are ready to do this, say yes." This is Luther's form. Others differ a little. The pledge to the confessions is of later date.) The answer of the candidates is a solemn oath in the presence of Almighty God. The superintendent and his assistants lay their hands on the head of the candidate. "The significance of this rite is clearly stated by St. Augustine: *Quid aliud*

*est manuum impositio quam oratio super hominem*; and even the ultra-mysticism of Dionysius Areopagita finds no other meaning in it than that of fatherly sheltering and subjection to God" (*Dic. Chr. Ant.*). Luther likens the laying-on-of-hands to testimony by a notary. He bids the superintendent say, as he lays his hand on the candidate, the Lord's Prayer, and the prayer, "Merciful God, Heavenly Father." In the Sacramentary of Gelasius, the presbyters who are present are directed to place their hands near the hand of the bishop. Pommern, 1535, adds: "The hands of certain of the congregation." Cassel, 1539, says: "Receive the hand and help of God the Holy Ghost, to teach and strengthen thee, that thy ministry may be fruitful through our Lord Jesus Christ." Wuerttemberg, 1547: "He shall lay his right hand on his head, and say, 'Dear brother, inasmuch as we, assembled together in the Holy Ghost, have called upon God, our heavenly Father, through Jesus Christ our Saviour, and have prayed for thee, and therefore do not doubt that he has heard us according to his gracious promise, and granted our petitions; therefore do I ordain, confirm, and institute thee, by the authority of Almighty God, and of our gracious prince, as a minister and pastor (*Seelsorger*) of this congregation, with the solemn charge that thou wait upon this office honestly and without offence, and with all diligence and fidelity, as thou wilt answer before the judgment seat of our Lord Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost.'" Then follows the commission: "Go then and feed the flock of God," ending with the words, "The blessing of the Lord be upon thee, that thou mayest bring forth fruit, and that thy fruit may remain." The ordination service closes with the Holy Communion. The Wuerttemberg order, however, closes with the *Te Deum* and the Benediction.

The rite of ordination therefore certifies that a person has received a certain call from God through the Church, and within that call is assured of the gifts of the Holy Ghost required for his office. It does not confer an indelible character. E. T. H.

**Oregon, Lutherans in.** The census of 1890 reported 21 congregations and 1,080 communicants, divided among five synodical bodies. The most numerous were those of the Swedish Augustana Synod, viz. 4 congregations and 305 communicants. The Synodical Conference had 5 congregations and 274 communicants; the United Norwegian Synod, 5 congregations and 204 communicants. The rest had less than 100 communicants each.

**Organ.** The first organ in Germany (c. 811) was a gift to Charles the Great, and by 994 there were organs in Erfurt, Magdeburg, and Halberstadt. Instead of keys they had levers, sometimes a yard long, to be pressed with the fist; hence the organist was called the "Orgel-schlaeger." The Halberstadt organ (1361) had 3 keyboards, 20 bellows, blown by 10 men, and only 22 keys. Short keys and pedals (fifteenth century), swell-box (1712), composition pedals (1809), pneumatics (1832), and electricity (1851), brought the organ to its present state.



In the fourteenth century it only accompanied the plain-song, introduced by a "preambulum," whence our "prelude." In the sixteenth century the organist sometimes played alone the Credo and Gloria, and was accused of curtailing the Lord's Prayer and the Epistle. Because of its misuse, the Reformers spoke disparagingly of the organ, and Luther gave it scant notice. In Eisenach and Wittenberg (c. 1540) the Kyrie was taken alternately between choir and organ, and the Gradual verse by verse between choir (in Latin) and congregation (in German) without organ. This represents the general custom until the eighteenth century. The organ was always thought of in connection with artistic choir music and never accompanied the congregation.

The Church Orders of the sixteenth century say little about the organ. In Hildesheim (1544) one organist sufficed for all the churches. The minister, occasionally with the school-choir, led the congregational singing. In the absence of hymn-books, the organ was used to give out the choral and then the congregation sang it alone. Gradually the organist played between the verses. Later the verses were taken alternately between congregation and organ, as at present in East Frisia. Choir music came to be based upon choral melodies, with the melody in the soprano instead of the tenor as formerly, and when the choir thus led the congregation, the organ accompanied. The early Church Orders of the eighteenth century say the organ may play occasionally one verse of the hymn with the congregation. Ulm (1747) recommends the organ to support and keep together the congregational singing. The choir began to sing without organ, but sometimes with trombones. At present, in Germany, the organ accompanies the congregation, but not, as a rule, the choir, except where the singers are incompetent.

Interludes between lines and verses are happily growing obsolete. The choral prelude, based upon the choral melody, was cultivated by Scheidt and Pachelbel and reached its highest development under Bach. The choral melodies are the best resource for motivization for independent organ music. Their relation to the Word, the history of the Church, and the life of the people make it possible to attain the highest ideal of edifying service. Without such association, independent organ music in the service will be more or less meaningless and irrelevant.

In Germany there are three examinations arranged for organists, a Royal Institute of Church Music (Berlin) and summer schools for practical instruction; and in Scandinavia organ schools and church-song unions are a great stimulus. The Convocation of Church Musicians and the widening circle of students of Luth. sources will aid in fostering a distinctive use of the organ in our Church in America.

Because of the responsive service, the organ should be at the end of the church opposite to the altar. Pastors should consult a competent organist before purchasing or remodelling an organ.

See G. Rietschel, *Die Aufgabe d. Orgel*, and

Fr. Zimmer, *Der Kantor u. d. Organist.* W. B.

**Original Sin.** The inborn sin which all human beings, naturally engendered, inherit at their origin from their parents, and which is the source whence the actual sins of every individual proceed. Its nature is characterized, on the one hand, by an inability of man, in his own strength, to apprehend, desire, or do that which is spiritually good, i. e. to fear, love, and trust in God above all things; and, on the other hand, by a propensity to know, desire, and do that which is evil. It originated in our first parents, who, tempted by Satan, transgressed the divine command, forbidding them to eat of the tree of the knowledge of good and evil,

"Whose mortal taste  
Brought death into the world, and all our woe."

This first sin of Adam is to be distinguished from all his subsequent actual sins in this respect, that it originated the corruption of his human nature and entailed upon himself and his posterity physical and spiritual death. The nature propagated from parent to child is infected with sin and entails guilt upon each individual, because the human nature of each individual was contained in Adam when he sinned. Participating in what Adam did, it must partake of the properties and guilt of his sinful nature, just as a grain of wheat partakes of the properties and qualities of its parent seed. It is a law of nature, in the vegetable and animal world, that every living thing shall propagate its own kind. When, therefore, the image of God, in which man was created, became corrupt, our first parent could no longer have offspring in the perfect likeness of God, but he begat a son in his own likeness, after his image (Gen. 5: 3). For this cause the original sin of Adam became the sin of each individual. His guilt is our guilt, and the punishment which he suffered all his descendants justly merit and endure. "Therefore, as through one man sin entered into the world, and death through sin; so death passed unto all men, for that all sinned" (Rom. 5: 12.) "In Adam all die" (1 Cor. 15: 22). The declaration of Scripture, that, "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son" (Ezek. 18: 20), refers to the actual sins of each individual and not to the sinful nature which the son inherits from his parents. If a father commits any overt act of crime, his son is not held responsible for that sinful act, yet the son inherits from his father the sinful propensity, which leads both into the actual sins of which each is guilty. The chief passages of Scripture which teach the doctrine of original sin, in addition to the foregoing, are as follows: "Who can bring a clean thing out of an unclean? Not one" (Job. 14: 4). "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. 51: 5). "That which is born of the flesh is flesh" (Jno. 3: 6). "The mind of the flesh is enmity against God" (Rom. 8: 7). "We were by nature children of wrath" (Eph. 2: 3).

While original sin has corrupted the entire nature of man, impairing his powers of body

and soul, it is to be distinguished from the substance or essence of man which God made, and is to be viewed as an accident, or that which adheres to the substance. "The distinction, therefore, between our nature, as it was created by God and is preserved to this day, in which original sin dwells, and original sin, which dwells in our nature, must be retained" (*Form. Conc. Sol. Dec. 1:57*). The necessity for observing this distinction between original sin and the essential nature of man is apparent, when we consider that Christ assumed our human nature, without our sin (Heb. 2:16, 17; 2 Cor. 5:21), that our essential human nature can be cleansed from original sin (1 Jno. 1:7), and that the substance of the human nature of the believer, even of his body, shall exist in the eternal world, free from sin (1 Cor. 15:49, 50; Phil. 3:21). Nor are we to regard God as the immediate Creator of the soul of each individual, in the sense in which he first breathed into the body of man the breath of life, when man became a living soul (Gen. 2:7), but, "together with the nature which God creates and effects in men, original sin is propagated by natural generation, by seed corrupted by sin, from father and mother" (*Form. Conc. Sol. Dec. 1:7*). According to the theory of *Immediate Creationism*, "God creates a perfect, spotless, holy soul, and then places it in a polluted body; that is, he takes what is absolutely innocent, and places it, where it inevitably, not by choice, but of necessity, is tainted with sin, justly subject to damnation, and in a great majority of cases actually reaches eternal damnation. . . . The view of *Traducianism*, or *mediate Creationism*; the theory that both body and soul are derived from the parents, corresponds with the prevailing and clear statements of Holy Scriptures, as, e. g. Gen. 5:3; Acts 17:24-26. It is a doctrine absolutely demanded by the existence of original sin, and the doctrine that God is not the author of sin" (Krauth, *Cons. Ref.*, p. 370). Another truth connected with the doctrine of original sin is, that this sin and the consciousness of it inhere in the believer during his earthly life. The Apostle Paul, twenty-two years after his miraculous conversion, said: "I see a law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members" (Rom. 7:23). The guilt of original sin is, however, removed, when the believer is "born again by baptism and the Holy Spirit" (Jno. 3:5; Acts 22:16; Rom. 7:24, 25). Its power is gradually weakened by the believer's sanctification (1 Thess. 4:3-5; 1 Cor. 6:11; 2 Pet. 3:18), and in death it is separated from the believer forever (Ps. 17:15; 2 Cor. 3:18; 1 Jno. 3:2).

Art. II. *Angsb. Conf.* states the doctrine of original sin as follows: "We teach, that since the fall of Adam all men, who are naturally engendered, are conceived and born in sin, that is, that they all are, from their mother's womb, full of evil desires and propensities, and can have by nature no true fear of God, no true faith in God; and that this innate disease, or original sin, is truly sin, which brings all those under the eternal wrath of God, who are not

born again by baptism and the Holy Spirit." (For further explanation and defence of this doctrine, see *Bk. Concord, Apol.*, Art. II.; *Form. Conc. Sol. Dec. I.*; Krauth, *Cons. Ref.*, Art. IX.; Schmid, *Dogn.*, Hay and Jacobs' tr., Pt. II., Ch. II., §§ 25, 26; Hutter, *Comp. Luth. Theol.*, Jacobs and Spieker tr., Art. VIII.; Arndt, *True Christianity*, Eng. tr., Bk. I., Ch. 2; Reimensnyder, "Lect. on Original Sin," *Luth. Quar.*, vol. xviii., No. 3. S. A. H.

**Orphans' Homes, Luth., in America.** One of the noblest manifestations of Luth. benevolence is found in the care the Luth. Church takes of her orphans and half-orphans. The founding of orphans' homes is closely connected with the progress and extension of the Luth. Church in this country. With the growth of the Church coincides the growth of her benevolent work as an illustration of the faith which brings forth fruits of love.

The Luth. Church has 45 orphans' homes, the oldest, located at Middletown, Dauphin Co., Pa., dating back to 1813; the youngest, located at Milwaukee, Wis., about two years old. They are well spread over the country, and North and South as well as East and West are witnesses to these monuments of the Luth. spirit of love. The polyglot character of the Church finds expression in the orphans' homes also, inasmuch as there are those in which the English, German, Swedish, Norwegian, Danish and Icelandic tongue is used.

The General Council claims 12; the Synodical Conference, 12; the General Synod, 7; the United Synods of the South, 1, and 6 single synods, 11; i. e. Synod of Ohio, 4; Hange's Norw. Ev. Luth. Synod of America, 1; Synod of the Norw. Ev. Luth. Church in America, 1; Synod of Iowa, 2; Icelandic Church, 2; and the Dan. Ev. Luth. Church in America, 1. The homes are within the boundaries of 16 synods and are located in 19 different states. Pa. has 6 homes; N. Y. and Wis. each 5; Ill., Ia., and Md., each 4; Ind. and Minn., each 2; Wash., S. D., Neb., Kan., O., Mass., Va., Mo., Tenn., La., and Cal., each 1.

The superintendents of these homes are either ministers or laymen; a few of the homes are managed by matrons. The value of the property owned by Luth. orphans' homes amounts to a million dollars, while the endowments cover as large a sum, if not a larger one. 2,100 children, boys and girls, are taken care of in the 43 homes, the ages of reception ranging between the age of a few months and 12 years, the dismissal usually taking place when the children are adopted by a Christian family or are well able to earn their own livelihood. To provide a Christian home and education for destitute orphans and half-orphans and to guide their physical, mental, and spiritual training so as to make them acceptable unto God and man, these are the ideas and principles underlying and governing the foundation and management of the homes. In most cases a board of directors or trustees is entrusted with the government of the same. According to the time of foundation, the homes have come into existence in the following order:

Middletown, Dauphin Co., Pa. (1813); Zelis-

nople, Pa. (1852); Germantown, Pa. (1859); Toledo, O. (1862); Buffalo and Sulphur Springs, N. Y. (1864); Andrew, Jackson Co., Ia. (1865); Vasa, Minn. (1865); Mt. Vernon, N. Y. (1866); Des Peres, Mo. (1867); Loysville, Pa. (1867); Andover, Ill. (1867); W. Roxbury, Boston, Mass. (1871); Addison, Ill. (1873); Richmond, Ind. (1879); Mariedahl, Kan. (1880); New Orleans, La. (1881); Stanton, Ia. (1881); Wittenberg, Wis. (1882); Frederick, Md. (1882); Delano (Denny), Pa. (1882); Indianapolis, Ind. (1883); Jamestown, N. Y. (1883); Chicago, Ill. (1884); Syracuse, N. Y. (1885); Wittenberg, Wis. (1885); College Point, L. I., N. Y. (1886); Madison, Wis. (1889); Salem, Va. (1890); Knoxville, Tenn. (1890); Poulso, Wash. (1890); Beloit, Ia. (1890); Joliet, Ill. (1891); Fremont, Neb. (1892); Elk Horn, Ia. (1892); San Francisco, Cal. (1892); Baltimore, Md. (1893); Lauraville, Md. (1893); Beresford, S. Dak. (1894); Muscatine, Ia. (1895); Lake Park, Minn. (1895); Waupaca, Wis. (1896); Topton, Pa. (1896); Milwaukee, Wis. (1897).

J. A. W. K.

### Orphans' Homes of the Augustana Synod.

Heeding the apostolic injunction and moved by the noble example of the late Dr. Passavant, the Augustana Synod, already at its fourth meeting (1863), Chicago, Ill., decided to enter this blessed work. The farm at Paxton, Ill., secured for an "Orphans' Farm School," was sold in 1867 to the Augustana Seminary. The home temporarily opened Jan., 1868, in Berlin, Ill., Father Lindell, supt., was finally established on a farm bought near Andover, Ill., in 1870. In 1876 the Illinois Conference took charge of the home. A new spacious building was erected in 1881. Through the liberality of our congregation at Joliet, Ill., the Ill. Conf. established there another orphans' home, in 1891. This necessitated dividing equally between the two homes the annual Sunday-school contribution. Soon a magnificent building was erected at Joliet and the new home opened in 1895. Through the energy of Dr. E. Norelius an orphanage was begun already in 1865 at Vasa, Minn. A small building was erected in 1866. In 1876 the Minnesota Conference took charge of the home and erected a comfortable building in 1877. In the night of the third of July, 1879, the home was struck by a cyclone, five children killed and many wounded. Aroused sympathy enabled the conference to dedicate a new building Oct. 14, the same year. At the meeting (1870) of the Iowa Conference, it was decided to begin arrangements for an orphans' home. The farm bought in 1871, near Stanton, Iowa, was by rent, and by a special subscription in 1876, finally paid for. A suitable building was erected and dedicated Reformation Day, 1881. The Kansas Conference, having received the donation of a tract of land from the U. P. R. R'y for a home, elected in 1875 the first directors for their orphanage. In 1880 a farm was bought near Mariedahl, Kans., and a spacious building was dedicated the same year.

The New York Conference appointed at a meeting in Philadelphia, Pa., in 1881, a committee to mature plans for an orphanage. At

a meeting in 1883, Jamestown, N. Y., was selected as site; 86.7 acres having been bought adjoining the city, a stately building was erected and dedicated in 1885.

### STATISTICS, 1897.

Location.	Orphans	Property	Debt	Exp.	Supt.
Andover, Ill.	40	15,000	4,000	4,836	A. Lincoln.
Vasa, Minn.	56	17,750	434	5,618	J. A. Hultgren
Stanton, Iowa	37	17,095	1,727	2,691	C. G. Lind
Mariedahl, Kas.	34	12,580	No.	14,271	B. Berg
Jamestown, N. Y.	62	41,584	7,235	8,410	J. S. Swensson

A. P. F.

### Orthodoxy, Orthodoxism.

The Luth. Church has always laid great stress on purity of doctrine, soundness in doctrine. By this is meant, the confession of the doctrines revealed in the Word of God, the Canonical Books of the Old and New Testament, for the salvation of mankind. In the work of the Reformation, the purification of the Church from doctrinal errors was felt to be pre-eminently necessary. Orthodoxy, the acceptance and promulgation of the truths of the Christian religion, is the primary requirement of Christianity. It lies at the very foundation of the Church's life, and is its living fountain. Orthodoxism, on the other hand, is a mere travesty of orthodoxy. By orthodoxism we mean that counterfeit of true religion, which has the form of godliness, and yet practically denies the power thereof. There is always danger that orthodoxy may degenerate into orthodoxism, for that which is holiest and best is most liable to abuse, Pharisaism, with its external parade of, and its internal contempt for, the living verities of God's Word, is a striking historical instance. Both the Greek Church, which boasts of being the "Holy Orthodox Apostolic Church," and the Church of Rome, which claims to be the only true visible Church, have given abundant proof of orthodoxism in their attitude toward the truth, and in their treatment of those who differ. Nor has the Luth. Church been free from the evils of orthodoxism; in fact no part of the Church has ever been. But the truth is mighty, and will prevail.

G. F. S.

### Orthodoxy, Period of.

In the Luth. Church the seventeenth century is known as the period of orthodoxy. After many struggles during the sixteenth century, the union which was marked by the adoption of the Formula of Concord resulted in such unanimity of teaching, in conformity with the confessions of the Church, as to give to this period a character of exceptional solidity and compactness in doctrine. There were unquestionably giants of theological ability and learning in those days. The genius of Chemnitz had prepared the way. John Gerhard of Jena followed in his wake, whose contemporaries honored him by assigning him the place next in order to Luther and Chemnitz. His greatest work, the *Loci Theologici*, is recognized as the *opus palmare* of Luth. dogmatics. As the work of Leonard Hutter preceded, so the works of Calovius and Quenstedt followed, the latter marking the

climax of the scholastic tendency. Nicolas Hunnius in dogmatics and Solomon Glassius in the field of philology also deserve mention. The iron industry of men like Gerhard and Calovius even now attracts attention. Calixtus belongs to this period, but is not of it; so does Spener, but as the father of the pietistic movement.

G. F. S.

**Oslander, Andrew**, prominent theologian of the sixteenth century; the reformer of the city of Nuremberg; b. Dec. 19, 1498, at Gunzenhausen, in the margraviate of Ansbach. He was sent to school at Leipzig and Altenburg, and afterwards to the University of Ingolstadt, where he laid the foundation of his knowledge of the Hebrew language. In 1520 he was ordained priest, and was called to Nuremberg, as instructor in Hebrew. He there soon joined the Reformatory movement; called as preacher to the church of St. Lawrence, in 1522, he gained a most decided influence, which he used for the introduction of the Reformation into Nuremberg. From the very beginning he was a decided adherent of Luther, though he afterwards advocated views directly in opposition to the fundamental doctrine of justification as held by the Luth. Church. With much wisdom he conducted the affairs for the improvement of the Evangelical Church at Nuremberg. He married in 1525; fought successfully against the fanatic and Anabaptistic tendencies at Nuremberg, and figured prominently at the composition of the Brandenburg-Nuremberg Church Order. Taking an active part in a number of important assemblies of the Church of the Reformation, he became widely known as a prominent theologian. In the sacramental controversy he opposed the Swiss reformers; in 1529 he took part in the Marburg Colloquy; in 1530 he was present as deputy at the Diet of Augsburg; in 1537 at Schmalkald, and in the same character at Hagenau and Worms, where conventions were held aiming at the union of the churches. In consequence of his reckless, dogmatic, and imperious conduct repeated conflicts arose between him and the city council and his colleagues. The Interim being introduced into Nuremberg, he left the city. Duke Albert of Prussia, whom he had won over to the Reformation, and who honored him as his spiritual father, received him gladly at Königsberg, where Oslander at once was called as pastor and professor of the university. In 1551 he was appointed vice-president of the bishopric of Samland. His inaugural address, in which he advocated his peculiar views in reference to the doctrine of justification, was the very trumpet sound for the ensuing bitter controversy (the so-called Oslandrian controversy).

His doctrine of justification was published in several writings, especially in his work: Of the eternal Mediator, Jesus Christ, and of justification by faith. In opposition to the teaching of the Reformers, which holds justification to be a declaratory act, a pronouncing righteous, Oslander demands a positive, real justification instead of a negative one. He regards justification as an *actus physicus*, by which man is in reality made righteous, i. e. the righteousness of Christ is imparted to him. Accordingly he

looks at justification and sanctification as being identical. He distinguishes between justification and redemption, by regarding redemption as a liberating act only, freeing man from sin; by justification, on the other hand, Christ comes to dwell in the believer. In the Word of God Christ is, according to his divine nature, essentially present, and through it he imparts himself to the believers in such a way that they themselves obtain an essential righteousness, through this life of Christ in them. His doctrine differs from that of the Roman Catholics in this, that he (1) maintains the *sola fide*, to the exclusion of all human merits; (2) derives justification from the obtained *justitia*, and not from the *caritas*. Against this heresy, which aimed at the very heart of the gospel, the strongest opposition arose in the persons of Frederick Staphylus and Joachim Mörlin. Of the many opinions of other theologians submitted to the duke at his request, only that of Brenz sought to reconcile. When the battle was at its height, Oslander died, Oct. 17, 1552. Funk, his son-in-law, confessor to the duke and main supporter of Oslander's views, was beheaded in 1566. The Luth. doctrine now gained the victory over that of Oslander. Besides his practical work Oslander displayed an extraordinary literary activity, the best fruit of which is found in his *Harmonia Evangelica*. An excellent biography of Oslander is written by W. Möller (Elberfeld, 1870). (For connection with English Reformation, see CRANMER; ENGLAND.)

W. P.

**Oslander, Luke**, the older, son of Andrew, b. in 1534, at Nuremberg; 1555, deacon at Göppingen; 1557, pastor at Blaubeuren; 1562, superintendent at Stuttgart; 1567, court-preacher and counsellor of the consistory; on account of his candor he was held in disfavor for a time by Duke Frederick; d. in 1604. He was present, in 1564, at the Maulbronn Colloquy; was one of the composers of the Maulbronn Formula; took part in the Mömpelgard Colloquy with Beza, 1586, and in the correspondence with Jeremias II., Patriarch of Constantinople. His most important works are his *Bauernpostille* (Farmers' Postil), his *Bible Work*, and *Outline of the Magdeburg Centuries*.

W. P.

**Oslander, Luke**, the younger, son of the former; b. in 1571; after holding several ecclesiastical offices, he was made professor at the Seminary of Tübingen, in 1619; after 1620, provost of the Stiftskirche (Collegiate Church), and chancellor of the university; d. in 1638. Known especially through the active part he took in the Kenotic-cryptic controversy; and his opposition to John Arndt.

W. P.

**Oslander, Andrew**, the younger, older brother of the former; b. in 1562; d. in 1617, as chancellor of the University of Tübingen; published the *Bibelwerk* of his father anew, and wrote *The Wuerttemberg Kommunikantenbüchlein*; the basis of the well-known *Wuerttemberg Confirmationsbüchlein*.

W. P.

**Oslander, John Adam**, nephew of Andrew and Luke II.; b. in 1622; chancellor of the University of Tübingen, where he d. in 1697; opposed the syncretistic and unionistic move-

ments; friend of Spener; distinguished theologian of his time. W. P.

**Osiander, John**, son of the former; b. 1657, at Tübingen; d. 1724; held important ecclesiastical and secular offices in Wuerttemberg. Its church owes to him the introduction of the rite of confirmation. W. P.

**Osiander, John Ernest**, b. June 23, 1792, at Stuttgart; d. as prelate at Göppingen, April 3, 1870; a very learned theologian, faithful pastor, and the author of several theological writings. W. P.

**Osiander Controversy.** Andreas Osiander (b. 1498), the Nuremberg pastor and reformer, recoiling from the exclusive emphasis laid on the forensic nature of justification, and holding that thereby the subjective element (which, however, is present in faith as the subjective condition) is overlooked, confounded justification and sanctification, the divine act for man and the divine operation in man.

According to the orthodox teaching, Christ having been offered once for all for the sins of the world, God imputes the merits of his vicarious sacrificial death to every individual believer as though it had been his own. A forensic act declares the sinner righteous apart from making him so, the latter operation following on the ground of the sinner's acceptance as righteous and as a consequence of it—a sanctifying process effected by the communication of a new life from Christ and penetrating progressively the whole earthly life of man. This view clearly sets forth the distinction which inheres in the two-fold work of redemption.

Fundamentally, Osiander agreed with the Luth. view, clinging firmly to the doctrine of justification by faith alone over against the Romish error of justification by works, but he was a mystic, and, deeply concerned for the ethical import of Christianity, he claimed that the meaning of justification was "to make just," and that only by metonymy could it mean "to declare just." God does not pronounce a man to be what he is not, just and holy. He makes him just and holy. Justification is, therefore, not a juridical, but a therapeutic, act, "a constant inflowing of the righteousness of Christ," who as God-man sustains an organic connection with man. Our mystical union with Christ is the absolute principle of righteousness, and the believer is so embodied in Christ as to sustain the most intimate life-communion with him.

Christ's atoning death is viewed as only the negative condition of justification, the positive being Christ's incarnation, and justification is the formation of Christ in the believer, the reproduction of the incarnation. This led further to the propounding of the view that justification is to be referred not to the human, but rather to the divine nature of Christ. It is not the imputation, but "the infusion of the essential righteousness or divine nature of Christ." "The indwelling of Christ's divine nature is our righteousness before God."

Osiander's approximation to the Tridentine dogma and his antagonism to Luth. orthodoxy are unmistakable. The latter assures the

believer's salvation in view of his faith in what Christ has done for him—the only firm rock, whereas his theory makes salvation depend on what a man has become through Christ dwelling in him and transforming him—which must ever leave him in doubt.

A keen and bitter controversy over these opinions spread from the university among the clergy, and thence to the people of all classes. "The Church, with great unanimity, saw that the central doctrine of our faith was here involved by this inversion of the order of salvation, and, although Osiander was not without some followers, they were soon silenced," and their views were explicitly condemned in the Form. of Concord.

LIT.: Planck, *Geschichte des prot. Lehrbegriffs*; (Frank, *Theol. der Concordienformel*, II. 1 ff.—Eds.) E. J. W.

**Ostwald, Henry Sigismund**, Silesian hymn-writer, b. 1757, d. 1834; author of "Hoch über Erd und Welt und Zeit," and "Ich lebe, aber doch nicht ich."

**Otther, Jacob**, reformer of Esslingen, b. Lauterburg, in Alsace, about 1480; studied at Freiburg under Wimpeling; translated and published a Latin translation of the sermons of Geiler, 1510; became a convert to Lutheranism in 1520; with 150 of his parishioners, left Kenzingen, in Breisgau, when charged with administering communion in both forms, and in the German language. After various temporary positions, he was called to Esslingen in 1532, to continue the work begun the preceding year by Ambrosius Blaurer, composing both a church constitution and a catechism. Otther was deeply influenced by Bucer, inclined at first toward Zwinglianism, and did not for a time realize the serious nature of the errors of Schwenkfeldt, until after he had admitted him to intimate friendship. He was one of the signers of the Wittenberg Concord, and participated in the proceedings at Schmalkald.

**Otto, Anton**, b. about 1505, in Herzberg; a cooper, educated by Luther; pastor in Gräfenthal and Nordhausen, turned to Flacianism, and also taught that the normative use of the law was the source of synergism and Majorism; it belonged wholly to the State, and not to the Church. Even Flacius repudiated this follower of his.

**Otto, Henry**, of the Palatinate, accepted the Reformation (1538), and introduced it in Neuburg and Sulzbach, where he then reigned. When he succeeded his uncle, Fredr. II., with full power (1553), he ordered that only Luth. doctrine should be preached, had a church-order arranged by Diller, Stolo, and Marbach, after the Wuerttemberg Order, and called Heshusius to reorganize Heidelberg Univ. He favored the Lutheranism of Melancthonian type until his death, Feb. 12, 1559. That Lutheranism was afterward crowded out was due partly to his tolerance of Calvinism and Melancthonianism. He had signed the Frankfurt Recess, and called the Reformed Pierre Boquin to Heidelberg.

**Otto, Karl Wilh.**, b. 1812, in Konitz, W. Prussia, pastor in Zirkwitz (1839), chaplain in Stargard (1842), superintendent at Naugard

(1846), pastor at Saal (1854), superintendent in Glaucha (1855); retired, 1879, to devote his time to theology; d. May 1, 1890. Deputed by Bishop Ritschl to write against Nagel and the Luth. separatists, he was by study turned to Lutheranism, but opposed the separation of Lutherans from the union church government. He was an exact, but at times erratic exegete, and wrote on Romans and Hebrews, seeking to understand the N. T. writers from the antitheses, which they had to contend against, which were the culture of Greek philosophy and Jewish thought as found in Philo.

**Otto, Leopold Martin**, b. 1819, in Warsaw, Poland, pastor in Petrikau and Warsaw; banished for taking part in the revolution of 1863, he served the Luth. Church in Teschen, Austria, until 1875, when he was recalled to Warsaw. O. d. 1882. He is known by his theol. treatises in Polish, e. g. his work on the confessions of the Evan. Augs. faith (1852), the Lord's Prayer (1868), etc.

**Oversight.** The Luth. Church has always appreciated the necessity of proper supervision in the Church. The object in view is the highest possible efficiency of the Church's life in all the congregations, which are entrusted with the treasure of the Word and sacraments, and which enjoy the benefits imparted by those means of grace. To the end that all things may be done decently and in order, to the glory of God, and the welfare of souls, there is a ministry of the Church which is primarily charged with the duty of oversight in all matters pertaining to soundness of doctrine and purity of life.

Apostolic precept and practice, based on the principles laid down by the Lord himself, have been the ideal of the Luth. Church in her efforts to secure conformity with the gospel in every department of Christian activity. At the beginning of the Reformation, the general office of oversight was vested in the episcopate, which arose soon after the time of the apostles, and speedily developed into a hierarchy. Nevertheless the Luth. reformers relinquished diocesan episcopacy with regret, as expressed in the Apology (XIV. 217): "We have frequently testified in this assembly that it is our greatest wish to maintain church polity, and the grades in the Church, even though they have been made by human authority. For we know that church discipline was instituted by the Fathers, in the manner laid down in the ancient canons, with a good and useful intention." This accords with the sentiment voiced by the Aug. Conf. XXVIII. The bishops might easily retain lawful obedience, if they would not urge men to observe such traditions as cannot be kept with a good conscience." However, Art. Smalc.: "When the regular bishops become enemies of the Church, or are unwilling to administer ordination," in that case, "the churches retain their own right." (See BISHOPS.) Not that the churches are to be isolated because of the authority inherent in them. This protest against hierarchical assumption was not applied so as to conflict with the comprehensive idea of the Church. "Neither the Church Orders of the various countries, nor our confessions, were

adopted by popular or congregational decisions."

The actual beginnings of the work of supervision were made by appointment on the part of the magistrates as chief members of the churches. Though regarded as a temporary expedient, this was in effect but another phase of episcopacy, with this difference, that the actual direct oversight was committed to clerical superintendents, termed "bishops" in some countries. Superintendent is a distinctive name over against the term "bishop," with its peculiar Roman excrescences. Jerome, Augustine, and Gabriel Biel had already used the term superintendent in a similar way, and the Wittenberg Faculty states the office and duties in the Visitation Articles of 1528. He is to see to the doctrine and life of the pastors, to the discipline of those who offend in these particulars, and to the proper supply of vacant parishes. The Church Orders follow with details concerning the "superintendency" which become more elaborate in the later orders of the sixteenth and in those of the seventeenth century.

In this connection the visitation of the churches is of great importance, and the later orders in particular devote much attention to the instructions to be given to the superintendent, or visitor, who conducts the examination of the pastor and church officers concerning the affairs of the congregation. In 1543 a board of administration was created at Wittenberg, which introduced a new element into the polity. It was called the consistory, was composed generally of an equal number of theologians and jurists, with jurisdiction of both temporal and spiritual matters, to which the superintendent reported and whose regulations he carried out. Another step in the same direction is marked by the office of general superintendent found in some parts of Germany, e. g. Saxony and Mecklenburg. Synods were originally held chiefly in order to assist in the work of supervision.

In the Luth. Church in America, the early polity and supervision of the Dutch and Swedish Churches was carried out under the auspices of the mother churches. The master spirit whose work was to tell for the future, was Muhlenberg, who carried the work of organization and supervision into efficient operation. He was the virtual founder of the Ministerium of Pennsylvania. After Muhlenberg there came a period of deterioration, but of late years there has been a strong desire for more efficient oversight manifested in the old Ministerium. In some portions of the Luth. Church in this country, e. g. the Missouri Synod, the main features of visitation already stated as customary in our mother churches in Europe, have been retained and practised with abundant results.

G. F. S.

## P.

**Pachelbel, Johann**, b. 1653, at Nuernberg, d. 1706. He studied music at the university in Altorf, and at Regensburg, Gymnasium Poeticum. He was assistant organist at St. Stephen's, Vienna (1672), organist at Eisenach (1677), Er-

furt (1678), Stuttgart (1690), Gotha (1692), Nuernberg (1695). He may be called the fore-runner of Bach in the organ treatment of the German Chorale. The tune, "Was Gott thut, das ist wohl gethan," is ascribed to P. by v. Winterfeld, and various choral books after him; but there is hardly any doubt that it was composed by Severus Gastorius, the friend of Rodigast, in 1675, when the hymn was written. Pachelbel used the fine tune in one of his cantatas, and Bach took it for a theme in several cantatas. A. S.

**Pack, Otto von**, the administrator of the Chancery of Duke Geo. of Saxony, who, in Feb., 1528, deceived Philip of Hesse at Dresden with a document, which apparently proved that the German Catholic princes had united to exterminate the Evangelicals. Philip at once formed a league with Elector John of Saxony (March 9, 1528), troops were called, and an attack was prevented only by the warning of Luther and Melancthon. The whole deception was discovered when Philip, who had already entered the domain of his supposed enemies, turned to George of Saxony. Pack was imprisoned a year, then wandered through England and France, and was beheaded in the Netherlands (1536), upon instigation of Duke George. The rashness of Philip of Hesse in these so-called *Pack'sche Handel*, hurt the evangel. cause. LIT.: St. Elises., *Gesch. der Pack'schen Handel* (1881); W. Schomburgk, *Die Pack'schen Handel*; *Hist. Taschenb.* (1882); Ranke, *Deutsche Gesch.*, etc., vol. iii.

**Paedobaptism.** See BAPTISM and INFANTS, FAITH OF.

**Palamcotta**, in Tamil Land, see of Anglican bishop since 1877, with seminary, normal school, girls' high school, church Miss. Society's chief station, with 132 village churches and 8,000 Christians. Lutheran missionaries, e. g. C. F. Schwartz, Jaenicke, and Gericke, labored here until 1806. W. W.

**Palatinate, Emigration from.** German emigration to America began in 1683 with the founders of the Germantown settlement, sent out from Frankfort-on-the-Main, composed of Menonites, followed by other sects. The main stream of German emigration had another source. The devastation of the country along the Rhine by the wars with France, an unusually severe winter destroying the crops, and dissatisfaction because of ecclesiastical regulations had rendered the people restless, and prepared them for a change of home. In 1704 Pastor Kocherthal of London, immediately after the French invasion of the preceding year, visited London, to arrange for the emigration of his people to America. In 1706 he published a book that was extensively circulated, and which appeared, in another edition, a few years later, giving full details concerning the country, the voyage, etc. In 1708 he led a band of 53 persons first to London, and then to New York. They were followed, the next year, by a wave of emigration to London, that taxed to the utmost the generosity of Queen Anne, and alarmed the government both at home and in England. A contemporary account fixes the number at

32,468, of whom 7,000 returned to Germany, and over 3,000 were sent to Ireland. That summer, 650 were sent with a Swiss colony under Count Graffenried to North Carolina, and were among the founders of New Bern, but suffered from an Indian massacre and the speculations of land-agents. A portion of this colony settled in 1714 at Spottsylvania, Virginia, where they were joined in 1717 by reinforcements direct from the Palatinate, who were shipwrecked on their way to Pennsylvania. In 1710 the survivors of a band of from 3,000 to 4,000 reached New York, with Kocherthal, on a second voyage, and were settled by Governor Hunter along the Hudson, to manufacture naval stores. Impoverished, a large proportion of the people forced their way in the midst of the winter of 1712-13, against the will of the Governor, to lands they secured from the Indians in the neighborhood of Schoharie. Unable to secure from the colonial government a clear title to these lands, which they had brought to a high stage of cultivation, thirty-three families, in 1723, crossed to the headwaters of the Susquehanna and descended into Pennsylvania, to the mouth of the Swatara (Middle-town), and up the Swatara to the Tulpehocken. The wrongs which the Palatines believed they suffered in New York were published in Germany, and turned the tide of emigration again towards Pennsylvania. Thither many of the relatives and acquaintances of these pioneers were attracted. Even contemporaneously with the emigration to New York and before it (1709-10) other Palatines and their neighbors found their way by a more direct way to Pennsylvania, and settled particularly in Montgomery and Berks Counties. Prior to 1727, 50,000 Germans, mostly from the Rhine provinces, had settled in Pennsylvania. An official record of immigrants was begun in that year, and is included in I. D. Rupp's *Thirty Thousand Names*. In 1732 the movement had reached such proportions that Caspar Wister, a prominent Philadelphia German, endeavored to check it. In 1751, Benjamin Franklin expressed his apprehension that "the Palatine boors" would Germanize Pennsylvania. While the Palatines were most numerous, with them were mingled people from Wuerttemberg, Alsace, Hesse-Darmstadt, and other parts of Germany. The emigration was clearly marked by denominational lines. The earliest settlers of Pennsylvania were from the sects; then the Reformed predominated among the immigrants; then came the Lutherans; and after them, the Moravians. The Reformed were numerically strongest up to the middle of the last century. *Proceedings of Pennsylvania German Society*, vols. vii. and viii., and literature there cited, including following monographs, also published separately: Sachse, J. F., *The Fatherland*; Diffenderfer, F. R., *The German Exodus to England in 1709*; Jacobs, H. E., *The German Emigration to America, 1700-1710*.

**Palatinate, Reformation in.** The Reformation obtained a foothold very slowly in the Palatinate, and was established at a comparatively late date. Throughout the whole period

the influence of the princes makes itself felt peculiarly and irregularly. The influence of Melancthon is another powerful personal factor readily noticeable. From the very start, at the time of the Heidelberg Disputation (1518), we find the Elector Louis V. rather favorably inclined to Luther's cause, as seen in his personal interest in the Reformer at the Diet of Worms. In 1522 when Brenz and Billicanus attempted to expand the New Testament after the manner of Luther, this occasioned so much excitement among their theological colleagues that they were forbidden to lecture; but in the country, especially in the domains of the knights, Protestant preachers were allowed to teach without hindrance. Sickening introduced the new form of worship in his territories, and the Count Palatine Louis abolished the Mass in Zweibrücken, and directed a Luth. order to be observed. The Elector called on the University of Heidelberg to express its dispassionate opinion of Luther's doctrine, and the opponents were sharply admonished to moderation.

Louis V. was succeeded in 1541 by his brother, Frederick II., a man somewhat advanced in years, and not particularly inclined to theology, who went a step farther. After obtaining Melancthon's opinion, he introduced the German service, the communion in both forms, and permitted priests to marry. On January 3, 1546, the Luth. service was used for the first time in Heidelberg. Although politically affiliated with the Protestant party, the Elector did not join the Smalcald League, because he did not wish to break with the Emperor. When the Smalcald League was defeated, Frederick II. readily allowed the Interim to be introduced in the Palatinate. He died a few years later and was succeeded by his nephew, Otto Henry, who abolished the Interim. Diller, Stolo, and Marbach prepared a new Church Order after the norm of the Augsburg Confession. The Orders of Neuburg, Wuerttemberg, and Strassburg were the basis of this New Order for the Palatinate, which was strictly in accord with the Augsburg Confession. But all pictures and crucifixes were removed from the churches, only one altar retained for the administration of the Lord's Supper, and exorcism at baptism omitted. A Consistorium was established with a general superintendent at its head. Unfortunately men of Zwinglian and Calvinistic tendencies obtained positions of influence in the direction of church affairs. Prominent among these were: Thomas Erastus, prof. of medicine, the father of Erastianism, Christopher Ehem, prof. of law, and Peter Boquinus, prof. of theology. Opposed to this Calvinistic party was Tilemann Hesshusius, prof. and general superintendent. Under the Elector Frederick III. the struggle was virtually closed by the Calvinizing of the Palatinate in 1560; although this was followed by a brief reaction in favor of Lutheranism under Louis VI. (see art.), 1576-83. G. F. S.

**Palm Sunday.** See CHURCH YEAR.

**Palmer, Christian David Friedrich von,** b. at Wiunenden, Wuerttemberg, January 27, 1811, entered, in 1824, the evangelical theological seminary at Schönthal; 1828, Tübingen,

where he was strongly influenced by Prof. Schmid; 1833-1836, vicar at Bissingen and Plieningen. In the fall of 1836, repentant at Tübingen, in the seminary. January, 1839, deacon at Marbach, and 1843, second deacon at Tübingen. 1851, *pastor primarius* at Tübingen. In 1852, upon the death of Prof. Schmid, appointed professor in ordinary of practical theology and Christian morals. In 1853, honored with degree D. D., and ennobled by the king. 1857, rector of the university. 1869, vice-president of the first Wuerttemberg synod. 1870, representative for Tübingen in the diet. D. May 29, 1875. P. was a man of sound learning and great teaching power. He was equally strong in the pulpit and the professor's chair, and an earnest Christian in profession and life. As to his theological position, he belonged to the extreme right of the Schleiermacher school, known as the "Vermittlungstheologie," i. e. that branch of German theology which endeavors to mediate between confessional and critical or speculative theology. Nitzsch characterizes him as the most distinguished "Praktiker" of this party. A productive and independent writer. Some of his works are: *Evangelische Homiletik* (Stuttgart, 1842); *Evangelische Katechetik* (Stuttgart, 1844); *Evangelische Pädagogik* (Stuttgart, 1852); *Evangelische Pastoraltheologie* (Stuttgart, 1860); *Evangelische Hymnologie* (Stuttgart, 1865); *Die Moral des Christenthums* (Stuttgart, 1864); *Predigten* (Stuttgart, 1867); *Evangelische Casuabreden* (Stuttgart, 1843-1855); *Geistliches und Welliches* (Stuttgart, 1873); *Predigten aus neuerer Zeit* (Stuttgart, 1874); *Gemeinschaften und Sekten Wuertembergs* (Stuttgart, 1877). H. W. H.

**Palnad** is a fertile lowland district in Telugu Land, south of the River Krishna. Besides American Baptists, missionaries of the Am. Luth. Gen. Synod are working around Narasawapeta and Dajanapalli, west of Guntur. Dr. Heyer entered the field in 1849. W. W.

**Pappus, Johann, D. D.,** b. 1549, at Lindau, on the Lake of Constance, d. 1610, at Strassburg. He studied at Strassburg (1562), and at Tübingen, was vicar in Reichenweyer, near Colmar, Alsace (1569); taught Hebrew in Strassburg (1570), and soon afterwards became professor of theology and pastor at the cathedral (1578). He was active in the interest of Lutheranism against Sturm and the Tetrapolitana. In 1598 he was charged by the magistrate to prepare a Kirchenordnung, by which the Strassburg clergy should be bound to the Formula of Concord. Some ascribe to him the hymn, "Ich hab mein Sach Gott heimgestellt" (My cause is God's and I am still), tr. by Miss Winkworth, Ch. Book for England (1863). But the author of this hymn is probably Joh. Leon. A life of Pappus was written by W. Horning (Strassburg, 1891). A. S.

**Paramentics.** (From *Paramentum*, an ornament.) This article will treat of the hangings and vestments of the altar, lectern, and pulpit, their names, materials, shapes, and ornamentation, and the proper way to take care of them. An interest in this subject was revived by



Pastor Wilhelm Loche, who, in 1858, organized a Society for Paramentics. The art is cultivated in his deaconess house at Neundettelsau and elsewhere. Moritz Meurer and the artist Beck did much to further it. Theodor Schaefer has written a little book, *Ratgeber fuer Anschaffung und Erhaltung von Paramentien*. (See also *Der niedere Kirchendienst*, 11, Brand, 1897; M. E. Beck, *Monatsblätter für kirchl. Stickerer*, and *Columbus Theol. Mag.*, June, 1897, and the catalogues of dealers.)

The linen cloths for the altar consist of the *Allar-cloth*, the *Corporal*, and the *Veil*. Besides these, fine linen napkins of different sizes should be provided, all embroidered with the same simple device in a corner. The *Allar-cloth* should cover the whole top of the altar, hang over the front not more than a hands-breadth, and at the sides as far, or even halfway to the floor. The top should be without ornament, but the sides and front edge may be embroidered in white thread or silk with some simple device. This cloth should always be on the altar—not at the communion only—over the other vestments; to signify that the altar is the Table of the Lord.

The *Corporal* is a square of fine linen, embroidered only on its edge, laid on the centre of the altar at the Holy Communion, over the *Allar-cloth*, that the sacred vessels may rest on it.

The *Veil* is a square of the finest linen procurable, delicately embroidered with a cross in the middle of one edge. It is used to cover the sacred vessels when they are on the altar.

All these should be of smooth white linen, not damask, to avoid an unchurchly pattern. The altar should be protected by a cover of thick unbleached linen or of woollen stuff, cut to the exact shape of the top, under the vestments. The other vestments may be of broadcloth, silk damask, or silk velvet. Broadcloth is best; silk velvet is marked by everything set on it. Plush is hard to embroider and does not look well. Cotton plush soon becomes shabby. Gold and silver may be used in embroidery, but easily become tarnished. Silk can be used and appliqué work. Strong colors are preferable. The embroidery should not be allowed to neutralize the significant ground color. Yellow silk will heighten the color it is used upon. Gold should be used on green and crimson; silver and scarlet on white; and white on violet and purple. If gold is used on white, a fine edge of scarlet will make it stand out.

The *Dossal* is a hanging above and behind the altar. The *Frontal* is a cover for the altar, covering its front and sides. Sometimes an extra cloth falls over the top of the *Frontal*, making a heavily embroidered border around the top of the altar. This is the *Super-frontal*. If the altar itself be a work of art, only a broad piece is laid over it hanging down in front and covering but a half or third of the front. The portion hanging in front is richly embroidered. It is called the *Antependium*. Similar Antependia may be hung before the lectern and pulpit. All the cloths in use at one time should be of the same color and material and of harmonious design, and should indicate the season of the Church Year. If a congregation can have but

one set, we would advise that it procure the red cloths (Schaefer says the green). The ecclesiastical colors are by consent these: From the beginning of *Advent* to *Christmas*, Violet; from *Christmas Eve* to the *First Sunday after Epiphany*, White; from the *Second Sunday after Epiphany* to *Quinquagesima* inclusive, Green; from *Ash Wednesday* to *Palm Sunday* inclusive, Violet; from *Palm Sunday during Holy Week*, Black; from *Easter to Eve of Pentecost*, White; *Pentecost* and *Trinity Sunday*, Red; Sundays after *Trinity*, Green; *minor church festivals*, Red; *Harvest, Reformation*, etc., Red. It is not necessary to relate the symbolism of these colors. Violet belongs to a penitential season; white is the expression of heavenly joy. Some will prefer white on all the Sundays until Quinquagesima; others perceive that the lessons on Septuagesima-Quinquagesima are a preparation for Lent, and would connect these Sundays with those that follow; and in many churches the black is used on Good Friday only.

In reference to the designs for embroidery, we may say, they should be large, clear, and distinct. Almost any of the familiar Christian emblems may be portrayed; and if words of Holy Scripture be used, the text should be brief and in harmony with the device. Great attention should be given to the care of these cloths. They should be guarded against too bright sunlight, dust, damp, want of air, gas-fumes, and coal-dust. They should not lie uncovered except at service. They should not be handled, or rolled, and in folding the embroidery should be guarded. A special press should be made to keep them in. In putting them away, gold and silver embroidery should be covered with several sheets of yellow silk paper, in which there is no chlorine, and then with a clean white cloth.

*Cleansing*.—The altar linen should be washed apart from other cloths. Wax droppings may be removed by carefully scraping them with a knife, and then soaking the part in spirits of wine. Linen should be washed in lukewarm water with white soap. The soap should be rubbed on the linen *in* the water. Wine stains may be removed by holding the stained portion in boiling milk. Embroideries with yellow silk need much blueing; with turkey red it is well to drop a little vinegar in the water, and let the embroidery lie in it a little while. To take out rust stains, use oxalic acid. E. T. H.

**Parent Educational Society of the Evangelical Luth. Church** was organized at York, Pa., in 1835, and reorganized at Hagerstown, Md., in 1837. "The object of this society is to educate indigent pious young men for the gospel ministry, in the Evangelical Lutheran Church." In the first twenty years the society gave the Church about two hundred pastors. When the work of beneficiary education was assumed by the district synods, the Parent Society was left to depend on legacies and special donations. The headquarters of the society is at Gettysburg, Pa. J. W. R.

**Paris, Luth. Church in.** See FRANCE.

**Parish.** The term used in the U. S. for the entire sphere of the responsibility and activity of a pastor. It may comprise but one congrega-

tion or be extended indefinitely, according to the willingness of the pastor and people concerned, and the disposition of the Synod to which they belong. The grouping of congregations into parishes is, as a rule, by synodical authority, and is often exercised through the conferences, with consent of the congregations concerned. Efforts to accurately determine parish boundaries, and rigidly enforce their observance, have not met with general success in the older synods. Pastors are forbidden to perform official acts within the parishes of other pastors, unless by their consent. Owing to temporary removals, and unwillingness of people to sunder their connection with their home churches, a congregation is sometimes widely scattered. (See report in *Minutes of Ministerium of Pennsylvania* for 1891.)

**Parishes, Large.** It is unfortunate that there are large parishes in certain portions of our Church. They originated, at first, from the great lack of ministers to supply the rapidly multiplying number of congregations; they are still maintained, in some districts, to the great detriment of the congregations connected with them. No one man can properly care for from four to eight congregations, whose members are scattered over a large extent of territory. The supply of ministers is still inadequate to establish a normal condition of things, as a pastor for every congregation; but even if this want could be supplied, the congregations that have for a century or more been united in a parish are not prepared to assume the responsibility of maintaining their own pastor. For the present this state of affairs must be tolerated as a necessary evil; but it must be regarded as a great hindrance to the proper development of the Church in the various spheres of church activity. This state of affairs is found to exist especially in the older synods, in the country districts, where the other necessary evil of so-called union churches still exists. Here the Lutherans can, at best, use the church building only every alternate Lord's day for divine service; and hence a pastor's labors can be extended to two or more congregations and still be able to supply them with as many services as the condition of things will admit. It is due to the Church that this evil be done away with as soon as possible, and the normal condition established. S. E. O.

**Parlin, Olaus,** Swedish American pastor, arrived in America 1750, pastor at Wicaco (Gloria Dei Church,) Philadelphia, preached in both Swedish and English, succeeded Acrelius as provost of the Swedish churches on the Delaware, 1756; d. 1757. Highly commended by Acrelius.

**Parochial Schools.** The establishment of schools with religious and secular instruction, organized and controlled by parishes and supervised by the clergy, can be traced back to the sixth century, although the first official enactments regarding such schools seem to have been issued in the seventh century at the Council of Constantinople, A. D. 680. The system appears to have been in operation for several centuries, until the instruction of the youth gradually passed into the hands of the various religious

orders and became confined to the monasteries and convents.

A new impetus to more extensive diffusion of secular and religious knowledge among the young was given by the Reformation. The universal ignorance of the people appealed powerfully to Luther and his co-laborers, and through their efforts, in the absence of provision by the State for the maintenance of schools, a systematic plan was worked out, according to which the pastors were held to teach the children of their parish the fundamental principles of religion, as laid down in the Catechism, and as far as possible to raise the standard of intelligence by embracing the so-called common branches in their school plans. By degrees larger parishes elaborated this duty to such an extent, that special teachers were employed, superintended, and salaried by the Church. Such schools were named parochial or congregational schools.

With modern provisions for instruction by the State, where due regard was had for religious branches, the parochial schools were abandoned and merged into the public school system, the Roman Catholics and Jews only maintaining separate schools for the inculcation of their peculiar tenets.

Of all the Protestant denominations the Luth. Church alone stood prepared to grasp the situation intelligently and vigorously to prosecute its purpose, to retain the youth within its fold by a careful and thorough indoctrination and a school discipline based on Christian Ethics.

[When H. M. Muehlenberg and his co-laborers organized the Luth. Church on this Western Continent, the cause of parochial schools had, from the very beginning, a prominent place in the work of those fathers. At the first meeting of the Ministerium of Pennsylvania (1748), Brunnholtz made a full report on "The Condition of the Schools." (See *Documentary History* p. 10.) In 1750 flourishing schools are reported in all the congregations, except one. In 1796 the steps taken by the Assembly towards the introduction of "Free Schools" aroused the fear of the Ministerium that its parochial schools might suffer injury thereby, and a committee was appointed to address a petition to the Assembly on the subject. (*Doc. Hist.* p. 283 sq.) In 1804, 26 congregations report 89 schools; in 1813, 164 schools are reported by 52 pastors; in 1820, 206 parochial schools in 84 congregations. But the system of public schools introduced in the fourth decade of this century gradually wrought a change. Still up to the third quarter of the century many excellent parochial schools are found in the Ministeriums of Pennsylvania and New York. The mother congregation, St. Michael's and Zion's, in Philadelphia, was particularly active in this field. In 1744 Vigera is mentioned as its schoolmaster. In 1761 the schoolhouse on Cherry St. was opened. In 1800 the congregation had four schools with 250 children. At the time when the old congregation was divided into four parts (c. 1870) it had about 1,000 children in its parochial schools in different parts of the city. Among the schoolmasters there were excellent Christian men, like Schmauk, Haas,

Lang, Schnabel, whose memory will forever be blessed in the Church. In the New York Ministerium the number of parochial schools is considerably larger in proportion than in Pennsylvania. The serious difficulty with which the parochial school system had to contend in these two oldest synods is the lack of a teachers' seminary. In 1871 a society for the founding of such an institution was organized in New York, and Rev. J. H. Baden brought the matter before the General Council, where it was heartily recommended. Rev. G. W. Drees, as the agent for this cause, secured about \$7,500 subscriptions, but the plan finally failed from lack of proper support.

A new impetus was given the parochial school by the immigration of a Saxon colony of Lutherans and the organization of the Missouri Synod. Besides the earnest desire to bring up their children in the faith of the fathers, the apparent necessity to maintain and propagate their mother tongue in their midst was a powerful second factor to foster schools in which both these ends could be accomplished. Hence the organization of a school in every congregation or parish, if at all possible, was at once effected, the pastor in most cases supplying the lack of properly trained teachers by his own devotion.

From this centre principally the interest in parochial schools gradually radiated in every direction, until all Luth. bodies in the United States took up the question with more or less zeal, and these educational institutions soon became indispensable adjuncts of the Church in the Middle and Western States.

The ownership of the parochial school is vested in the congregation, which exercises control over all matters pertaining thereto through a school board elected from its membership. The immediate supervision is generally delegated to the pastor. As a rule the teachers are regularly called by the congregation without time-limit and with fixed salaries. All funds required for conducting the schools are furnished by fixed and graded tuition, or by the congregational treasury, or from both sources combined. The school year embraces from 35 to 48 weeks with holiday and summer vacations, frequently conforming to the public school year. In the branches taught a wide diversity is noticeable. Religious instruction, embracing Bible history, Catechism, hymns, and Bible reading, is the distinguishing feature of all parish schools; elementary German and the common branches are carried as far as time and opportunity permit. In schools, where from three to six teachers are employed, the graded system prevails, adapting itself as nearly as possible to the corresponding grades of the common schools. More and more the availability of thoroughly trained teachers has worked gratifying changes in this respect, and has led to a decided elevation of efficiency in the whole system.

According to the latest obtainable official statistics, the Luth. synods of the United States report a grand total of 210,234 children in parochial schools, instructed by 2,892 regular teachers and pastors.

T. M.

**Parsimonius, George.** The name was Karg,

which, after the custom of the times, was Latinized; b. Heroldingen, 1512; superintendent of Bayreuth; denied the doctrine of the active obedience of Christ, but retracted in 1570; d. 1576.

**Parsimonius (Karg), John,** a Wuerttemberg pastor, who was a pupil of Luther and Melancthon, and from 1569-89 was head of the cloister-school and evangelical abbot at Hirschach.

**Passavant, William Alfred, D. D.,** b. of Huguenot ancestry at Zelienople, Butler Co., Pa., Oct. 9, 1821; grandson of the agent of Frankfort-on-the-Main in Paris during the French Revolution; graduate of Jefferson College, Canonsburg (1840); and of the seminary at Gettysburg; pastor at Baltimore (1842-1844), and Pittsburgh (1844-55); during his student days, published the first Lutheran *Almanac*; and while at Baltimore was on the staff of the *Observer*; in 1845, began a small missionary periodical, which grew into a large family weekly, *The Missionary*, and was continued until, in 1861, it was merged into *The Lutheran* of Philadelphia, of which he remained for many years co-editor; founded at Pittsburgh, in 1880, *The Workman*, of which he was editor at his death. His life was devoted principally to the founding and administration of benevolent institutions. While attending as a delegate the sessions of the *Evangelical Alliance* in London in 1845, he became interested in an institution of mercy, and founded in Pittsburgh in 1849 a hospital, and, about the same time, an orphanage, from which the orphanages at Zelienople and Rochester, Pa., grew. In the interests of these institutions, and by the co-operation of Pastor Fliedner of Kaiserswerth, the order of Protestant deaconesses was established by the introduction of several of the sisters from that institution. These were the first deaconesses in America, and, although this form of church service is now generally adopted by the various Protestant churches, it encountered at first strong prejudice on the part of those who pronounced it a symptom of Romanizing tendencies. Hospitals were founded in Milwaukee, Chicago, and Jacksonville, Ill.; and the orphanages at Mount Vernon, N. Y., Germantown, Pa., and Boston, Mass., owed their beginnings more or less to his agency. In the educational interests of the Church, he founded and fostered Connoquenessing Academy at Zelienople and Thiel Hall at Water Cure, Beaver Co., the latter of which, by the generosity of A. Louis Thiel, acting under his suggestions, became in 1870 Thiel College at Greenville, Pa. The first steps towards the founding of the Theological Seminary at Chicago were taken and the ground for it presented by him in 1868, although the seminary did not open until 1891. For his various institutions he secured over \$1,000,000. During the Civil War he co-operated with Miss Dorothea L. Dix and others in the care of the sick and wounded soldiers. He was the founder of the Pittsburgh Synod, one of the founders of the General Council, and the chief organizer of the home missionary work of both bodies. He had superior gifts as a preacher. D. Pittsburgh, Pa., 1894.

H. E. J.

**Passion History**, a harmony of the accounts of the Evangelists of the Lord's Passion. The one prepared by Bugenhagen had the widest acceptance. Others authorized by the national churches of Hanover, Wuerttemberg, and other countries have attained local usage only. The Passion history is read in consecutive portions in place of the Scripture lessons at the Lenten services of the Church. (Cf. Herold, *Passah*; Schoeberlein, *Die heilige Passion*.) G. U. W.

**Passion Music**, a musical arrangement and rendering of the Lord's Passion. The reading or chanting of the Passion history during Holy Week is an ancient custom of the Christian Church. Since the fifth century the records of the different Evangelists were used for different days, Matthew on Palm Sunday, Mark on Tuesday, Luke on Wednesday, John on Good Friday. To make it more dramatic, the chanting was distributed among different priests (*per personas*), the parochus taking the words of Christ, the deacon those of the Evangelist, the sub-deacon those of the other persons. Very soon the collective utterances (*turbae*) were written in parts for the choir. This form is still in use in the Roman Catholic Church. The Luth. Church of the sixteenth century retained it in many places, though Luther did not favor it. Some Agenda ordered the Passion history to be read (Brunswick, 1528), or it was arranged in hymns, the different stanzas being sung between the reading of the Bible text. (See Sebald Heyden's hymn "O Mensch, bewein dein Suede gross," 23 stanzas of 12 lines.) John Walther arranged the Passion of Matthew and John for German text, 1530, and another with four part settings, in 1552. Similar arrangements for the Luth. service were made by Ant. Scandellus (1570), Keuchenthal (1573), Schnecker (1587), Melchior Vulpius (1613), and others, either purely recitative, or with four part choruses for the *turbae*. (See Schoeberlein, second vol., p. 357 sqq. He gives the Passion music of Thomas Mancinus, and that of Barthol. Gesius.) These musical settings of the Passion held their place in some Luth. churches until recent times, the congregation taking part with the singing of appropriate hymns. A new style of Passion music was inaugurated by Heinrich Schmetz in the seventeenth century, substituting here and there the modern form of the recitative for the ancient chant, and working up the choruses in a more dramatic style. Since the beginning of the eighteenth century the influence of the Italian opera rapidly helped to modernize and degrade the solemn Passion music. But the reaction came through Joh. Sebast. Bach, in his Johannes Passion (1724), and particularly his Mattheus Passion (1728), the master pieces of sacred music in our Luth. Church. But even these soon fell into oblivion, until Mendelssohn, March, 1829, once more brought out the Mattheus Passion in the Sing-Akademie, at Berlin.

A. S.

**Passion Season.** See LENT.

**Passion Sunday or Judica.** See CHURCH YEAR.

**Passion Week.** See CHURCH YEAR.

**Pastor.** See PASTORAL THEOLOGY AND MINISTRY.

**Pastoral Conferences.** Besides the district conferences, into which synods are divided, and which consist of ministers and congregations, it is usual for pastors living near to each other to organize voluntary pastoral conferences, in which the Word of God is studied, and papers on various theological or practical topics are read and discussed. They furnish opportunity for common worship, with especial prayer for one another in the trials and temptations of the pastoral office, and for mutual confession and encouragement. In order that there may be no waste of time, they should adhere to a set of rules and an order of business.

E. T. H.

**Pastoral Theology** is that part of practical theology which treats of the activity of the minister as pastor. It is not the specialization of general moral principles for the pastor as individual, but the theory of his official pastoral conduct. It is also called *Poimenik* (Greek, *poimen*, shepherd). The pastor is shepherd (Eph. 4:11; cf. 1 Pet. 2:25; John 10:12; Ps. 23), to feed the Church of God, which He purchased with his own blood (Acts 20:28), to seek the lost, bind up the broken, heal the sick, care for the weak, defend the strong (Ezek. 34:16; Acts 20:29). The subjects are, not only the whole Church, but also individual members in their indiv. class, need, weakness, and others who are to be won for the Kingdom. The latter are embraced in innermission activity, which, individual or organized, ought to be included under pastoral theology. The Church is to be made more spiritual by contending against common sins and dangers, such as e. g. drunkenness, abuse of the Lord's day, unbelief and superstition, antichristian press, etc., and by offering larger spiritual advantages in increased services, Bible-hours, etc. The individuals in their class feeling (capital, labor, socialistic tendencies), or as sick, dying, mourning, afflicted, doubting, spiritually dead, insane, criminals, are to be approached with the special chastisement or consolation of the Word applicable to them. The carrying out of the pastoral activity presupposes confession and absolution, whether in the original Luth. form of private absolution, or the prevalent general declaration of forgiveness before communion, or the voluntary confession of the sick, etc. The enforcement of pastoral work necessitates church discipline. For all this work the pastor must be qualified by personal faith, love, patience, humility, courage, intercession, by his gifts (spiritual discernment, power of applying the Word, aptness to teach, knowledge of the human heart, tact, etc.) improved by constant study of the Word and the hymnology of the Church and the spirituality of life in his own home.

LIT.: Porta, *Pastorale Lutheri*; Nebe, *Luther as Pastor*; Hartmann, *Pastorale Evangelicum*; Deyling, *Instit. prudentiae pastoralis*; Walther, *Amer. Luth. Pastoral-Theol.*; Löhle, *Der evang. Geistliche*; Büchsel, *Erinnerung. aus dem Leben eines evang. Landgeistlichen*; Pal-

mer. *Pastoral-Theol.*; Harms, *Pastoral-Theol.*; Vilmar, *Lehrbuch der Pastoral-Theol.*; Kübel, *Umriss der Pastoral-Theol.*; also the pract. theol. of v. Zeszchwitz, T. Harnack, Knoke, Achelis. J. H.

**Pastoral Visitation.** This is an important part of individual soul-cure, or individual poenemics. The pastor as a fisher must go out to catch men (Matt. 4:19; Mark 1:17; Luke 5:10). As a servant he must go wherever he can reach outsiders and compel them to come in (Luke 14:23). As a shepherd he must know his sheep, feed them, and seek the lost (John 10:3, 4, 14, 16, and 21:15-17; Luke 15:4; Acts 20:28; 1 Pet. 5:2). As a watchman he must warn all who are in danger (Ez. 3:17-21; 33:7-16; Heb. 13:17). All this he can do only by visiting and personally interviewing all who need his ministrations, have no other pastor, and are in his reach.

In this he must follow the footsteps of Christ (Is. 40:11; John 4:6 ff.; 10:3, 4, 14, 16; Luke 10:38-42; 22:31; Matt. 26:6). Thus also did Paul (Acts 20:20, 26, 31; 1 Thess. 2:11).

Next to his public ministrations such visitation is of the most vital importance. He who neglects or perverts it must give account for souls lost through his neglect.

A real pastoral visit is not a merely social visit, nor an inquisitorial visit, nor a cold, perfunctory, official call. Its purpose is to win the confidence of, know and do good to each individual thus visited. A kindly and tactful treatment is to open each heart and life to him. He is to give instruction, counsel, comfort, or warning as each case may require. Every such visit ought to leave encouragement, inspiration, and resolution for a better life. After such a visit the impression should be that a man of God has been in the house.

Thus this practice can substitute and compensate for that evangelical private confession which we have, to a large extent, and, perhaps unfortunately, lost. It is of wider application than the latter, because an evangelical church could never make confession compulsory. But the pastor can go to those who would not come to him.

The spirit and method of soul-cure (*Seel-sorge*) will be influenced and determined by doctrinal views. What and for whom is the Church? What is the office and function of the ministry? Is the Word the organ of the Holy Spirit? Are the sacraments channels of grace? What is the relation of baptized children to the Church? What is the relation of conversion to regeneration, and how is conversion effected? What is the nature of justification and what is its relation to sanctification? The peculiar primitive and biblical doctrines of the Luth. Church on these and other subjects make the visitation of a Luth. pastor differ from that of a Reformed pastor. But on this account the Luth. should be all the more earnest and diligent. G. H. G.

**Pastors' and Widows' Funds.** From 1783, the Mother Synod distributed annually the income of legacies in part to aged and feeble pastors, and the widows of pastors. Similar synodical provision continues to the present,

although the number of persons benefited is small. Special funds were provided within a number of synods, as the New York Ministerium and Maryland Synod.

The N. Y. Ministerium resolved (1834) to use the income of the hymn-book of 1816, which was enlarged, for the support of disabled pastors and their widows, orphans, etc. In 1837 this was called the Widows' Fund, to which any one paying \$3 annually is entitled. The Street Legacy money (see Nicum, *Gesch. des N. Y. Min.*, p. 901) was also paid into this fund. Its present capital is \$15,591.24. Besides, the N. Y. Min. has had a treasury for assistance of ministers, as many of the later pastors did not join the Widows' Fund. For a number of years a discussion has been carried on, without result, to create a universal effective sustentation fund. In the General Synod the subject was agitated in 1831, but a beginning was not made until 1837, when profits from sale of hymn-books and catechisms were set apart to this service. Its efficiency for an entire generation was exceedingly contracted. Great progress has been made since 1872, when it assisted five persons, at an expenditure of five hundred dollars, to 1899, when its beneficiaries numbered seventy, and its expenditures \$15,000. It has an endowment of \$17,000, and the synods are asked to secure ten cents per annum from each communicant for this purpose. Its assets are increased by occasional legacies. The project of a sustentation fund, similar to that of the Free Church of Scotland (which now distributes over \$1,000 annually to each pastor, whether in service or superannuated, thus affording a support for those in the weakest fields), was agitated some twenty years ago in the Ministerium of Pennsylvania, but thus far has borne no fruit. H. E. J.

**Pastors' Salaries.** That the churches are under obligation to properly support their pastors is clearly stated in the Scriptures: Matt. 10:10; Luke 10:4-8; 1 Cor. 9:1-14; Gal. 6:6; 1 Tim. 5:17. The salary should be adequate to the needs of the pastor, and should be cheerfully given. Some people do not consider that it cost their pastor many years of preparation, that he could not earn anything during these years, that he also spent a considerable sum for board, tuition, clothing, and books, and that he has thus a capital invested which is by far greater than that which the average business-man has to begin with. Moreover, a strong constitution is required in order to endure the strain of years of preparation, and in addition a good memory and a quick and ready mind in order to grasp and master the many subjects, as languages, mathematics, sciences, philosophy, etc. if all this capital had been invested in business pursuits, what returns could not reasonably be expected? The support which Dr. H. M. Muhlenberg and Dr. J. C. Kunze received was meagre, indeed. Dr. M., in a letter dated March 14, 1754, states that he contemplates selling his 80 acres of land at Tulpehocken and moving South where land is cheaper, and found an asylum for himself and family and for his destitute co-laborers. Dr. Kunze, fifty years later, says that he has difficulty in meeting his

obligations and providing his children with clothing for the winter, although he derived, besides his salary, an income from boarding members of Congress, then in session in New York, and as official German translator to that body.

The salaries paid in the East at present range from between \$400, generally including parsonage, and \$3,000 with or without parsonage. In the large cities, where the population is dense, some ministers have a large income, in addition to their fixed salary, from baptisms, confirmations, marriages, and funerals. The average amount of salary paid is between \$700 and \$800. In the South and West salaries are lower.

Some of the general boards of home mission in the West provide their missionaries with a small sum of money, about \$25, and a horse, and send them away to their destination, with the understanding that they look out for their support as best they can; in other words, they receive no salary. J. N.

**Patristics.** The study of the lives and teachings of the writers of the Early Christian Church. The Council of Trent forbade the interpretation of the Holy Scriptures in a sense contrary to the unanimous consent of the Fathers. Möhler in his *Symbolik* (8th ed., p. 381) acknowledges that "any student of the Holy Fathers will find that they exhibit a great variety in unity in the manner in which they appropriate the one Gospel or demonstrate or develop it or philosophize or reflect upon it. One has a deeper, another a sharper and clearer, apprehension; one uses one talent, another, another. The Catholic may prefer one of the Fathers before another. Some of their theories may not be accepted by the Church. In one sense they may be called representatives of believing antiquity as witnesses of the original doctrine, while they may have had their special views and speculations. But where it is the faith of the Universal Church that speaks through them, and not their own opinion, they have a binding authority. It is not their personal authority, but the authority of tradition, by which they themselves are bound, and which they only echo. Only one doctrine is present through the entire history of the Church. We will not and cannot believe anything else than what our fathers believed before us. But we are not bound to their peculiarities. All of the Fathers derive the same doctrine of faith and morals from the Holy Scriptures, each in his especial manner, so that they are a model for all times. A wider knowledge of language and more abundant exegetical means of every kind do indeed enable us to explain many things better than they did, without departing in the least from the unanimous exegesis of the Church Fathers. The appeal to the Fathers is grounded on a claim of the Catholic Church to be that institution of the Lord in which the doctrine of salvation and the right understanding of it has been deposited by the immediate instruction of the Apostles and the divine power of the Holy Ghost."

We have given this most favorable statement of the Romish position in order to set against

it the very words of our Confessions and of Luther. In the introduction to the *Epitome* in the *Formula of Concord*, the declaration is made, "Other writings of ancient and modern teachers, whatever reputation they may have, should not be regarded as of equal authority with the Holy Scriptures; but should altogether be subordinated to them, and should not be received other or further than as witnesses in what manner and in what places since the time of the Apostles the doctrine of the Prophets and Apostles was preserved." The Augs. Conf. (after Art. XXI.) says: "This is about the sum of doctrine among us, in which can be seen that there is nothing which is discrepant with the Scriptures or with the Church Catholic, or even with the Roman Church, so far as that Church is known from the writings of the Fathers." There are numerous appeals in the Augs. Conf. to the Fathers. In the Apology, as might have been expected from the tenor of its argument concerning sin and grace, the appeal is almost exclusively to the Fathers of the Western Church. Their holy life is commended; "their writings testify that sometimes even they built stubble on the foundation, but this did not overthrow their faith;" "there is a great diversity among them;" "they were men and could err and be deceived;" "were they alive and saw their sayings alleged as pretexts for the notorious falsehoods which the adversaries teach concerning the *opus operatum*, they would interpret themselves far differently." Their authority is appealed to as to our need of mercy, and to show that they taught that we are justified for Christ's sake and not for the sake of human services. "We have testimonies for our belief not only from the Scriptures but also from the Fathers." "The adversaries mutilate and distort many of their expressions. The Apology quotes the Fathers to confute the Romanists, but always with discernment and in subordination to the Holy Scriptures. The *Catalogue of Testimonies*, which Andreæ and Chemnitz added to *Art. VIII. of the Formula of Concord*, appeals principally to the Greek Fathers to establish the harmony of the developed doctrine of the Person of Christ with the teaching of the Early Church; but they are careful to add, "These testimonies of the teachers of the Early Church have been here set forth, not because our Christian faith has been founded on human authority, for the true saving faith should be founded on no new or old church teachers, but on God's Word alone."

Many characteristic remarks on the Fathers are preserved in Luther's *Table Talk*. He says: "In reading their writings, we feel that they believe in Christ as we do. Bernard is golden when he preaches; but in disputing he often contradicts himself. Augustine is easily first, Ambrose second, Bernard third. Tertullian is a very Carlstadt; Cyril has the best sayings; Cyprian the Martyr is a weak theologian; Theophylact is the best exegete and interpreter of St. Paul; Chrysostom was a rhetorician, and did not always hit the mark. The Fathers lived better than they wrote. Jerome on Matt., Gal., Titus, is cold; Ambrose on Gen. is thin. The

Papists do not interpret the sayings of the Fathers by the context and the occasion. We must read them with discernment, weigh and consider them, for they mingle what is irrelevant and monkish, and build wood, hay, and stubble, which the fire will consume. If Augustine lived now, he would be on our side."

Melanchthon also was a close student of the Fathers. (See his *De ecclesia et autoritate verbi Dei*, 1560; and *Sententia veterum de cœna Domini*, 1530, C. R. 23.) Chemnitz considers the Canon of Trent (*Evamen*, I. viii.), and confutes the Roman position from the Fathers themselves. Besides Chemnitz, Flaccius Illyricus is especially to be mentioned. The Luth. doctrines, e. g. on the person of Christ, the Holy Supper, and justification by faith, cannot be appreciated apart from the teachings of the Greek Fathers and the Doctors of the Western Church. The Reformers asserted the sole authority of the Holy Scriptures. On one hand, it has been argued that the first ages, the ages of the "undivided Church," could claim the guidance of the Holy Spirit in a peculiar measure. This was the theory of George Witzel in the Reformation era; of Calixtus afterwards, and of many writers of the Anglican Communion. But the Holy Spirit is the guide of the Church from the beginning to the end of its course, in and through the Holy Scriptures. In the progress of time, Christian experience and means of interpretation, and the development of doctrine, have accumulated, so that these ages can understand the Scriptures better than the early ages did. The Fathers are of peculiar value to us as witnesses to the estimation in which the Scriptures have been held from the beginning, to the unaltered and unalterable faith of the Church, and to the interpretation of Scripture given in their times. They show the beginnings and progress of institutions and doctrines. When some of them wrote, the language of the New Testament was a spoken tongue, and they were not distant from the customs and the habits of thought in which the New Testament was written. The great contrast between their methods and results and ours is useful as a check and a corrective. And we learn from a study of their books that our beliefs are the proper development of their fundamental positions. The same principles and reasoning apply to the so-called Fathers of the Luth. Church. E. T. H.

**Patronat.** Originally, the right of the lord of the soil, as owner and protector of the church thereon, to appoint and remove the pastor. At present, the right of certain persons in Europe to nominate, and in some instances to appoint, a pastor. F. W. W.

**Patzke, Johann Samuel**, b. 1727, at Frankfurt a. O., d. 1787, at Magdeburg. He studied at Frankfurt and Halle, was pastor at Worms-feld and Stolzenberg (1755), Lützen, Kurmark (1759), Magdeburg, Church of the Holy Spirit (1762), Senior Ministerii (1769). Author of the hymns "Der Du das Loos von meinen Tagen" (Wuertergeme H. B.) and "Lobt den Herrn! die Morgensonne" (Praise the Lord, the sun of morning), tr. by Dr. J. A. Seiss, General Council's S. S. Book, old edition. A. S.

**Pauli, Joachim**, hymn-writer, b. in Wilsnack prior to 1656, known espec. for "Zion, gib dich nur zufrieden," "O Jesu, Christe, Gottes Sohn."

**Paulus, Nelaprolu**, Telegu missionary, b. in the Palnau, about 1842, a convert and spiritual child of Heyer and Gröning; after serving with great success as colporteur and catechist, ordained according to resolution of Ministerium of Pennsylvania, in 1878; baptized 8,000 converts; d. 1897. His field was in the Jagurapad district, south of Rajahmundry.

**Peasants' War.** This great social upheaval, in 1524 and 1525, was not a fruit of the Reformation, although closely connected with it. The condition of the peasants of Germany, deprived of political rights, oppressed by taxation, and despised by the nobility (among them ecclesiastical princes), was deplorable. Since the last decade of the fifteenth century repeated outbreaks had occurred. Then came the Reformation with its doctrine of evangelical liberty. The peasants understood this to mean liberation from their burdens. This mistake was fomented by fanatical Anabaptist preachers, especially Thomas Muenzer. He disseminated his revolutionary doctrine of a heavenly kingdom of earthly equality, and thereby the seeds of revolt, from Saxony to Wuerttemberg. The insurrection began in southwest Germany, where the proximity of free Switzerland was not without influence. The uprising soon spread through the provinces on both sides of the Rhine. In this region the movement partook more of the character of a social revolution. But in Thuringia, where Muenzer carried on his agitation with the reputation of a prophet, there was more religious fanaticism. Everywhere the peasants resorted to violence and destruction to attain their ends. They were put down by force and with fearful slaughter, in southwest Germany by the Suabian League (a combination of princes and cities covering all Suabia and Franconia); in Thuringia by the evangelical princes, John of Saxony and Philip of Hesse. In the latter region their fate was decided at the bloody battle of Frankenhausen. Muenzer was executed with fearful torture. The peasants had expected sympathy from Luther, and in a measure obtained it. But he had no patience with their revolt. In March, 1525, he wrote an "Exhortation to Peace Concerning the Twelve Articles of the Peasants in Suabia"; but soon afterwards he wrote "Against the Peasant Bands of Murderers and Robbers." The movement ended as it began, in violence and cruelty, and produced no salutary effect. A. G. V.

**Pedersen, Christian**, 1480-1554, after studying at Paris became chancellor of the Archbishop of Lund in 1522, but fled in 1525 to the exiled Danish King, Christian II., in the Netherlands, where he became an advocate of the Reformation. When Christian II. was imprisoned at Sönderborg, in 1532, Pedersen settled as a printer at Malmö, where the last years of his life were spent. He may be regarded as the founder of modern Danish literature. He published at Antwerp, in 1529, a translation of the Old Testament into Danish, and of the

Psalms in 1531, and was one of the translators of the Danish Bible issued by Christian III., in 1550. His writings were numerous and varied, dealing with religious, historical, medical, and philological subjects. E. G. L.

**Pederssön, Geble**, Bishop of Bergen, 1537-1557, and first Luth. Bishop of Norway, for which position he had been ordained by Bugenhagen. He established and conducted a school at Bergen for the training of an evangelical clergy, and succeeded before his death in introducing the doctrines of the gospel into nearly all the congregations of his diocese. E. G. L.

**Pelagianism**. Contemporaneously with Nestorianism, the rationalistic heresy which constructed a Christ who could not have been the Redeemer of the world, another rationalistic error sprang up about 410, whereby the Redeemer was made superfluous. Pelagius, a learned British monk at Rome, and his friend Cælestius, denied the relation of sin and grace as taught in the Scriptures. Earlier teachers, as Clement of Rome, Justin, Tertullian, Clement of Alexandria, Lactantius, Cyril of Jerusalem, Hilary, Chrysostom, had used objectionable language on this subject occasionally. But Pelagius and Cælestius went far beyond them and maintained that Adam must have died even if he had not sinned; that Adam's sin had harmed him only and not the whole human race; that infants were born in the same state in which Adam was before the fall; that the law as well as the gospel was able to lead sinners to heaven; that before Christ was come there were men without sin; that God did not demand what he knew man could not perform; that man might do the will of God without the aid of grace, though less easily than when assisted by grace; that man, by the proper exercise of his free will, might acquire faith and prepare himself for grace. Pelagianism for a time succeeded, by an amphibolical use of the word "grace" and other subterfuges, to pass for orthodox, as at the Synods of Jerusalem and Lydda (415), and before Zosimus of Rome, but was condemned by the Synods of Carthage (412, 416, and 418), and by the Council of Ephesus (431). Its chief opponent was Augustine, who, however, committed himself to an error in *excessu* by teaching the irresistibility of grace in the elect. In its later form as Semi-pelagianism this heresy continued to leaven the theology of the Middle Ages, and was the chief error of Erasmus in his *Diatribæ de Libero Arbitrio*, against which Luther upheld the doctrine of grace in his book *De Servo Arbitrio*. Arminianism is also permeated by Pelagianizing elements, which are, likewise, the unsound principle in the various forms of synergism to this day. A. L. G.

**Pennsylvania, Lutherans in**. Statistics for 1890: Congregations, 1,292; communicants, 219,725, divided as follows:

	Cong.	Comm.
General Synod, . . .	596	78,938
General Council, . . .	616	124,163
Synodical Conference, . .	26	3,097
Joint Synod of Ohio, . . .	32	5,552
Norwegian Church, . . .	4	184
Immanuel, . . . . .	4	1,450
Independent, . . . . .	18	3,063

In the following counties the Lutherans are particularly strong, as shown by the number of communicants: Berks, 21,044; York, 12,836; Lehigh, 12,641; Allegheny, 11,870; Northampton, 11,850; Schuylkill, 9,504; Lancaster, 8,271; Montgomery, 7,374; Bucks, 7,420; Northumberland, 6,234; Dauphin, 5,994; Westmoreland, 5,252; Lebanon, 4,911. In Philadelphia there were 41 churches with 11,653 communicants. Lutherans were reported in all counties but three. A revision to-day would reduce the number to one. The General Council had congregations in all but 13, and the General Synod in all but 15 counties. The strength of the former is in the eastern part of the state; that of the latter in the centre and the central southern counties.

**Pennsylvania Germans**. Immigrants from Germany settled in Pennsylvania as early as 1683. In the eighteenth century they arrived in increasing numbers. So great was their number by the middle of the eighteenth century, that the English Governor expressed his fear that they would have the controlling power in the colony. Pennsylvania Germans are the descendants of German immigrants born in Pennsylvania. The early settlers and their descendants had many trials, but by their industry, economy and honesty, and services in the home, school, business pursuits, state and church have made Pennsylvania a prosperous commonwealth. Many Pennsylvania Germans settled in other parts of the Union, and have been important factors in the development of other states. The services of Pennsylvania Germans have heretofore been ignored by many writers of American history.

The Pennsylvania-German Society, organized in 1891, is in a prosperous condition and is rendering most valuable services in preserving the history of German and Swiss settlers and their descendants, as may be seen in the successive large volumes of the Proceedings of the society published annually. F. J. F. S.

**Pennsylvania Ministerium**. See SYNODS (II.).

**Pennsylvania (Central) Synod**. See SYNODS (I.).

**Pennsylvania (East) Synod**. See SYNODS (I.).

**Pennsylvania (West) Synod**. See SYNODS (I.).

**Pentecost**. See CHURCH YEAR.

**Perichoresis** is the Greek dogmatic term for most intimate union, communion, and interpenetration. It was applied by the old Luth. dogmaticians to the Trinity, where an *essential perichoresis* takes place (John 14: 11; 17: 21), and to the natures in Christ, where there is only a *personal* and not mutual interpenetration, i. e. only the human nature is filled and penetrated by the divine because the centre of the person is the divine ego.

**Pericope**. A Greek word, meaning a section, applied to the sections of the Gospels and of the Epistles selected to be the fixed lessons of the Sundays and Festivals. In the ancient synagogue, the Law and the Prophets were each divided into 54 such lessons. It is probable



that such lessons were arranged for the principal feasts in the Christian Church, probably from the Old Testament from the beginning, and from the New Testament as soon as it was written and in the possession of the churches. At other times, the choice of the lessons may have been free, or the Bible may have been read in course; but the fixed arrangement may be traced in the Greek Church to the time of St. Chrysostom. The system of the Western Church, which differs from that of the Eastern churches, and also from the Gallican, Mozarabic, and Ambrosian lectionaries, doubtless can be traced to St. Jerome, who confessedly founded it on customs obtaining in his time. This, variously modified, had reached substantial completeness in the time of Charlemagne. It is preserved to us in MSS., each of which bears the name *Comes*, i. e. *Companion*.

At first, Luther criticised the system of Gospels and Epistles. The latter he thought had been selected by one blindly attached to good works over against faith. He favored reading chapters in their order. Osiander agreed with the Swiss and Strassburg reformers in decided rejection of them, because they were short passages, taken out of connection. But in the *German Mass* (1526), Luther advised that they be retained and be supplemented by continuous exposition of the Old and New Testaments in the minor services. This became and has remained the custom of the Luth. churches.

The Luth. system of pericopes is found in old service-books and in the sermons or postils of Luther and others. They took the list as they found it, making few changes; the most noteworthy of which is the addition of the *parable of the Ten Virgins* as the Gospel for the Last Sunday of the Church Year, a change by some ascribed to Luther, by Ranke to Bugenhagen or one of his assistants. There was some confusion in the pre-reformation Missals. The introduction of Trinity Sunday in 1264 disarranged the order somewhat, and some of the Epistles were attached to different Gospels. The Council of Trent finally fixed the present order of the Roman Church. Except in the Christmas Gospel, the order of the Luth. Church agrees with that of the Carolingian *Comes*. It is interesting to note that a Missal of Bamberg (1499) and one of Constance (1498) both number the Sundays "*post Trinitatis*," after *Trinity*, and have the same pericopes which are in our Luth. service (and in the Book of Common Prayer, taken from the Sarum Missal), while a Nuremberg Missal of 1498 (like the others, in the library of the Seminary at Mt. Airy, Phila.) numbers the Sundays "*post Pentecosten*," after *Pentecost*, and has the lections of the modern Roman service.

In some Luth. churches alternate lists of pericopes have been arranged (Hanover, Sweden), and others have been published by scholars; but they have not borne the criticism of the Church.

It is the rule in the Luth. Church to preach at the principal service on the Gospel for the day. This is prescribed as a duty in some Church Orders. Devout persons read the Gospel and Epistle before coming to church, and

expect to hear the pericope expounded and applied, and all the parts of the service are in harmony with it. Instead of becoming weary of these familiar passages, they expect their recurrence. Their richness, order, relations, and completeness raise the service of the church above the idiosyncrasies of the preacher and the tone of the world, and ensure the systematic and complete instruction of the people. (See CHURCH YEAR.) E. T. H.

**Persecution of Lutherans.** The Reformation was from the beginning confronted by the spirit of persecution inherent in the Roman Catholic Church. It was not owing to the enemies of Luther that he was not made a martyr. The first martyrs of the evangelical faith were the two members of the Augustinian order, Job. Voes and Henry Esch, whose death Luther celebrated in "A Song of the Two Christian Martyrs Burned at Brussels" (July 1, 1523). The adherents of Luther were especially persecuted in the Netherlands, in Austria, and in Bavaria. Caspar Tauber, who suffered martyrdom at Vienna in 1524, and Leonhard Kaeser, who was burned at Passau in 1527, are noted victims of persecution. The north of Germany was not free from religious oppression. Henry von Zutphen sealed his faith with his blood in Ditmarsh in 1524. The Peasants' War furnished an easy opportunity for persecution, and many were killed solely on account of their evangelical faith.

After the unhappy defeat of the Protestants in the Smalcald War, the introduction of the Interim in 1548 brought great hardships upon the Lutherans, especially upon the pastors in South Germany, hundreds of whom were driven into exile. Among the notable confessors were Martin Frecht, pastor of Ulm, and John Brenz, whose escape from Spanish soldiers was almost marvellous.

The Counter-Reformation, which began immediately after the Peace of Augsburg in 1555, was accomplished largely by force. The beginning was made in Bavaria, where evangelical pastors and laymen were expelled from the country. Other Catholic princes, especially the bishops with secular power, followed the example of Bavaria. In Austria and the countries united with it, the Luth. and Reformed faith, which had spread very extensively, was almost exterminated during the Counter-Reformation and the horrors of the Thirty Years' War, to which Roman Catholic oppression finally led.

A final outbreak of Catholic fanaticism and violence occurred in 1731 in the bishopric of Salzburg, when over 20,000 Lutherans were driven into exile.

The relations between Lutherans and Reformed were often marred by mutual intolerance. In the Calvinizing of Luth. provinces like the Palatinate, Anhalt, Hesse, and Brandenburg, Luth. pastors were forced out of the country. The life of John Arnd furnishes an instance. The efforts made at different times by the princes of Brandenburg to bring about a union between their Luth. and Reformed subjects, caused much annoyance to resisting Luth. pastors, like the famous poet Paul Gerhardt in

the seventeenth century, and in the present century issued in positive persecution of the Old Lutherans of Prussia (1834). The efforts of the Russian government to unify that empire in language and religion has led to much oppression of the Lutherans in the Baltic provinces during the last decade. A. G. V.

**Persia, Lutherans in.** Since 1880 a Nestorian, Pera Yohannes, who was educated at Hermannsburg and is aided by Lutherans in Alsatia, Germany, is pastor of a Nestorian Luth. Church and some preaching stations near Wasirabad, West Persia. W. W.

**Perspicuity of the Scriptures.** The theologians of the Luth. Church unanimously hold that in the Holy Scriptures all things necessary for salvation are expressed in language that is sufficiently intelligible to all who come to their study in a devout spirit, and with the requisite knowledge of the tongue in which the words are written. They concede that there are obscurities in the Scriptures, but hold that these do not affect the articles of faith; and declare also that there are degrees of clearness even in those things that may be known. (See Gerhard, J., *Loci Theologici*, book i., chap. xx.) H. E. J.

**Perthes, Friedrich Christoph**, b. at Rudolstadt, April 21, 1772. Apprenticed to Leipzig bookseller (1787). From 1793 with Hoffmann, Hamburg. Began his own business in 1796 in Hamburg, 1822 in Gotha, Saxony. D. May 18, 1843. A German publisher of historical and theological works. Correspondent of the leading theologians of the first half of this century. A man distinguished for patriotism and personal piety. H. W. H.

**Petersburg, St., Luth. Church in.** See RUSSIA.

**Petersen, Balthasar**, b. May 7, 1703, in Tondern, Silesia, pastor in Leck (1739), provost and chief pastor in Sonderburg (1746), chief pastor and consist. counsellor in Tondern, until his death, Jan. 1, 1787. He educated pastors personally until 1742 when univ. education was demanded, then trained teachers, and left a legacy from which the seminary for teachers at Tondern was founded.

**Petersen, Johann Wilhelm**, b. 1649, at Osnabrueck, d. 1727, near Zerbst. He studied at Giessen, Rostock, and other universities, was lecturer on philosophy and rhetoric at Giessen (1673), visited Spener at Frankfurt a. M. (1675). He became pastor of St. Ægidien in Hanover (1677), court-preacher and general superintendent in Eutin (1678), pastor and superintendent in Lueneburg (1688), was suspended on account of his fanatical and chiliastic views (1692). Some of his hymns appeared in the pietistic hymn-books of the time, and in Freylinghausen (1704). Among them "Liebster Jesu, liebstes Leben" (Jesus, Lord of Life and Glory), Moravian H. B. (1808). A. S.

**Petri, Laurentius**, b. in Sweden, 1499, d. 1573. Through his brother Olavus he was early won for the gospel and the Reformation at Strengnäs. Having for some years been professor of theology, he was, in 1531, installed as archbishop by Petrus Magni, who is said to

have been consecrated bishop in Rome. As the elder brother Olavus was more congenial to Luther, so Laurentius had the more pliant but conservative spirit of Melanchthon. The chief services of Laurentius are his care for training evangelical preachers, his translation, in 1541, of the whole Bible into Swedish, his hymns, and The Church Discipline of 1572. N. F.

**Petri, Ludwig Adolf**, b. 1803, d. 1873; from 1829 pastor at Hanover, probably the most eminent Hanoverian theologian of the century. Though brought up in the rationalistic theology of his time he became the leader of the confessional Luth. movement in Hanover. Himself a truly pious, sincere Christian, he devoted all his eminent gifts and scholarly attainments to his Church and preached the gospel with such powerful effect that his influence went far beyond the bounds of his congregation. He was one of the founders of the Hanoverian Missionary Society, Luth. Conference, Gotteskasten, etc., published a series of collections of sermons and other books, among which is a valuable text-book on religion still in use in many schools. J. F.

**Petri, Olavus.** The pure gospel of Christ, which Luther preached in Germany, came, in 1519, to Sweden through Olavus Petri, who for some years had studied at Wittenberg. This Swedish Reformer, b. 1493, began his evangelistic work at Strengnäs, where he, in 1523, met with King Gustavus Vasa, whom he afterwards followed to Stockholm. There he was made a preacher and a secretary of the city council, and exerted a great influence in the capital, but, preaching the gospel faithfully and diligently, he was often hailed with stones by a superstitious crowd, who thus would prove righteousness by works.

The Swedish version of the New Testament, published anonymously in 1526, is without any doubt his work, and the same year appeared his able *Replies to Twelve Questions about the Evangelical and Popish Doctrine*. After several religious tracts, e. g. On Priests and Laymen; On the Sacraments; On Marriage, he published, in 1530, his *Postil*, an excellent book of short, plain, and evangelical sermons; further, a catechism and a hymn-book, of which some hymns were originals, others translations from Luther. The most of them are still used. *A Handbook for Divine Service* and *The Swedish Mass* were edited by him about the same time, and both these books are evangelical and the foundation of the present Swedish Agenda.

When Olavus at last had to oppose the king's Cæsaro-papism, he was accused of high treason and immediately condemned to death in 1539. Olavus was, however, pardoned, and in 1543 appointed pastor of "Storkyrkan" in Stockholm, where he continued to preach until his death, 1552.

Sweden has at last acknowledged how much it owes to Olavus Petri. A statue of him is erected in the front of his church, the Church of St. Nicolaus, in Stockholm, and the statue was unveiled, September 30, 1898, in the presence of the king, the royal family, the members of the ministerial cabinet, and the General Church As-

sembly, and of the professors and pastors from Stockholm and Upsala, etc. The pastor primarius of Stockholm, Dr. Hohl, made the festival oration, calling Olavus Petri "the great reformer of our Church." N. F.

**Petursson, Hallgrímur**, b. 1614, d. 1674, pastor at Saurbæ, Iceland. Bishop Gudbrandur Thiorláksson made his father sexton at Hólar, and the son, Hallgrímur, followed him to that seat of learning, where he pursued elementary studies. For some unknown reasons he was sent to Glückstadt and thence to Copenhagen, where he was apprenticed to a blacksmith. But soon Brynjúlfur Sveinsson, later bishop, found out his whereabouts, took him into his care, and sent him to Our Lady's College, Copenhagen, in 1632, where he made rapid progress during a four years' stay. In 1627 Mohammedan pirates had attacked the population of the Vestmanna Islands off the southern coast of Iceland and deported a number of people to Turkey. In 1637 some of these, 38 in number, were released for a pecuniary consideration paid by the Danish King, Christian IV. When these poor people returned to Copenhagen they were found to be more Mohammedan than Christian in matters of faith. H. P. was then appointed by the king as their spiritual adviser, and one of the flock became later his wife. With her he returned to Iceland without having completed his studies. In 1644 he was, however, ordained by his patron, Brynjúlfur Sveinsson, and soon became one of the most prominent men in his diocese and famous all over the island as an excellent poet. In his youth he devoted himself to romantic and secular themes to some extent. But later he lent his eminent gifts entirely to religious song, and became the famous hymn-writer of the Icelandic Church, whose inspiration has been justly compared to that of Frantz Xavier and Jacoponé da Todi, the author of "Stabat mater dolorosa," but especially to that of the German hymn-writer of the Reformation period, Paul Gerhardt, with whom he has most in common. In 1659 his production reached the climax as he finished his 50 Passion Hymns, the result of at least ten years' labor. These hymns are a wonderful treasury of faith and tenderness, combining sublimity and simplicity in a wonderful degree, taking both head and heart captive. If these hymns had not been written in that out-of-the-way corner of the world, in a language spoken only by 70,000 people, they would long ago have been translated into all the languages of the Protestant nations and become common heritage of all Christendom. Bishop Ján Vidálin translated these Passion Hymns into Latin hexameters, but did not complete the difficult task, which was finished by another after his death. The hymns were printed in Copenhagen (1785). Rev. Kolbeinn Thorsteinsson (1765-1783) also translated the work into Latin in the original metres, and the governor of Iceland had this translation printed in Copenhagen (1778), and distributed the beautifully printed copies gratuitously. Neither of these translations, of which the first is considered the best, does, however, justice to the original. P.'s life was full of physical pain,

suffering as he did from leprosy. In 1669 he had to resign his pastorate. On his deathbed he composed two hymns, and perhaps never has a human soul sent more heartrending appeals to the throne of grace. He died Oct. 27, 1674. The Passion Hymns were first published in 1660, and have passed through about 40 editions up to the present time, which is indeed to be wondered at among a population so small (70,000). His works were published in two large vols. in 1887-1890. F. J. B.

**Petursson, Petur**, b. 1808, graduated in theology at the University of Copenhagen in 1834, ordained pastor in Iceland, 1838. In 1847 he was appointed president of the theological seminary in Reykjavík, serving in that capacity for 19 years, pastor of the Cathedral Church for one year (1854), ordained Bishop of Iceland (1866), which office he held for 23 years, until spring, 1889. D. 1891. He was one of the honorary presidents of the British and Foreign Bible Society. He was a very productive author. He continued the *Historia ecclesiastica Islandiæ*, by Finnur Jónsson, from 1740 down to 1840. He published sermons on the gospel lessons of the Church Year, and three volumes of meditations. In the seminary he taught New Testament exegesis, dogmatics, pastoral theology, and catechetics. F. J. B.

**Peucer, Caspar, M. D.**, "the confessor of Melancthonianism," and chief of the "Crypto-Calvinistic" party in Electoral Saxony, b. at Bautzen, Jan. 6, 1525; d. at Dessau, Sept. 26, 1602. He entered the University of Wittenberg in 1540, studying medicine, mathematics, and cognate branches, and finally mastered the most varied humanistic, historic, philosophic, and theological culture.

Upon his arrival at Wittenberg he became an inmate of Melancthon's home, and after marrying his youngest daughter (1550) he remained under the same roof till the death of his father-in-law, whom he enthusiastically revered as his teacher, and with whom he maintained the most intimate relations, rendering to him invaluable services as a devoted disciple and friend, a discreet counsellor, his trusty physician and companion in travels, the administrator of his meagre income and of his domestic affairs, and the active, sympathetic sharer of his private and public cares and of his theological opinions.

In 1545 he was appointed instructor in the philosophical faculty, in 1554 prof. ord. of mathematics, and in 1560 Dr. and prof. of medicine. Introduced at the Dresden court, his acquirements and his devotion to academic pursuits gained him the unrestricted confidence of the Elector Augustus, who made him general superintendent of the Latin schools, and in 1570 appointed him his physician in ordinary, with fixed salary and the retention of his professorship.

He stood in high favor with the Elector and wielded a powerful influence over him. An active, zealous "Philippist," a man of his make-up and in his position could not keep aloof from theological interests, and it was soon obvious that he was furthering Crypto-Calvinism, filling all the vacancies in the theological

faculty with pronounced "Philippists," whereas the Elector had meant Wittenberg to be the stronghold of strict Lutheranism. It was doubtless through his instigation that the *Corpus Doctrinae* which looked to a union with the Calvinists, and which was decried by the Gnesio-Lutherans as "Philippism," was publicly authorized in Saxony. So he promoted, in 1571, the publication and use of the Wittenberg Catechism, which was denounced by the Gnesio-Lutherans because of its anti-ubiquitarian teachings. This work was so manifestly Calvinistic on the sacraments and the person of Christ that the Elector himself was forced to yield to the opposition.

In all these things and in others, P. is charged with having deceived the Elector. No doubt he and his party were "complete Calvinists," excepting predestination, while they posed as genuine Lutherans. But P.'s apologists claim that the Elector himself, on political grounds, favored a friendly attitude toward the Calvinists, and that this Philippist propagandism was with his full knowledge. He was, however, in due time brought over to the strict Luth. party, not only by the denunciation of the Calvinism of Peucer and the Wittenbergers on the part of Luth. theologians, but also by the pleas of Luth. princes, to whom a permanent religious peace seemed possible only on the basis of strict Lutheranism, and especially by the influence of the Electress, the "Mother Anna," who was a staunch Lutheran.

In 1574 P. was suddenly arrested, and on the evidence of numerous utterances contained in his private letters, the Elector cast upon him and his conferees the blame for all the innovations which had been made, charging them with having deceived him and having sought to seduce him and his family and the whole Saxon people into Calvinism, and thus to compass the ruin of their souls. In July, 1576, P. was separated from his family and taken to the Pleissenburg, Leipzig, where for twelve years he was kept in close confinement and under cruel treatment, which he bore heroically, resisting all efforts for his conversion, refusing to recant Calvinism and to subscribe the Form. of Concord.

Soon after the death of the Electress he was released and survived yet sixteen years, serving as physician and councillor to the court at Dessau, engaged in literary labors, and continuing to the last a faithful champion of the Melanchthonian theology.

Among his numerous publications are an edition of Melanchthon's works (4 vols. folio), a collection of his letters, *Tractatus historicus de P. M.*, a journal of his imprisonment, many theological and medical treatises, etc. E. J. W.

**Pentinger, Conrad**, b. 1465, in Augsburg, of patrician family, became town-clerk in Augsburg after studying in Italian Univ., and d. 1547. He was a hist. student, and edited important MSS. Friendly to the Reformation, he, however, never left the Roman Church.

**Pew System in the Luth. Church.** The system of renting pews hardly accords with the

genius of the Luth. Church, which is essentially a church of the people. Still the practice prevails largely in the General Council and in the General Synod. It is found in the Synodical Conference only by way of an exception, and this exception pastors seek to abolish. Among the Americo-Scandinavian churches "there is not an instance anywhere, nor has there ever been, of rented pews." E. J. W.

**Pezel, Christoph**, b. 1539, in Plauen, Saxony, studied under Mel. and Strigel, teacher in his birthplace, prof. and preacher at the castle-church in Wittenberg (1567), where he favored Crypto-Calvinism; at Torgau (1574), he was finally persuaded to sign the Torgau Arts., but still leaning to Calvinism he was imprisoned at Zeitz and banished (1576). Called to Nassau (1577), he helped to introduce Calvinism, was pastor at Herborn, and composed the Nassau Conf. (1592); Bremen called him (1581), and there he laid the foundation of Reformed church life, wrote the Calvinistic Consensus minist. Bremen eccl. (1595), used until the last century, and edited the Bremen Cat. agreeing with the Heidelberg. Pezel d. 1604.

**Pfaff, Christopher Matthias**, b. Stuttgart, 1686, one of the most distinguished Wuerttemberg theologians, advocate of unionism, and opponent of dead orthodoxy, marking the transition from Pietism to rationalism, author of the collegial system of church government, and editor of a new translation of the Scriptures; a prolific writer in almost all departments of theology; chancellor of the University of Tübingen (1720-1756), when he assumed same position at Giessen, where he d. 1760.

**Pfefferkorn, Georg Michael**, b. 1645, at Ifta, near Creuzburg, on the Werra, d. 1732, in Graefen-Tonna. He studied at Jena and Leipzig, was teacher in the gymnasium at Altenburg (1668), tutor of the sons of Duke Ernest the Pious of Gotha (1673), pastor at Friemar, near Gotha (1676), member of the consistory and superintendent at Graefen-Tonna (1682). The hymn, "Wer weiss, wie nahe mir mein Ende," is sometimes ascribed to him. (See *ÆMILIA JULIANNA*.) A. S.

**Pffefinger, John**, b. Dec. 27, 1493, d. Jan. 1, 1573, was brought up in the Roman Church, consecrated a priest, and served several charges in that Church. But accused of inclining towards the Luth. heresy, he fled to Wittenberg, studied again under Luther and Melanchthon, and after having been actively engaged in the Luth. ministry in some smaller charges, became, in 1540, pastor of St. Nicolai, first superintendent and professor of the University of Leipzig, where, in 1539, the Reformation had been introduced. He was a very conscientious pastor and a scholar who enriched the Lutheran theological literature by more than 20 works. Unfortunately his irenic tendencies played him false. He was one of the framers of the Leipzig Interim, in which so many concessions were made to the Roman Church that it practically amounted to a giving up of the position of the Luth. Reformers. He showed the same "conciliatory" spirit in the Synergistic Controversy. J. F.

**Pfeil, Christoph Karl Ludwig, Baron v.**, b. 1712, in Gruenstadt, near Worms, d. 1784, at Deufstetten. He studied at Halle and Tübingen, was secretary of the Wuerttemberg Legation at Regensburg (1732), counsellor at Stuttgart (1737). After holding various public offices of importance, as ambassador and counsellor, he retired to his estate at Deufstetten, near Crailsheim. Frederick the Great appointed him Prussian ambassador to the Diets of Suabia and Franconia; Emperor Joseph II. created him baron. He was a noble man of genuine piety. He wrote about a thousand hymns, among them "Wohl einem Haus, da Jesus Christ," tr. by Miss Winkworth, Ch. Book for the Church of England (1863), "Oh, blest the house, whate'er befall," found in the Ohio H. B. A. S.

**Philadelphia, Luth. Church in.** It was the first on the ground, the order being, Lutherans (1654), Quakers (1683), Baptists (1688), Presbyterians (1692), Episcopalians (1695), German Reformed (1727), Roman Catholics (1731), Moravians (1742), Methodist (1769). The first Lutherans were Swedes at Wicacoa, in the southern part of the city, forming at first an outlying post of the parish that had its centre at Ft. Christina (Wilmington, Del.), founded in 1638, and afterwards of the church at Tinicum, 12 miles south on the Delaware. The first pastor was Lars Lock, and the first place of worship, a block-house, consecrated, in 1677, by Rev. J. Fabricius. This was replaced in 1700 by the venerable Gloria Dei Church, still standing, although in the hands of Episcopalians who claim to have inherited its historical associations, although not only the pastors buried on its grounds, but the church itself, were pledged to the Luth. Confessions.

With the settlement of Germantown in 1686, came the beginning of German emigration, consisting at first almost entirely of sectarians seeking immunity from the restrictions of state churches. Mystics and millenarians, most of Luth. antecedents, settled under Kelpius and Koester in the valley of the Wissahickon in 1694. The latter, during his five years' stay, not only acted as missionary among the Germans, but was the pioneer of English preaching in the limits of the present city, when the attendance of large numbers of the English at the German services induced him to make provision also for English services. The origin of the German churches in Germantown and the city proper is in obscurity. The earliest records of the church in Philadelphia are of 1734 and give the list of 95 communicants. Prior to this a number of the Swedish pastors had preached German regularly in Gloria Dei. The record referred to is made by Rev. John Caspar Stoever. The earliest authentic statement refers to services in Germantown in 1737, held by the Swedish pastor Dylander. Less certain is the tradition of the activity at a slightly earlier period of Rev. Gerhard Henkel. The deed of the ground owned by St. Michael's, Germantown, is dated 1730. Before Stoever, the church in Phila. had been served by Rev. John C. Schultze, services being held on Arch Street below Fifth, who accompanied delegates from Phila., the Trappe, and New Han-

over to Europe in 1733, for the purpose of securing pecuniary aid and a pastor. When, in response to this appeal, Muhlenberg arrived in 1742, he found the congregation in charge of Zinzendorf, who yielded only after he found Muhlenberg determined to assert the rights that his call gave him. With the arrival of Muhlenberg the permanency and regular organization of the congregation were assured. The mother congregation in the city proper (Zion and St. Michael's) remained an undivided corporation with several pastors and churches, until within the sixties of the present century. The congregation at Germantown (St. Michael's) long since became entirely anglicized.

The attempt to introduce English catechization and preaching in the congregation in Phila. having met with determined opposition, St. John's English congregation was organized in 1806, followed a few years later by St. Matthew's. (The movement began in 1815, and congregation was finally organized in 1818.)

According to the U. S. census of 1890, there were in the city 40 organizations, with 11,653 communicants. Of these 31 organizations, with 9,529 communicants, belonged to the General Council; the Missouri Synod had one cong., with 340 communicants, and the General Synod, seven cong., with 1,358 communicants. The *Public Ledger Almanac* for 1899 shows an increase of 16 organizations since the Census. They may be classified as follows: General Council, 43; viz. 22 English, 17 German, 2 Swedish, 1 Norwegian, to which should be added a Danish mission, not belonging to the Gen. Council, but receiving aid from one of its synods. General Synod, 10, all English; Missouri Synod, 2; Independent (German), 1.

The first successful efforts for synodical organization in America were made in Phila., in 1748. The theological seminary, the orphans' home, the Mary J. Drexel Deaconess Home, the publication houses of both the General Synod and the General Council, the offices of the *Lutheran*, *Lutheran Observer*, and *Lutheran Church Review*, the Boards of Foreign Missions, Church Extension, and English Home Missions, make Philadelphia a most important centre of church work, in close contact with 322 Lutheran congregations in nine of the eastern counties of Pennsylvania (Berks, 72; Lehigh, 50; Schuylkill, 48; Northampton, 44; Lancaster, 43; Bucks, 26; Montgomery, 26; Chester, 10). See particularly Dr. B. M. Schmucker in Stall's *Lutheran Year Book* for February 1, 1888. H. E. J.

**Philadelphia Seminary.** See SEMINARIES.

**Philip III.**, duke of Nassau-Weilburg and Usingen, b. 1503, began to reign 1523, and favored the Reformation. With the assistance of Henry Stross and John Chun, he empowered John Beyer and Eriard Schnepff to introduce evang. truth. Schnepff began his work 1526. Philip joined the Smalcald League, and d. Oct. 5, 1559, honored with the title "the Reformer."

**Philip the Magnanimous**, Landgrave of Hesse, the most eminent of the Protestant princes at the time of the Reformation. B. at Marburg, Nov. 23, 1504, he came into power at the

age of only 14, his father having died in 1509. Successfully he held his own against Francis of Sickingen and the rebellious peasants. His biblical knowledge and his frank and noble disposition drew his sympathies to Luther, with whom he became acquainted at the Diet of Worms (1521). Notwithstanding the opposition of his mother and of his father-in-law, George of Saxony, he embraced the Protestant cause and opened his country to Protestantism (1527). Over against the coalition of the Catholic princes, Philip with the Protestant princes formed the Torgau Union, thus preventing the enforcement of the Edict of Worms which had been the aim of the Catholic party at the Diet of Spire (1526). At the next diet, held in Spire (1529), the Catholics annulled the decision of 1526. Philip devoted his whole energy to unite the Luth. and Reformed Protestants into one great party, but the diversity between the two confessions frustrated this plan. Philip arranged an interview between Luther and Zwingli at his castle in Marburg (1529), but the only result was that the Lutherans suspected him of being a Zwinglian at heart, whilst the landgrave feared that they might make peace by sacrificing the interests of the Zwinglians. But at the Diet of Augsburg (1530) the Lutherans, seeing the manly stand which Philip took against the pretensions of the emperor, though he subscribed the Confessio Augustana with an express reservation in respect to the Lord's Supper, they once more rallied around him. He formed the League of Smalcald (1531), but was not able to procure the admission of the Swiss Reformed. His negotiations with Denmark, England, and France, his splendid victory at Laufen, by which he compelled the emperor to restore Duke Ulrich of Wuerttemberg to his possessions, the admission of Wuerttemberg, Pomerania, and Anhalt to the League, and the union with the mighty cities of Upper Germany in consequence of the Wittenberg Concord, strengthened the cause of Protestantism to such an extent as to compel the emperor to grant its desires. This, however, was frustrated by the bigamy of Philip with Margaretha von der Saale, with whom, in 1540, he contracted a second marriage with the consent of his legal wife. Reluctantly Luther had given his consent, urging the Landgrave to keep the matter secret. This, however, could not be done, and as a result Philip was alienated from his confederates, and in order to escape the capital punishment to which his bigamy exposed him, he sought the good will of the emperor, who forgave him under the condition that Philip should guard the interests of the emperor. This brought him into conflict with the League, which, in consequence, was so much weakened that the emperor did not hesitate to declare war (1546). After the defeat of the Smalcaldic army at Mühlberg Philip surrendered to the emperor, who treacherously seized him, and kept him in prison for five years. Through the treaty of Passau (1552) he regained his liberty and devoted the rest of his life to the care of his distressed country, and to the mediation between the religious factions. He d. March 31, 1567.

LIT.: Rommel, *P. der Grossmütige* (Giessen, 1830); Wille, *P. der Grossmütige u. die Resti-*

*tion Ulrichs von Württemberg* (Tübingen, 1882); Heidenhain, *Die Unionspolitik Landgraf Philipps*, etc. (Halle, 1890); Herzog, *Real-Encyclop.* W. L.

**Philippi, Ferdinand**, son of the distinguished professor at Rostock, F. A. Philippi, and like his father a strictly orthodox Luth. theologian. B. at Berlin in 1840, he served as pastor at Hohenkirchen in Mecklenburg, where he d. in 1890, and wrote several books, among them a treatise on *The Book of Enoch* and an excellent monograph on *The Biblical and Ecclesiastical Doctrine of the Antichrist*. He was also a contributor to the excellent *Kirchliches Handlexikon* edited by Dr. Meusel. A. G. V.

**Philippi, Friedrich Adolph**, a leader of Lutheranism in the nineteenth century, who realized the preciousness of the doctrine taught by Luther and the old Luth. theologians in the experience of his soul. He was a convert from the Jewish faith. B. in Berlin in 1809, the son of a wealthy banker, he received Christian impressions in his youth. While a student of philology at the university he attended the lectures of the famous Neander and the sermons of court-preacher G. F. A. Strauss, received instruction in the Christian religion from the latter, and finally was baptized while a student at Leipzig in 1829. After filling various positions as a teacher he was induced by Hengstenberg to devote himself to the study of theology. He became *Frital-dozent* at Berlin in 1838, and professor of systematic theology at Dorpat in 1841. His services to the Luth. Church in the Baltic provinces of Russia were fruitful of good results. But the name of Philippi is chiefly associated with Rostock, whither he was called in 1852, and where for three decades he was the foremost educator of the future ministers of the Church in the province of Mecklenburg. He d. in 1882.

Philippi's theological views were fully fixed and matured from the beginning of his career as professor. He was an Old Lutheran, and he made it the work of his life to restate and vindicate the traditional orthodox theology of the Luth. Church by the means and in the form of modern scientific methods. He succeeded in an extraordinary degree, aided in a large measure by the perspicuity and attractiveness of his style as a lecturer and a writer. He was outspoken in his opposition to modern alterations of the old faith. He set himself not only against rationalistic theology, but also against the progressive Luth. theology taught at Erlangen, rejecting Hofmann's theory of the atonement, the doctrine of kenosis taught by Thomasius, and other points. His two chief works are a *Commentary to the Epistle to the Romans* (first published in 1847), and his famous dogmatics, *The Doctrinal Teachings of the Church*, in six volumes (1853-1879).

He had the ability to make the orthodox Lutheranism he defended to be respected and, what is more, to be received in wide circles. If Dorpat and Rostock are even to-day strongholds of sound Lutheranism, and if the Church in the Baltic provinces and in the province of Mecklenburg is firm in its Lutheran faith, these conditions are in large measure due to the ful-

ness of faith and the vigorous personality that characterized Philippi. Professor Frank of Erlangen said of him: "The provincial church which has such a teacher as the educator of its ministers must be counted fortunate." A. G. V.

**Philippists**, a name given to the theological school of Melancthon, in the controversies that followed after the death of Luther. It came into use particularly with respect to the discussions concerning the points involved in the Leipzig Interim of 1548, in which Flacius and Amsdorf were the chief representatives of the Gnesio-Lutherans, and Camerarius, Major, Menius, Cruiger, Eber, and Strigel of the Philippists. Wittenberg became the educational and literary centre of the Philippists, and Jena of their opponents. The controversy culminated in the victory of the opponents of Philippism in the Formula of Concord which, however, discriminatingly condemned the position of Flacius on Original Sin, and of Amsdorf on Good Works.

#### Philosophy, Influence on Theology.

Philosophy, the universal science of being, and theology, the science of divine things, are distinct sciences. The source of philosophy is the thinking mind, the source of theology revelation. The method of philosophy, whether deductive or inductive, demands consistency of thought; theology, however developed by thought, requires scripturalness. The content of philosophy is the universe in its inmost being and truth; the content of theology the communion of man with God. The aim of philosophy is to find the one all-embracing principle; the aim of theology is the saving recognition of the Divine. But despite this difference there is a relation. Theology in its thought often uses the formal terms of philosophy; and philosophy reckons with such terms as God, immortality of the soul, which are really theological. But even in material there is a point of contact, inasmuch as philosophy seeks to arrive at and embrace the absolute, which theology also holds as God, and judging all things in relation to him, becomes universal, the science of sciences. Consequently theology has been influenced mostly in form, but sometimes also in material, by philosophy. Not only of the Early Church, but also of the Church of the Reformation is this true. Luther, however much he objected to Aristotle as injuring the substance of faith, employed at first the form and organization of the scholasticism of an Occam, d'Ailly, Biel, whom he studied. In philosophy he was a nominalist. In his early work on the enslaved will ag. Erasmus there are traces of Augustinian philosophical fatalism, colored by Thomism, but this did not materially influence his whole theology, and was counterbalanced by the prominence of justification. Melancthon, who at first deprecated Aristotelianism and Platonism, nevertheless later commented on Aristotle, published philosophical ethics, and in his modification of the doctrine of free will, although emphasizing the ethical ag. stoic necessity, was unconsciously under scholastic Aristotelian influence. The early dogmatists of the Luth. Church after Chemnitz developed a new scholasticism,

and largely used old terminology, as Luther had in single instances. Nor was it restricted simply to formal method, for in those doctrines, which had not been in controversy, much of old scholasticism was simply transferred. The doctrine of God with its abstract formulation is evidence of this. In the treatment of sin the philosophical distinction of substance and accident, arising from Flacius' unfortunate error, is rather incongruous and not without danger to the content. But the introduction of *articuli mixti*, such partly taught by reason, and the modification of the absolute conception of revelation by Calov (*ex requisitis vere religionis, non absurda, non nova, non interitii*), still further weakened by Buddeus, helped to form the transition to rationalism. But in this whole early period only individual points and with most dogmatists rather the method than the thought are philosophically colored. The substance is scriptural. With Wolff, the great philosopher, and his common-sense Leibnizianism, making revelation agreeable to reason, a new period began. It produced rationalists and supernaturalists. The last impulse of Wolff in the supernaturalists met with the new power of Kant, whose critical degeneration of being into pure categories with his practical moralism had large influence, not abated by the philosophy of Jacobi with his Christian heart but pagan head. The most powerful factor has been, however, that line of thought, which originating with the idealistic intellectualism of Des Cartes, was developed into the absolute abstract being of pantheism by Spinoza, whose philosophy found lodgment in Schleiermacher to influence through him many theologians even to the present. From Kant through Fichte's individualistic idealism and Schelling's intuition of monism, to Hegel's dialectic identity of the real and ideal with its movement toward the completion of the absolute, a new, strong influence issued. The Hegelians ruled with unbounded enthusiasm, branching into a right positive wing (Daub, Marheinecke), and into a left pantheistic party, ending in the brilliant intellect of F. C. Baur, the genius of the new Tübingen school. With the reawakening of faith modern theology has sought, after the biblicism of a Bengel and Beck, to be freer, but von Hofmann as well as Frank show at least the formal power of Schleiermacher. The outcry ag. philosophy by the Ritschlian school is only a covert attack ag. what they conceive as metaphysical ideas in Christian truth, from the presupposition of their own philosophical Neo-Kantianism, which denies the reality and only treats of the value of things. The emancipation of theology from philosophy can never be complete. The only safeguard ag. injury to the content of divine truth is an ever new study of the Word and the construction of systems from it after the manner but not with the errors of von Hofmann's *Schriftbeweis*. (Kahnis, *Innere Gang des Protestantismus*; Frank, *Gesch. u. Kritik der neueren Theologie*; Zöckler's *Handbuch* (4th ed.), p. 73 ff.; Seeberg, *Dogmengesch.*, p. 207; von Hofmann's *Encyclo.* (ed. by Bestmann), p. 40; Luthardt, *Christl. Glaubenslehre*, p. 17

ff.; Philippi, *Kirchl. Glaubenslehre*, I., p. 125, note 2.) J. H.

**Pietism.** In the narrower and proper sense, this is the name of the religious-theological tendency which, after the last part of the seventeenth century, opposed the rigid and externalized orthodoxy in the Luth. churches of Germany. Its main guide and moulder was Philip Jacob Spener. As preludes to this movement, aiming at the vivification and dissolution of the conditions of Luth. churches at that time, we may regard phenomena appearing since the inception of the seventeenth century, partly in Lutheranism, partly with the Reformed. Thus in the Luth. camp several spiritual relatives of Spener, were active as John Arnd, J. Val. Andrea, Joachim Lütke-mann, II, Müller, Christian Scriber; among the Reformed of the Netherlands were Teelinck, Gishert Voetius, Theodor à Brackel, Jodocus of Bodenstein; with those of the Rhine provinces, Joachim Neander in Düsseldorf, Theod. Unter-eyck in Mühlheim a. d. Ruhr, Nethenus, and others. For the preparatory history of Pietism no small importance belongs to these witnesses of life before Spener's time, who emphasized his earnestness of sanctification and active Christianity. But it would be unhistorical to trace back the characteristics of pietistic Christianity to them instead of Spener. In his recent attempt to represent (see vol. i. of *History of Pietism*, Bonn, 1880) these pious Dutch and Rhenish mystics as the true originators of the pietistic movement, A. Ritschl has been guilty of a one-sided point of view in several directions. He disregards the merely local importance of the mystic efforts of the Rhenish Pietists and their inclination to separatism, which is fundamentally different from the Christian churchly revival of life, aimed at by Spener and the German Luth. Pietists. He also overlooks that where Spener pointed to older mystic devotional writers recommending them, this was habitually and preferably done with such as belonged to his own church (as e. g. Arnd, Jacob Böhme). Finally, Ritschl does not take into consideration, that the stimulating and awakening influences exercised upon Spener in his youth by the Reformed were mediated much less by those Rhenish or Dutch circles, than partly by Swiss, partly by pious English Christians, e. g. by devotional writers like Sönthom, Bayley, Dykes, Baxter. In general the influence of English Reformed mysticism and asceticism upon the receptive German Luth. circles of the seventeenth century is altogether disregarded and omitted in that one-sided historical construction of Ritschl, which looks only to Holland and the Rhine provinces. We are satisfied to have summarily pointed to these phenomena before Spener, which belong only to the preparatory history of Pietism. The development of this religious movement itself we date from the reformatory activity of Spener, following the lead of J. G. Walch (*Histor. theol. Einl. in die Religionsstreit. der Luth. K.*, 730 ff.) and of more modern writers (especially H. Schmid, also E. F. Sachse, cf. below).

1. *Spener's Activity in Frankfort.* Referring

to the special article Ph. Jac. Spener (b. Jan. 13, 1655, d. Feb. 5, 1705), in reference to the history of his youth, and to his work as preacher and teacher in Strassburg (1663-1666), we begin our account with the part of his life and activity, through which he became the father of German Pietism; with the beginning of his official activity for twenty years as preacher at St. Catherine, and senior of the spiritual ministerium at Frankfort-on-the-Main (1666-1686). He was in his 34th year, as old as Luther at the beginning of the discussion on his theses (1517), when he was impelled to stimulate and lead earnest endeavors of piety among the evangelical population of Frankfort, in consequence of the considerable commotion which a sermon on the Sixth Sunday after Trinity, 1669, on the gospel of this Sunday, i. e. concerning the false righteousness of the Pharisees, effected among a part of his congregation. As a result of this and other subsequent sermons, small devotional private meetings were held (1670), designated *Collegia pietatis* by Spener, and led personally by him twice a week. They aimed at mutual confirmation of the participants in faith in the Word of God, and were connected partly with the sermon of the preceding Sunday by Spener, partly with devotional writings of others, e. g. Arnd, Lütke-mann, Bayley. Beside this influence mediated by private devotional meetings and Bible-hours, the excellent catechetical instruction of Spener exerted an awakening, beneficently vivifying power upon his ecclesiastical surroundings. From 1675 Spener began to give literary form and to open to wider circles the principles of this Christian endeavor, which until then had been only used practically. The *Pia Desideria*, the celebrated programme of his reformatory activity (published at first in German, as preface to a new edition of Arnd's postil (1675); then (1678) in Latin, as a separate pamphlet), contains six demands, addressed to the evangelical churches, through whose fulfilment the author expects "a divinely acceptable improvement" of the Church. They are (1) more general and diligent study of the Scriptures; (2) real enforcement of the spiritual priesthood of Christians (in accordance with Luther's interpretation, not in fanatical-enthusiastic form); (3) confession of Christ by deed, instead of fruitless search after knowledge (in accord with Eph. 3:17); (4) prayer for unbelievers and those of false belief, instead of useless dogmatic contentions; (5) change of theological study for the procurement of genuine theology of the heart and life; (6) devotional arrangement of the sermons, in opposition to the formal schemes and rhetoric which had entered in everywhere. The same strong cry of this book, *Back to the Bible*, was also heard in several other publications of Spener in the following years, e. g. "Tom geistl. Priesterthum;" "Allgemeine Gottesgelehrtheit aller gläubigen Christen und rechtschaffenen Theologen" (1680). The movement thus kindled affected ever growing circles. From Frankfort—where the name "Pietists" for its adherents first arose (1680)—it spread over nearly all parts of Germany; human suspicion was



cast upon it, and zealous opposition was offered by the representatives of orthodoxy.

2. *Spener's Dresden Period (1686-1691)*. From the summer of 1686, when Spener was called as chief court-preacher to Dresden, he received an opportunity to carry out his purposes in Electoral Saxony, the mother-country of the German Reformation. More important than his only partly successful endeavors to plant earnest Bible Christianity in the residence of Elector John Geo. III., and among his courtiers, was his co-operation in winning adherents among the teachers and students of Leipzig University. The movement gained an academic-scientific foundation, after the two Leipzig masters, Paul Anton and August Hermann Francke, together with several others of the same academic degree, founded a *Collegium philobiblicum*, i. e. a society for scientific-exegetical as well as devotional exposition of Holy Writ. Through this Spener's *Collegia pietatis* had put on a learned garb. Under Spener's blessing and advancing influence—for a time also furthered by the Leipzig theological professor, Val. Alberti—this pious society of masters grew to be a power in the University of Leipzig. But soon enough, on occasion of several exaggerations and excesses of its student-adherents, it called forth an orthodox counter-movement. This, headed by the influential professor and university preacher, J. B. Carpov (the younger), effected an academic prohibition of the *philobiblica collegia* (1690), and the removal of the chief leaders, Anton and Francke, from their activity as teachers in Leipzig. Instead of Leipzig, which the jurist Christian Thomasius, who had stepped in to protect the Pietists, had to leave, the university Halle-on-the-Saale, became the seat and centre of the Pietistic tendency. This university was then founded by Elector Frederick III., of Brandenburg, afterwards Frederick I. of Prussia. Thomasius' action as adviser in the erection of this university brought about the call of his friend Francke, as also that of J. J. Breithaupt, who favored Spener's tendency, as professors in the new institution. But that this university, especially its theological faculty, became the influential nursery of pietistic endeavors, and therefore the successful rival of its two orthodox neighbor universities, Leipzig and Wittenberg, was principally due to the aid of Spener.

3. *Spener's Berlin Period (1705)*. Spener, after an activity of fifteen years in the Electoral Court, accepted a call of Elector Frederick to Berlin, where he was active as provost at St. Nicolai, and chief consistorial counsellor during the last fourteen years of his life. In his appointment of the Halle theolog. professors, as well as in much else which could further his cause, Spener was able in this position to exert an influence. Naturally he was also involved in the numerous disputes, which the spreading of his pietistic tendency called forth in various places. In some of these, which more closely concerned him, he had to suffer more or less severely; thus, in the banishment of his brother-in-law, Hornius, by the anti-pietistic party in Hamburg (1693), as also in the agitation against private confession (1696-98), begun

by his Berlin colleague, Casp. Schade, deacon at St. Nicolai. S. died by no means a victor in all points in which he was gradually drawn into literary contention with his orthodox opponents. Many of these survived him and disturbed the peace of the German Luth. Church a full generation afterward. To this the advance of a part of the Pietists of the second generation, beyond the standpoint of a wise moderation, always observed by Spener, contributed in an essential manner.

4. *Main Points of Controversy between Pietists and Orthodox*. The chief points of difference in which there was controversy, partly in Spener's time, partly in the decades following, concerned:

(1) The doctrine of *regeneration*, which orthodoxy conceived of as coincident with baptism, Pietism as generally belonging to a later period and identical with conversion; with this the difference between "*theologia viatorum seu irrogenitorum*" and "*theologia regenitorum*" is connected (i. e. the difference between the ostensibly more outward and superficial view of Christian life by the orthodox and the view of the Pietists, according to which true illumination and knowledge of divine things can be found only in one regenerate in their sense).

(2) The doctrine of *justification*, which Pietism, recurring to the synergism of the Philippists, represented as arising only from *living* faith, whereas the orthodox Löscher said: "The confining of righteousness by faith with works is a characteristic feature of this pietistic religious evil."

(3) The doctrine of the *Church*, which to the orthodox had the value of an *institution* of salvation, for the preservation of the Word and Sacraments (institution of means of grace); to the Pietists on the contrary of a *communion* of salvation or communion of believers, which must necessarily show itself in a multitude of smaller communions of faith and life (*ecclesiole in ecclesia*).

(4) The doctrine of the *means of grace*. These the orthodox explained as effective for salv. in themselves, owing to the *gratia ministerialis* of the servants of the Church, who celebrated them; but the Pietists denied the *gratia ministerialis*, approached to the standpoint of the Donatists, and declared only truly regenerate ministers capable of preaching and dispensing the sacraments effectively for salvation.

(5) The authority of *Church Confessions* Spener recognized fully and wholly (*quia et quatenus cum Scrip. S. concordant*), but his successors, who advanced beyond him and became precursors and prepared the way for rationalism, depreciated their value. They wished to recognize them as foundations for doctrinal obligation in the Church only "*as far as*" they are in accord with the Scriptures (*quatenus*, etc.).

(6) *Individual elements of churchly cultus and ceremonies*, which were depreciated or combated by Pietism; esp. private confession (ag. which Schade in Berlin was very zealous); exorcism with baptism; recitation of formu-

lated prayers in the liturgy, preaching on the old churchly pericopes, etc.

(7) *The question of the moral permissibility of certain worldly pleasures and enjoyments*, esp. playing, dancing, visiting theatres and taverns, smoking (then called drinking tobacco), yea, even taking a walk, laughing, etc. The strict Pietism combats all this as belonging to the class of acts of desire not permitted (*Lusthandlungen*), while orthodoxy pointing to passages like Ps. 24:1; 1 Tim. 4:4, declared this as adiaphoron (therefore: ethical-adiaphoristic controversy, as parallel to the cultic-adiaphoristic contro. of the Interim period of the Reform.). (See ADIAPHORA.)

(8) Cong. the *last things of men*, the question was debated, whether a conversion on the deathbed (*conversio sera*) was still possible, as the orthodox appealing to the robber on the cross (Luke 23:45) maintained, or whether God previously set a goal for man (*terminus preceptorius salutis*), beyond which no conversion is possible (*lis terministica*).

(9) Cong. the *best things of the Church*, the Pietists, in connection with Spener's book, "of the hope of better times" (1692), or even surpassing, favored decided chiliastic expectations, while the orthodox opposed all chiliasm as fanatical heresy.

5. *The persons participating in the pietistic-orthodox controversies*. The theologians participating in the controversies of the pietistic period may be grouped into four main classes or tendencies:

(a) *The strictly orthodox*, who oppose Pietism on the whole line, and consequently recognize neither its doctrinal innovations nor its practical endeavors as legitimate. Thus J. Deutschmann in Wittenberg (whose *Christl. Vorstellung* ag. Spener (1695), endeavored to convict him of 263 heresies), J. Poch in Rostock, J. F. Mayer in Greifswald (anti-Spener's, 1695). The most solid representative of the group is Val. Ernst Loescher in Dresden (d. 1749), editor of the critical periodical *Unschuldige Nachrichten* (1702), which is directed ag. the pietistic aberrations, also published the monograph *Vollständiger Timotheus Verinus* (1718), which was reprinted from the *Unschuldige Nachrichten*.

(b) *The theologians mediating between orthodoxy and Pietism*, who admit and seek to appropriate what is good in Spener's endeavors, without abandoning their strict, churchly position. Thus the Jena theologian (Dogmatician and Moralist) Franz Buddeus (d. 1729), the Silesian Benj. Schmolck, celebr. writer of hymns and devot. works (d. 1757), the Pomeranian theologian David Hollaz (d. 1713), and Barthol. Krakewitz (d. 1732). Some also of the so-called *Schwabenzücker* (Swabian Fathers), (i. e. the biblical theology of Wuerttemberg so highly celebrated by its contemporaries and the subsequent generations) belong here, particularly the intellectual and learned leader, J. Alb. Bengel (d. 1752).

(c) *The Pietists proper*, who remain essentially in the point of view of Spener, and stand for it sometimes in more learned theological, sometimes in a simple and rather direct

manner. Thus, esp. Aug. Hermann Francke in Halle, and his colleague Anton (d. 1730), Breithaupt (d. 1732), J. J. Rambach (d. 1730), Joachim Lange (d. 1744), of whom the latter participating in the controversial writings ag. Löscher, was at various times carried away to intemperate violence and thus approached the ultra-pietistic extreme. Then a large number of theologians, not belonging to the Halle group, as Philip Fresenius in Frankfort-on-the-Main, Abbot Steinmetz in Klosterbergen, J. Porst in Berlin, and many others. Finally the theologians of the Moravians founded by Count Zinzendorf (d. 1700), among whom beside Zinzendorf, J. Gottl. Spangenberg (d. 1792), must be mentioned as the most important.

(d) *The ultra-Pietists*, a group of mystics and theosophists, more or less fanatical and inclined to separatism, who joined the movement, introduced by Spener, only outwardly, without really sharing its churchly endeavors. To these ultra-Pietists, who represent a sickly accompanying phenomenon of the pietistic development, belong: as most solid and intellectually most important, the Church-historian Godfr. Arnold (d. 1714), further the Böhmiests J. Gichtel (d. 1710), J. A. Petersen (d. 1727), H. Horche (d. 1729), etc., the Wuerttemberg separatists Gruber and Rock, and the original genius, J. R. Dippel (d. 1734), who at times strayed even into the most gross rationalism, and others.

6. *Practical work and merits of Pietism*. In reference to the most important and truly gratifying results of Pietism in a practical direction, other special articles must be consulted. Through the glorious testimony of faith of Francke in Halle, the way was decided and opened for Christian philanthropy, and for the labors of evangelical inner missions of later date (the work of Fiedner, Wichern, Loehle). (See INNER MISSIONS.) From Francke's Institute there went forth as one of its best scholars H. M. Muhlenberg, the divinely blessed missionary, who opened a way for German Luth. churchliness and piety in North America. (See H. M. MUHLENBERG.) Partly the Halle Orphans' Home, partly the Moravians of Zinzendorf, who (from 1732, when they sent out their first missionary) enter into competition with it, have gained eminent importance as the nurseries of Evang. Luth. mission. work among the heathen. (Cf. Ziegenbalg, Schwarz, Zinzendorf.) Finally the fruitful influence of Pietism upon Lutheran cultus and evangel. hymnology must be mentioned. (See HYMNOL. HILLER, etc.)

7. *Literature*. Beside the work of A. Ritschl (1880-1886), 3 vols., whose one-sidedness was mentioned above; the monographs of H. Schmid (1863), H. Heppel (1879), G. F. Sachse (1884), must be especially mentioned as instructive descriptions of the history and importance of Pietism in its totality.

O. Z.

**Pirkheimer, Willibald**, b. Dec. 5, 1470, at Eichstätt. His father, a learned lawyer, besides this son had seven daughters, of whom six became prioresses of various cloisters. P. considered Nuremberg, where the family had lived, his city. His life fell in the most prosperous

period of this city. He studied at home and in Italy, devoting himself to the classics and to law, was for years member of the city council, fulfilled diplomatic missions, and also led a company in the Swiss war. But his importance lay in the fact that he was a thorough exponent of humanism. Being progressive, he took sides with Luther when the Reformation began, but from 1524 on he again approached the old Church, influenced by his relation to the monastery of St. Clara, where his sister Charitas was prioress. He d. Dec. 22, 1530, having been intimately connected with the intellectual movements just preceding the Reformation.

G. C. F. H.

**Pistorius, Herm. Alex.**, b. 1811, near Eisleben, pastor at Süpplingen (1843), where he contended for confess. Lutheranism (*Was u. wie ist die luth. Kirche*, 1844). Becoming convinced that the Luth. Church had no right in the Union, he joined the independents (Breslauers). Afterward pastor at Wernigerode (1848), Wollin (1858), church-counsellor at Breslau (1858), pastor at Basedow (1863), d. 1877. He opposed the separation of P. Dietrich (Immanuel Synod). He was a man of clear logic, earnest manliness, and childlike faith.

**Pistorius, Johann**, the elder, d. 1583, the great reformer of Hesse, pastor at Nidda and supt. at Alsfeld (1541), assisted Mel. at the Colloquia of Hagenau, Worms, and Regensburg, furthered the Reform. of the archbishopric of Cologne (1543), opposed the Interim, which Philip of Hesse while imprisoned (1548) sanctioned, and was present at the conferences of Naumburg (1554) and Frankfurt (1537). P. adhered firmly to the Augustana, but was irenic, and in the contentions on the Lord's Supper tried to mediate. Opposed to the severe rejection of Bucer, he yet did not favor the Heidelberg Cat., and took the part of the Wuertembergers in the question of ubiquity. But the Form. of Concord was, by his advice, not accepted at the convent of Torgan (1577) as too exclusive. This indeterminateness later caused the unclearness of the Hessian Church.

**Pistorius, Joh.**, the younger, son of the former, b. 1546, studied theol. at Marburg, but also law and medicine, physician of Chas. II. of Baden, and after his death counsellor of Margrave Ernst Fredr., whom he largely influenced. Though P. had signed the Form. of Concord, he became a Calvinist, and soon after (1588) a Catholic. Ernst Fredr., whom he had led to Calvinism, did not follow to Rome. Therefore, P. went to Margrave Jacob, whom by diplomacy he moved to become Catholic (1590). But Jacob's death the same year made this conversion of no effect. P., in his restlessness, came to Constance, was made provost at Breslau, and d. 1608 as house-prelate of the abbot of Fulda.

**Pittsburgh Synod (Gen. Council).** See SYNODS (II.).

**Pittsburgh Synod (Gen. Synod).** See SYNODS (I.).

**Planck, Gottlieb Jacob**, theologian and historian, b. Noertingen, Wuertemberg, 1751, studied at Tübingen, pastor at Stuttgart; professor at Göttingen (1785-1823); author of

three important works, *History of the Protestant System in its Origin, Changes, and Development* (1781-1800); *History of the Protestant System of Doctrine, from the Formula of Concord to the Middle of the Eighteenth Century* (1831); *History of Church Government* (1803-5). These works, while invaluable storehouses of information, are not trustworthy estimates of the men, tendencies, and events described. "With him the subjective, pragmatic method reaches its height. History becomes only the dreary theatre of human interests and passions. Hence he everywhere obtrudes his individual sympathies and antipathies, and cannot complain enough of the short-sightedness, stupidity, passion, and malice of man" (*Schaff*). "The author's own doctrinal indifference is transferred to the agents of the dogma-forming process, by the axiomatic assumption that doctrine alone would have been incapable of exciting so much interest or contention. In his eyes, doctrine is an antiquated matter that is properly destined to oblivion" (*Dorner*). D. 1833.

H. E. J.

**Platner, Tileman**, b. 1499, d. 1551, a native of Stolberg, was won for the cause of the Reformation with his fellow-student, Justus Jonas, at Erfurt. He became an intimate friend of Luther and Melancthon during his sojourn at Wittenberg as tutor of the Count of Stolberg. When appointed superintendent at Stolberg he introduced the reforms in doctrine and practice in that small principality.

G. J. F.

**Plitt, Gustav Leopold**, b. 1836, near Lübeck, d. 1880, as prof. of church history and theol. encycl. in Erlangen, known for his ed. of Mel.'s *Loçi, Einleit. in die Augustana* (1867, '68), and *Apologie* (1878), and *History of Luth. Missions* (cont. by Hardehand, 1895, 2 vols.), was careful, objective, independent in judgment, though truly Luth. in position, and unfolded evang. truth clearly in its historical bearings. His monograph, *Die Albrechtsleute* (1898), shows his interest in American religious life.

**Pluetschau, Henry**, b. 1678, in Mecklenburg-Strelitz, arrived with B. Ziegenbalg at Tranquebar, July 9, 1706. P. devoted much of his time to the "Portuguese" Tamil, descendants of Portuguese sailors and traders and Tamil women. He superintended the Portuguese and Danish schools. P. returned to Europe (1711), reported to the King of Denmark (1713), went to Halle, became pastor at Beidenfleth in Holstein, where he d. 1747. Ziegenbalg and Gruendler esteemed him much for his quiet faithfulness.

W. W.

**Pneumatology.** See HOLY SPIRIT.

**Poach, Andrew**, editor of Luther's *Hauspostille*, studied at Wittenberg, deacon at Halle, archdeacon at Jena, pastor at Nordhausen, Erfurt, and Utenbach, prof. at Erfurt, d. 1585, or, as others assert, 1605. Joecher's *Gelehrten-Lexicon*.

**Pohlman, Henry Newman, D. D.**, b. in Albany, N. Y., March 8, 1800, and d. in the same place, January 20, 1874. He was licensed by the New York Ministerium in 1819. For a year he served Saddle River and Ramapo congregations, and then took a pastorate comprising

New Germantown, German Valley, and Spruce Run, where he labored 21 years. In 1843 he became pastor of the First Luth. Church in Albany, and resigned in 1867. He was president of the New York Ministerium 21 years, of the New York Synod 5 years, of the New York and New Jersey Synod 7 years, and three times president of the General Synod. W. H.

**Pohlman, William John**, brother of the above, b. 1812, and raised in the Luth. Church at Albany, became an eminent missionary of the Reformed Dutch Church to Borneo and China; drowned in an attack by pirates between Hong Kong and Amoy (1849).

**Poland, Luth. Church in.** Until 1772 Poland was a large and powerful kingdom, comprising, besides the Russian Poland of today, Livonia and Courland on the north, all of western Prussia and eastern Pomerania, together with Posen on the west, Galizia on the south, and Padolia, Ukraine, Volhynia, and the large territory of Lithuania in the east. The Reformation first struck roots in Prussian Poland, Danzig was the first city to open its gates to the preaching of the gospel. King Sigismund I., in 1526, had a number of the foremost citizens executed and reintroduced the Roman Catholic services. But scarcely had the king left the city when the people re-established Lutheranism. The cities of Elbing and Thorn followed Danzig's example, and, notwithstanding the watchfulness and cruelty of the king, the Reformation spread into Poland proper. His successor, Sig. Augustus, favored the cause of Protestantism, took an interest in Calvin's *Institutio*, and corresponded with Melancthon. He demanded of the Pope a national council, permission for the priests to marry, the cup for the laity, and services in the language of the people. These concessions the Pope refused to grant, and answered by sending, in 1556, a commissioner, charged with rooting out the Luth. heresy. In this the latter was powerfully aided by Cardinal Hosius, Bishop of Ermland. Lasco, who had preached the gospel twenty years before in Guesen, but who had been banished and had since labored among the Frisians and in England, was now recalled. He rather inclined to Zwinglian views, co-operated with the well-known Peter Paul Vergerius in bringing about a union between the Luth., the Reformed, and the Moravian brethren who had taken refuge in Poland. This was at length accomplished in 1570, at the General Synod held in Sandomir. The articles of faith there agreed upon are called *Consensus Sandomiriensis*. It was, of course, a mere compromise. The Luth. doctrine of the Lord's Supper was, in a way, accepted, but the language used permitted also, as in the Augustana Variata, a Calvinistic interpretation. The Lutherans were not satisfied. At the Synod of Thorn, in 1595, the Luth. pastor Paul Gerike vigorously protested against the syncretism of the consensus. But one of the noblemen threatened him with his dagger, and enforced silence. Gerike was deposed as a disturber of the peace. In 1573 Catholics and Protestants were accorded equal political rights, which, however, until the division of Poland, in 1772, were more and more infringed upon as

far as pertained to the Protestant portion of the realm. The religious conference held in 1645 in the city of Thorn between representatives of the Protestant churches and the Roman Catholics accomplished nothing. It destroyed, however, the formal union between Lutherans and Reformed which had existed since 1570. In 1717 the Protestants were inhibited from building new churches, and in 1733 they were declared ineligible as representatives of the people to the national council as well as to any other office. The Jesuits became exceedingly bold and irritated the people to such a degree that they threatened the Jesuit college at Thorn. This afforded the government a most welcome opportunity for showing their hatred against the Lutherans. The mayor and wives of the most prominent citizens were beheaded. But what seems somewhat strange to us to-day, the Lutherans owed it to Russia that, in 1767, their rights and privileges were restored. The eastern provinces of Poland, which became part of Prussia, are in church matters administered just like to the other so-called older provinces. The administration of the Luth. churches is in the hands of the Oberkirchenrat in Berlin, the general superintendents of the respective provinces, and the superintendents of the respective dioceses. In Poland proper, the czar attempted, in 1828, to consolidate the Luth. and the Reformed consistories, but this measure proved a constant source of irritation. Since 1849 both consistories are again separate. There are 65 Luth. parishes with 2,607,000 members. The Evangelical Augsburg consistory in Warsaw directs the affairs of the Luth. churches. Its spiritual head is the general supt., who is also called bishop, in Warsaw. There are, besides, four superintendents. Pastors are elected by the churches and confirmed by the consistory. The 136 Luth. churches, which, in the division, fell to Austria, are comprised in the Lemberg superintendency, number about 50,000 souls. The direction of affairs in all Protestant churches in Austria is vested in the evang. Oberkirchenrat in Vienna, which is divided into a Luth. and Reformed branch. Many of the Galicians have in recent years emigrated to western Canada, and are served by the missionaries of the General Council. J. N.

**Polemics, Luth.** Polemics is derived from a Greek word (*polemos*) meaning war, and denotes the *art of war or controversy*. In theology it is the name of that branch which, in contradistinction to apologetics and symbolics, defends the truth by attacking the error opposing it. Since the Luth. Church lays the greatest stress upon purity of doctrine, it stands to reason that in it polemics has especially flourished. Our Confessions already bear a polemical character, as, in fact, they had to do, since there would not have been any necessity for them if there had not existed error that had to be opposed by the setting forth of the truth denied. In the Augsburg Confession this polemical character is not so prominent in the first part as in the second, the former being more of a thetical nature. The Apology, as its name implies, a justification or defence of the Augsburg Confession, cannot but be also, to a

great extent, polemical in its character. The Formula of Concord partakes of the nature of the Apology, whilst the Smalcald Articles have justly been called the first polemics of the Luth. Church. But these Confessions naturally lack the systematic character of what we now call polemics. The first, and at the same time foremost, Lutheran polemics, in form as well as in substance, was the ever useful classical work of our second greatest theologian Martin Chemnitz, *Examen Concilii Tridentini*, (first edition 1573, latest 1861). One of the most productive writers of the Luth. Church, in polemics also, was Abraham Calov.

His *Synopsis Controversiarum* (1653) is an attack upon all Roman Catholic, Reformed, and sectarian errors. The *Collegium Controversiarum* of John Musæus (1701), the *Theologia Polemica* of F. Bechmann (1719), and the *Theologia Positivo-Polemica* of H. Fromayer (1677) are also noteworthy.

During the so-called times of orthodoxy, polemics was, of course, much cultivated in the Luth. Church; and it cannot be denied that not infrequently it yielded to the temptation, peculiar to the Luth. position, in itself correct, of going to the extreme of ignoring more or less the ground that every Christian denomination worthy of this name has in common with the Luth. Church, and laying stress only upon the differences existing, and hence judging too harshly. But matters were not bettered by the syncretists, pietists, and rationalists, who successively, both in time and degree, went to the other extreme of underestimating purity of doctrine. V. E. Loescher, in his *Historia Motuum* (1707), combats the unionistic tendencies that longed for a union of the Luth. and the Reformed churches without real unity in doctrine. In the present century Luth. polemics had to direct its attention first of all to this same unionism and its source, indifference to purity of doctrine, which has proven to be the prevailing religious disease of our times. Rüdellbach's work, *Reformation, Luthertum und Union* (1839), is the most prominent in this direction. Roman Catholicism, both in the idealized form given it by the ingenious Moehler in his *Symbolik* (1832), and in its true ultramontane shape shown in brutal misrepresentation of the Middle Ages and the work and person of Luther, in the doctrinal extravagances of later popes, especially Pius IX., and in a defiantly aggressive attitude in religious and political life, coupled with almost incredible superstition, could not but urgently invite Protestant polemics. Hase's *Handbuch der protestantischen Polemik gegen die römisch-katholische Kirche* (1862 and later), Zschackert's *Evangelische Polemik* (2d ed. 1887), and the incomplete work of John Delitzsch, *Das Lehrsystem der römischen Kirche* (1875), deserve special mention, though Hase cannot be called a Lutheran even in the wider sense. Cp. Meusel's *Kirchliches Handlexikon*, IV., p. 356 sq. F. W. S.

**Polentz, George von**, Bishop of Samland in Prussia, b. in Saxony, 1478, educated in Italy, for a while private secretary to Pope Julius II., served Maximilian I., joined the German Order under Albrecht, chosen Bishop of Samland, and

confirmed by the Pope, 1519, and consecrated by bishops of Pomerania and Heilsberg. As early as 1523 began to forward the preaching of the gospel and sought the instruction of John Brieszmann, whom Luther sent. Assisted Duke Albert in the Reformation, and co-operated with Brieszmann, and Speratus in the Prussian Church Orders. He voluntarily resigned his worldly jurisdiction to the duke. He married in 1525, and, on the early death of his wife, again 1527. D. April 28, 1550. See *Herzog-Blitt*, V. 76. E. T. H.

**Poliander.** See GRAMMAN.

**Politics, Relation of a Luth. Pastor to.**

A Luth. pastor should not hold a political office except under very extraordinary circumstances, unless it pertain to education or moral reform. He should exercise his right and duty to vote at public elections for good men and wholesome laws, without identifying himself with any political party. On suitable occasions he may and should preach on duties Christians owe their country and rulers, but should not introduce partisan politics into his sermons or conversation. J. FR.

**Polity.** See CHURCH POLITY.

**Pollich, Michael**, called from his birthplace Dr. Mellerstadt, physician to the Elector Frederick of Saxony, and one of the founders of the University of Wittenberg. At first he was prof. in the medical faculty at Leipzig, but on the founding of Wittenberg taught both medicine and scholastic theology and was its rector. He was captivated by the earlier lectures of Luther which he heard, and prophesied the reformation that would follow. D. 1513.

**Pomerania, Luth. Church of.** A number of influences helped to prepare the otherwise tenaciously conservative population of Pomerania for the Reformation, the sale of indulgences and the strife and misconduct of the clergy being among them. But the great direct influence was that exerted by John Bugenhagen, who had become an enthusiastic adherent of the doctrine of justification by faith by reading Luther's writings in the monastery of Treptow. The prince, Bogislav X., although strenuously attached to Romanism, was a calm and calculating person, and the Reformation spread rapidly throughout the territory, notwithstanding serious conflicts during its progress. It was a movement from within. The monastery of Belbuck was its nursery. Witness the names of Boldewan, Suave, Kettelhudt. The princes Barnim and Philip favored the Reformation, and at the Diet of Treptow, 1534, they presented a plan for the work which was adopted and put into practice by means of a visitation conducted by Bugenhagen after the Saxon model. Both dukes joined the Schmalkald League. After the battle of Muehlberg (1547), the country was moderately taxed by way of penalty, but the Interim was excluded. The name of Jacob Runge of Stargard deserves special mention in connection with that of Bugenhagen, as that of one of the founders of the Pomeranian Church. On the introduction of the Union the Luth. Church was drawn into the movement, and thus became a part of the

United Church of Prussia. Independent of the Union there was formed a General Synod of the Luth. Church in Prussia, which was organized in 1841 at Breslau, and granted a general concession by the king in 1845, and which in 1860 was represented in Pomerania by two superintendents at Triglaff and Wollin. G. F. S.

**Pontanus.** See BRUECK.

**Pontoppidan, Erich,** b. August 24, 1698, in Aarhus, Denmark. He came from a distinguished family, his father and grandfather were ministers, and the brother of the latter was the celebrated Dr. Erich E. Pontoppidan, Bishop of Throndhjem, Norway. The family name was Brobye, meaning city bridge, of which Pontoppidan is the Latin equivalent. There were 70 ministers in the relationship, and the family is traceable back to the time of the Reformation. Pontoppidan studied in the University in Copenhagen and there came under the instruction of the renowned Prof. Sören Lintrup. He served as pastor of the German churches in Norborg and Hove, and later in Hackenberg. He filled various important ecclesiastical offices by the appointment of the king, and in 1748, in Frue Kirke, Copenhagen, he was ordained Bishop of Bergen by Bishop Hersleb. In 1755 he assumed the office of Chancellor of the University of Copenhagen. He d. suddenly, Dec. 20, 1764, whilst engaged in writing and in the presence of his wife, to whom he said, "Greet my friends and tell them that I die in the faith of the Son of God." He was a man of extraordinary ability and learning, and a prolific author. His *Collegium Pastorale Practicum*, written in Danish, is an invaluable work on pastoral and practical theology,—profound in thought and devout in spirit. His *Troens Speil*, that is, Mirror of Faith, is such a presentation of faith, in its various phases and fruits, as no one could write who did not possess and enjoy it in great fulness. His *Explanation of Luther's Catechism* has been of unspeakable value in the indoctrination of the young for 160 years. It was translated into English in 1877 by Belfour, and, in that form, is now (1898) in its 28th edition. E. B.

**Porta, Conrad,** b. in Halberstadt, 1541, pastor in Eisleben, d. 1585, known almost exclusively for his compilation of passages from the works of Luther on Pastoral Theology, entitled *Pastorale Lutheri*.

**Postil** is a collection of sermons on the pericopes of the church year, either the Gospels or Epistles. Its name is derived from the stereotyped introductory words of the minister, "*post illa verba S. Scripture*" (after these words of the Holy Script.), which were used before homilies in the Middle Ages. With the Reform. the number of postils became very large. Best known are the church and house-postil of Luther, Brenz's Gospel-postil (1550), J. Matthæsius' *Berg-postille* (1562), Æg. Hunnius' postil on Gospels and Epistles (enlarged 1607), and later Herberger, Müller, Brastberger. Loehle re-introduced the name in this century. The postil in the time of dry rationalism sustained the faith of the common people.

**Postil, Luther's Church.** Among the earlier

postils are those of Gregory the Great, the Venerable Bede, Paul the deacon, etc.; as more immediate predecessors of Luther were von Janow and Has. At the very beginning of the Reformation, L. felt the necessity for the publication of simple expositions of the pericopes not only for the people, but especially for the pastors, who were incompetent to prepare their own sermons, and could be trusted only with such discourses as they could read to their parishioners. So numerous, however, were Luther's engagements, that he was unwilling to undertake the work until he had the positive command of the Elector. The Advent postils were written and published first in Latin in 1521, and then in a German translation, not made by Luther, in 1522. He then made a second beginning in German, completing in 1525 the Winter Postils, i. e. those ending with Easter. The interruptions were so numerous that he was never able to complete the series according to the same plan. The rest of the Church Postils as first published were a compilation of his sermons made by others, particularly Stephen Rodt, without critical qualifications. The Winter Postils were afterwards reissued by Luther himself (1540) and the Summer Postils by Caspar Cruciger at Luther's particular request (1543). Erlangen edition of Luther's Works, vols. vii.-xv.; Walch's ed., vols. xi. and xii. H. E. J.

**Postil, Luther's House.** Expositions of the pericopes made by Luther to his family and friends at his home, on Sundays from 1530 to 1534, when he did not preach in church. They were published in two editions, one from notes made by Veit Dietrich (1544), and the other by George Röler (1559); Erlangen edition, vols. i.-vii.; Walch's ed. xiii. H. E. J.

**Pouring.** See BAPTISM.

**Power of Keys.** See KEYS.

**Practical Theology** is the fourth general division of theology, in which the other three (exegetical, historical, and doctrinal) are to find their goal. As a separate branch of theol. science it only exists since Schleiermacher. Originally in the Reformation practical theology was essentially pastoral theology. It was simply the instruction for the pastor in the conduct of his office, or his relation to his own sanctification. At present it is the theory of the practical work of the Church carried on by its official ministers, that the original ideal of Christianity be realized for the salvation of souls and the consummation of the kingdom of God. The doctrine of the Church, the ministry, and the means of grace will determine the special Luth. character of this branch of theology even in its formal unfolding, while in content it presupposes the whole substance of Luth. faith. Only where this clearly exists can practical theology be Lutheran in instruction and the resulting practice. As to the subdivisions of pract. theol. there is at present general agreement as to what is included, but not as to arrangement. The grouping will be different, if with T. Harnack, Achelis, the present organized Church with its activity is made the starting-point, or if the whole subject be treated historically, beginning

with that activity which established the Church (v. Zezschwitz, Knoke). The historical method seems to offer a more harmonious classification. The clearest and simplest division of this method is furnished by Knoke. (1) Activity of the Church through which it finds itself, or *theory of missions* (evangelistics) and *catechumenale* (catechetics); (2) activity of the Church, by which it edifies itself, or *theory of cultus* (liturgies) and the *sermon* (homiletics); (3) activity of the Church by which it guides itself, or *care of souls* (pastoral theology and diaconics), and *Church government* (church polity). (For older works, see under PAST. THEOL.; Theod. Harnack, *Prakt. Theol.* (1877); Gerh. v. Zezschwitz, *System der Prakt. Theol.* (1876 ff.); Knoke, *Grundriss der Prakt. Theol.* (1896); Achelis, *Lehrbuch der Prakt. Theol.*, 2d ed. (1898). J. H.

**Practorius.** Latinized form of the German Schultz, or Schultze, the name of a number of Luth. theologians, hymn-writers, and church musicians; among them the following deserve special notice:

1. **ABDIAS**, b. 1524, at Salzwedel, Altmark, d. 1573, at Wittenberg, pupil of Melancthon, rector in Salzwedel, suspended in consequence of the adiaphoristic controversy (1552), restored (1553), professor of Hebrew, in Frankfurt a. Oder (1554), left on account of his controversy with Musculus, and went to Wittenberg. He wrote: *De Justificatione; De novae obedientiae et bonorum operum necessitate*.

2. **BENJAMIN**, son of Andreas, b. 1636, in Ober Greisslau, Saxony, d. about 1674. He studied theology, and graduated probably in Leipzig. Was made poet laureate, 1661. Author of the hymn "Sei getreu bis an das Ende," tr. by Miss Warner (1858), "Be thou faithful to the end."

3. **CHRISTOPHORUS**, b. at Bunzlau, Silesia, studied probably at Wittenberg, composed Melancthon's funeral anthem (1560). He was cantor at the Johanneum, in Lueneburg (1574); edited the *Erotemata Musicae* of Lucas Lossius (1568-1570-1574).

4. **JEROME**, b. 1560, in Hamburg, d. 1629, Cantor in Erfurt (1580), afterwards organist at St. James Church, Hamburg; author of *Cantiones Sacrae* (1591); *Magnificat* (1602); *Te Deum* (1613); *Liber Missarum* (1616); *Cantionum Sacrarum Liber IV.* (1618); *Opus Musicum Novum Perfectum* (1622); *Cantiones Novae officiosae* (1629). A number of his compositions and settings are found in Winterfeld, Tucher, and Schoeberlein.

5. **JACOB**, son of Jerome, probably b. about 1580 in Erfurt, d. 1651, in Hamburg. Organist at St. Peter's Church, Hamburg (1603); took a prominent part in the preparation of the Hamburg *Melodeyen-Gesang-Buch* (1604). He wrote a famous setting of *W'achet auf, ruft uns die Stimme*. Rist called him the "Hamburg Jubal."

6. **MICHAEL**, b. 1571, at Creuzburg-on-the-Werra, d. 1621, at Wolfenbuettel, where he had been appointed musical director in 1604. One of the most gifted, industrious, and learned musical writers of the Luth. Church. He collected and edited more than 2,000 pieces, many of

them his own compositions and settings. Among his publications we mention: *Muse Sionie* (9 parts, 1605-1610); *Leiturgia Sionia*, 4 parts, furnishing all the material for the full Luth. service (1611); *Synagma Musicum* (1st vol., Wittenberg, 1615, 2d and 3d vols., Wolfenbuettel, 1618); the fourth volume, which treats of the Counterpoint, was never published. A. S.

**Prayer.** Prayer is communication with God. It is an act of devotion common to all religions. It is grounded in man's relation to the Deity—the expression of his dependence and the recognition of the condescending grace of God, which invites personal communion between the human spirit and the divine Spirit. Prayer is the corollary of revelation. "It is only by God's stooping to man in personal testimony to himself and by the objective presentation of himself that a vital communion is established between him and man" (*Oehler*). God sinks himself into the sphere of human existence and seeks loving intercourse with man, and thus prayer to the heavenly Father becomes as natural and rational and necessary as the approach of a child to its earthly parent. When it is remembered that man has his life from God, that affinity for God is writ large in his constitution, that there is an inborn aspiration after God, and a consciousness of helplessness apart from him, and when God's nature and character as revealed are considered, his infinite yearning toward the creature that bears his image, his correlation of human and divine activity, and his absolute sovereignty over all laws and conditions, scientific objections to prayer have no force. The plea of a child for the father's favor, watch, and guidance, with the answer from the skies, is just as much a matter of divine foreknowledge as any other event, and "every ordinary answer to prayer may be in the strictest accord with natural law." Real and definite consequences, therefore, objective as well as subjective, follow our prayers.

Prayer is essentially petition, entreaty, but it properly includes adoration, thanksgiving, confession, intercession, and self-surrender. The soul which fittingly approaches the Majesty on high will not fail to render honor to the divine perfections, to give thanks for the numberless mercies continually received, to confess penitently its state of sin and unworthiness, to plead for others in need, to acquiesce in the sovereign will of God.

It behooves prayer to be offered with a child-like, loyal, as well as confiding, disposition, from a heart in accord with the mind of God, prompted by the indwelling Spirit, and presented in the name of Christ, on the ground of his person, work, and authority, and in view of his intercession.

Prayer may be inarticulate. God hears the faintest sigh directed toward him. He notes the upward glance, the reverential tear, the heart's sincere desire for help, but the suppliant is wont to realize that forms of speech, whispered or audible, are needed to sustain the mind in this supreme exertion.

Prayer is primarily private, individual communion with God, a matter for the closet, but

our social relations call for common prayer, or social devotions; and public worship is only another phrase for the people's prayer, for congregational or communal participation in the solemn service, the one officiating being but the mouth-piece of the people, voicing their prayer, the united worship being the recognition of their solidarity. Public prayer needs therefore to be so formulated as to express not the subjective state of the leader, but the mind of the whole congregation, whose prayer it is designed to be, and it should comprehend not only their peculiar condition, but all classes and conditions of men, the family, the Church, the State, every cause and every person of humanity. This makes self-evident the value of fixed forms not only to guide the leader, but to enable the congregation to unite heartily and intently in every utterance. While free prayer is doubtless desirable on occasions, the preference for set prayers is as old as Solomon's temple, and its general practice passed from the synagogue to the Christian Church, in which it has generally prevailed. As genuine hymns are often but prayers in metrical form and set to music, and as no one raises objection to these fixed forms and stereotyped tunes, who can deny the value of a familiar stated form as the vehicle for the congregation's prayer!

The Scriptures put no limit on the scope of prayer. It may comprehend all personal needs and the universal needs of our common humanity, although, rightly, spiritual good should be the burden of supplication and intercession. And every petition, whatever the intensity of our desires, must be subjected, implicitly or explicitly, to the sovereign determination of God. Prayer is not dictation, not a substitute of man's will for God's, or of human ignorance for divine wisdom. The unflinching undertone of every petition is the grand diapason: "Not as I will, but as thou wilt." E. J. W.

**Prayer, Attitude in.** We must summarily refer to the *Dict. Christ. Ant. on Prayer and Genuflexion* for a list of authorities. While early writers show that Christians sometimes knelt in prayer, their usual attitude was "standing," "looking up," with arms outstretched and "hands spread open." The twentieth canon of the Council of Niceæ (325) forbade kneeling on Sundays and in daily worship between Easter and Pentecost. Dean Stanley says (*Lectures on East. Ch. V.* 263): "To pray standing was, in public worship, believed to have been an apostolical usage. It is still the universal practice in the Eastern Church, not only on Sundays, but week days. But in the West kneeling has gradually taken its place; and the Presbyterians in Scotland, and at times the Lutherans in Germany, are probably the only Occidental Christians who now observe the one only rubric laid down for Christian worship by the first œcumenical council." Anciently also the Christians turned to the east in prayer. In the older Luth. churches the congregation knelt in the consecration in the Holy Supper. The Church Orders usually bid the minister turn to the altar in those parts of the service in which with or on behalf of the people he addresses God. E. T. H.

**Prayer-Books.** Collections of prayers, adapted to daily use, to special seasons, and to all callings and circumstances of life, have always been widely used among Lutherans, and form a wide field of literature by themselves. The *Evangelisches Brevier* (Dieffenbach and Müller), for pastors; *Allgemeines Gebetbuch*, of the Allgemeine Lutherische Konferenz, and Löhe's *Samenkörner*, for general use, and the *Golden Altar* (Dr. J. A. Seiss) also for general use, are among the most recent of widely used prayer-books. See art. on DEVOTIONAL LITERATURE. C. A. M.

**Prayer for the Dead.** See DEAD.

**Prayer-Meetings in the Luth. Church.** The term prayer-meeting is used to describe gatherings for mutual edification, under the direction of the pastor, in which, besides the exposition of some portion of the Scriptures, prayer, which laymen also are called upon to lead, constitutes a large part of the exercises.

Such services arose, in the Luth. Church, under the guidance of Spener (*Collegia pietatis*), whose work for a deepening of spiritual life, while combined with a thorough acceptance of the confessional position, resulted in the introduction of methods not previously practised.

Prayer-meetings (divested of the separatist tendency which they developed under Spener, and intended for the whole congregation), are still held in large sections of the Church in this country, including the General Synod, and the United Synod of the South. They are justified, not only upon the ground of the promises to the united prayer of believers (Matt. 18:19, etc.), but especially, in recognition of the universal priesthood of believers, and of the special gifts of men who, while not called to the office of the ministry, are qualified to edify the Church in such unofficial service. These meetings, in the Luth. Church, are carefully guarded from the excesses which characterize them in some other communions. C. A. M.

**Preaching.** See HOMILETICS.

**Predestination.** The decree of predestination is an eternal act of God (Eph. 1:4; 2 Thess. 2:13; 2 Tim. 1:9), who, for his goodness' sake (2 Tim. 1:9; Rom. 9:11; 11:15), and because of the merit of the foreordained Redeemer of all mankind (2 Tim. 1:9; Eph. 1:4; 3:11), purposed to lead into everlasting life (Acts 13:48; 2 Tim. 1:9; 2:10; Rom. 8:28, 29), by the way and means of salvation designated for all mankind (Eph. 1:4, 5; Rom. 8:29, 30; 1 Pet. 1:2), a certain number (Acts 13:48; Matt. 20:16; 22:14), of certain persons (2 Tim. 2:19; 1 Pet. 1:2; John 13:18), and to procure, work, and promote what would pertain to their final salvation (Rom. 8:30; Eph. 1:11; 3:10, 11; Mark 13:20, 22). The execution of this decree consists in the entire work of leading those who shall in the world to come constitute the Church Triumphant from a state of sin and wrath and spiritual death through a state of faith and grace and spiritual life to a state of glory and eternal life according to the eternal counsel and purpose of God (Eph. 3:11; 2 Tim. 1:9), whereby he, before the foundation of the world (Eph. 3:11; 2



Thess. 2:13; Eph. 1:4; 2 Tim. 1:9), and prompted only by his grace (2 Tim. 1:8; Rom. 9:11; Eph. 1:5; Jer. 31:3; Eph. 2:5), in Christ Jesus (Eph. 3:11; 2 Tim. 1:9; Eph. 1:3, 4), decreed to call (Rom. 9:11; 2 Tim. 1:9; Rom. 8:28, 30), enlighten, and sanctify (Acts 13:48; Eph. 1:5; Rom. 8:30; 1 Pet. 1:2; Eph. 1:4), keep and preserve (2 Thess. 2:13; Acts 13:48; Eph. 1:11, 12; 2 Tim. 2:10; Rom. 8:28; Mark 3:22), by the means of grace (2 Thess. 2:13, 14; Tit. 1:1; Eph. 1:1), according to the counsel of his will (Eph. 1:11), all those (Matt. 20:16; John 13:18; 1 Pet. 1:2; Rom. 8:29; Acts 13:48), whom by eternal election of grace in Christ (Rom. 11:5; 9:11; Eph. 1:4), the Redeemer in the world (Luke 2:30, 32; Gal. 4:4, 5; 2 Cor. 5:18, 19; Col. 1:20; John 1:29; 1 John 2:2; 2 Cor. 5:14, 15; 1 Tim. 2:6; Heb. 2:9), he had chosen from fallen mankind (John 15:19; Eph. 1:4; Rom. 9:23, 24; 11:7), and predestinated to eternal glory (Rom. 8:29, 30; 2 Tim. 2:10). The doctrine of predestination is set forth at length in the eleventh article of the Formula of Concord. This confessional exhibition of the doctrine of election has been unduly charged with inconsistency for the simple reason that the framers of this article have used the utmost care to avoid either of the two methods of constructing this doctrine in conformity with what would seem to be a reconciliation of this doctrine with certain scriptural statements concerning God's grace and man's responsibility, while in fact the theories avoided by the Luth. symbol result in or amount to a denial of the doctrine of universal grace and redemption on the one hand, or a denial of the spiritual death of natural man and the sufficiency of the grace of God exerted in and through the means of grace for the conversion of sinners and the preservation of believers unto life everlasting, and, finally, to the elimination of the scriptural doctrine of election and predestination. According to the Formula of Concord "the eternal election of God, or predestination, i. e. God's appointment to salvation, pertains not at the same time to the godly and the wicked, but only to the children of God, who were elected and appointed to eternal life before the foundation of the world was laid, as Paul says (Eph. 1:4, 5): 'He hath chosen us in him, having predestinated us unto the adoption of children by Jesus Christ'" (p. 705). The Luth. symbol knows of but one predestination, which is not a determination for evil and eternal perdition, but only and exclusively a determination to salvation and everything thereto pertaining. The F. C. says: "Moreover, the beginning and cause of the evil is not God's foreknowledge (for God does not procure and effect or work that which is evil, neither does he help or promote it); but the wicked perverse will of the devil and of men [is the cause of evil], as it is written (Hos. 13:9): 'O Israel, thou hast destroyed thyself; but in me is thy help.' Also (Ps. 5:4): 'Thou art not a God that hath pleasure in wickedness.' But the eternal election of God not only foresees and foreknows the salvation of the elect, but is also, from the gracious will and pleasure of God in

Christ Jesus, a cause which procures, works, helps, and promotes what pertains thereto; upon this [divine predestination] also our salvation is so founded that 'the gates of hell cannot prevail against it' (Matt. 16:18). For it is written (John 10:28): 'Neither shall any man pluck my sheep out of my hand.' And again (Acts 13:48): 'And as many as were ordained to eternal life, believed'" (pp. 705, 706). And again: "But the reason that not all who hear it believe, and some are therefore condemned the more deeply eternally [to severer punishments], is not that God has not desired their salvation; but it is their own fault, as they have heard the Word in such a manner as not to learn, but only to despise, traduce, and disgrace it, and have resisted the Holy Ghost, who through the Word wishes to work in them. . . . The fault, however, that they are fitted for destruction belongs to the devil and to men themselves, and not to God. For all preparation for condemnation is by the devil and man, through sin, and in no respect by God, who does not wish that any man be damned; how then should he prepare any man for condemnation? For as God is not a cause of sins, so too is he no cause of the punishment, i. e. the condemnation; but the only cause of the condemnation is sin, for 'the wages of sin is death' (Rom. 6:23). And as God does not wish sin, and has no pleasure in sin, he also does not wish the death of the sinner (Ez. 33:11), and has no pleasure in his condemnation. . . . But concerning the vessels of mercy he says clearly that the Lord himself has prepared them for glory, which he does not say concerning the condemned, who themselves, and not God, have prepared themselves as vessels of condemnation" (pp. 720-722.) On the other hand, according to the F. C., the predestination of the elect is not identical with the plan of salvation laid out for the whole human race, but a special decree occupied only with the chosen children of God, as the F. C. says: "The predestination or eternal election of God, however, is occupied only with the godly, beloved children of God, and this is a cause of their salvation, which he also provides as well as disposes what belongs thereto. Upon this [predestination of God] our salvation is founded so firmly that the gates of hell cannot overcome it (John 10:28; Matt. 16:18)" (p. 554). This election and predestination is also in this sense purely and solely an election of grace, that the prompting cause of such act was the grace of God and the merit of Christ only, and nothing residing in man or contributed by him toward his final salvation. The F. C. rejects as an error the opinion "that not only the mercy of God and the most holy merit of Christ, but also in us is a cause of God's election, on account of which God has elected us to everlasting life," and explicitly states that "before the ages of the world, before we were born, yea, before the foundation of the world was laid, when we indeed could do nothing good, we were according to God's purpose chosen out of grace in Christ to salvation (Rom. 9:11; 2 Tim. 1:9). All opinions and erroneous doctrines concerning the powers of our natural will are thereby overthrown, because God in his

counsel, before the ages of the world, decided and ordained that he himself, by the power of his Holy Ghost, would produce and work in us, through the Word, everything that pertains to our conversion" (pp. 713, 714). But while election is not universal but particular, the grace whereby God was prompted in his decree is not a particular grace restricted to a part only of mankind, but the same universal grace which prompted God in giving the world a Redeemer and calling all sinners to repentance. Hereof the F. C. says: "Therefore this eternal election of God is to be considered in Christ, and not beyond or without Christ. For 'in Christ,' testifies the Apostle Paul (Eph. 1:4 sq.), 'he hath chosen us before the foundation of the world;' as it is written: 'He hath made us accepted in the Beloved.' But this election is revealed from heaven through the preached Word when the Father says (Matt. 17:5): 'This is my beloved Son, in whom I am well pleased; hear ye him.' And Christ says (Matt. 11:28): 'Come unto me, all ye that labour and are heavy laden, and I will give you rest'" (pp. 717, 718). Nor does the F. C. know of a particular and peculiar way or of special means whereby the elect should be saved. The Confession says: "But Christ as the only-begotten Son of God, who is in the bosom of the Father, has published to us the will of the Father, and thus also our eternal election to eternal life, viz. when he says (Mark 1:15): 'Repent ye, and believe the gospel; the kingdom of God is at hand.' He also says (John 6:40): 'This is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life.' And again (John 3:16): 'God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' . . . But they should hear Christ [and in him look upon the Book of Life in which is written the eternal election], who is the Book of Life and of God's eternal election of all God's children to eternal life; who testifies to all men without distinction that it is God's will, that all men who labor and are heavy laden with sin should come to him, in order that he may give them rest and save them (Matt. 11:28)" (pp. 718-719). That by divine predestination the salvation and final glorification of the elect is secured the F. C. teaches when it says: "That God in his counsel, before the time of the world, determined and decreed that he would assist us in all distresses [anxieties and perplexities], grant patience [under the cross], give consolation, excite [nourish and encourage] hope, and produce such a result as would contribute to our salvation. Also, as Paul in a very consolatory way treats this (Rom. 8:28, 29, 35, 38, 39), that God in his purpose has ordained before the time of the world by what crosses and sufferings he will conform his elect to the image of his Son, and that to every one his cross should and must serve for the best, because called according to the purpose, whence Paul concludes that it is certain and indubitable that 'neither tribulation nor distress,' 'nor death nor life,' etc., 'shall be able to separate us from the love of God, which

is in Christ Jesus our Lord'" (p. 714). And again: "Therefore this doctrine affords also the excellent, glorious consolation that God was so solicitous concerning the conversion, righteousness, and salvation of every Christian, and so faithfully provided therefor, that before the foundation of the world was laid he deliberated concerning it, and in his [secret] purpose ordained how he would bring me thereto [call and lead me to salvation] and preserve me therein. Also, that he wished to secure my salvation so well and certainly that since, through the weakness and wickedness of our flesh, it could easily be lost from our hands, or through craft and might of the devil and the world be torn or removed therefrom, in his eternal purpose, which cannot fail or be overthrown, he ordained it, and placed it for preservation in the almighty hand of our Saviour Jesus Christ, from which no one can pluck us (John 10:28). Hence Paul also says (Rom. 8:28, 29): 'Because we have been called according to the purpose of God, who will separate us from the love of God in Christ?' Paul builds the certainty of our blessedness upon the foundation of the divine purpose, when, from our being called according to the purpose of God, he infers that no one can separate us, etc." (p. 714). At the same time, however, the Confession rejects the assumption of an irresistible or coercive grace exerting itself according to an absolute decree, and warns against dangerous and pernicious thoughts as these: "Since 'before the foundation of the world was laid' (Eph. 1:4) 'God has foreknown [predestinated] his elect for salvation, and God's foreknowledge cannot err or be injured or changed by any one' (Isa. 14:27; Rom. 9:19), 'if I, then, am foreknown [elected] for salvation, nothing can injure me with respect to it, even though without repentance, I practise all sorts of sin and shame, do not regard the Word and sacraments, concern myself neither with repentance, faith, prayer, nor godliness. But I nevertheless will and must be saved; because God's foreknowledge [election] must come to pass. If, however, I am not foreknown [predestinated], it nevertheless helps me nothing, even though I would observe the Word, repent, believe, etc.; for I cannot hinder or change God's foreknowledge [predestination]" (p. 706). On the other hand, the elect are thus described: "Who according to the purpose are predestinated to an inheritance, who hear the gospel, believe in Christ, pray and give thanks, are sanctified in love, have hope, patience, and comfort under the cross (Rom. 8:25); and although in them all this is very weak, yet they hunger and thirst for righteousness (Matt. 5:6). Thus the Spirit of God gives to the elect the testimony that they are children of God, and when they do not know for what they should pray as they ought, he intercedes with groanings that cannot be uttered (Rom. 8:16, 26)." And again: "According to this doctrine of Christ, they should abstain from their sins, repent, believe his promise, and entirely entrust themselves to him; and since this we cannot do by ourselves of our own powers, the Holy Ghost desires to work repentance and faith in us

through the Word and sacraments. . . . And since the Holy Ghost dwells in the elect, who become believing, as in his temple, and is not inactive in them, but impels the children of God to obedience to God's commands; believers, in like manner, should not be inactive, and much less resist the impulse of God's Spirit, but should exercise themselves in all Christian virtue, in all godliness, modesty, temperance, patience, brotherly love, and give all diligence to make their calling and election sure, in order that the more they experience the power and strength of the Spirit within them they may doubt the less concerning it. For the Spirit bears witness to the elect that they are God's children (Rom. 8 : 16)" (p. 719).

While thus placing side by side the statements referring our conversion and salvation to the eternal purpose of God and those referring the condemnation of the vessels of wrath to their evil will whereby they "wilfully turn away from the holy commandment" (p. 722), and rejecting the assumption of contradictory wills in God (p. 711), the Confession explicitly states that "with especial care the distinction must be observed between that which is expressly revealed concerning this in God's Word and what is not revealed. For, in addition to that hitherto mentioned which has been revealed in Christ concerning this, God has still kept secret and concealed much concerning this mystery, and reserved it alone for his wisdom and knowledge. Concerning this we should not investigate, nor indulge our thoughts, nor reach conclusions, nor inquire curiously, but should adhere [entirely] to the revealed Word of God. This admonition is in the highest degree necessary" (p. 715). And again: "For that in this article we neither can nor should inquire after and investigate everything, the great Apostle Paul declares [by his own example]. For when, after having argued much concerning this article from the revealed Word of God, he comes to where he points out what, concerning this mystery, God has reserved for his hidden wisdom, he suppresses and cuts off the discussion with the following words (Rom. 11 : 33 sq.): 'Oh the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord?' i. e. in addition to and beyond that which he has revealed in his Word" (p. 717). A. L. G. (Missouri).

**Predestination.** The doctrine of the entire depravity of human nature and the sole efficaciousness of divine grace, which Augustine opposed to the Pelagian heresy, culminated in the doctrine of absolute predestination, according to which divine grace has, from eternity, out of the *massa perditionis* of mankind in absolute liberty, pre-ordained to salvation a certain number of men, in whom it, in time, carries out its saving will irresistibly and inamissibly. In the victory of Augustinianism over Pelagianism and Semi-Pelagianism, the predestination doctrine of the latter—together with that of sin and grace—by which predestination was conditioned on God's prescience of the use of the human faculties, was rejected by the Church. The teachings

of Augustine in regard to human impotence and the sole efficaciousness of grace were, indeed, sanctioned and adopted as church doctrine. This sanction, however, evaded and did not include his teachings in regard to the particularity, irresistibility, and inamissibility of grace, i. e. his absolute predestination. Nevertheless, these views as stated by Augustine, though, in fact, Semi-Pelagian soon gained the ascendancy, continued to be entertained as theological opinions and served the forerunners of the Reformation, and the better minds in general, as traditional theological expression for their understanding of sin and grace. This was especially the case at the beginning of the Reformation, no less with the Lutherans than with the Reformed. Luther and Melancthon were predestinarians, as well as Zwingli and Calvin, but their respective interest in the doctrine of absolute predestination was from the beginning a very different one. To the Reformed teachers the absoluteness of the divine will and work was the fundamental doctrine, from which they derived all others. With the Lutherans the all-governing central point was the doctrine of justification by faith, to which predestination stood only in the relation of subserviency and support. By them the grace solely efficient was considered to have been so indissolubly bound by God to the means of grace, that no other means or way of its efficiency was conceded. But the Reformed rejected this binding of its efficiency to the Word as a limitation of the power and liberty of the workings of divine grace and, consistently, made the means of grace effective of salvation only in the elect. This essential difference in the inner actuating motives of the doctrine of predestination existed from the beginning, and, in the later open difference between the Luth. and Reformed doctrine, it only became apparent. It was the cause that, on the part of the Reformed, the doctrine of predestination was consistently derived from the idea of the absolute will of God, and that the Augustinian assertions concerning the irresistibility and inamissibility of grace were sternly affirmed. On the part of the Lutherans—in accordance with the principle that all salutary efficaciousness is bound to the means of grace—it was the aim to understand and set forth the doctrine of predestination only as revealed in the gospel. Thus it resulted that, while Augustine's absolute predestination became a dogma of the Reformed Church and symbols, the Luth. Church developed a doctrine of predestination, which has in it all the earnestness of Augustine's doctrine of sin and grace, but at the same time cuts off its wrong predestinarian consequences and preserves its right evangelical character. This Luth. doctrine of predestination is set forth in the XI. Article of the Formula of Concord. The confession here distinguishes between eternal *prevision* as a foreknowledge pertaining to both wicked and pious, but which is no cause either of salvation or damnation, and *predestination*, as the will of God pertaining only to the children of God and working their salvation, and rejects the wrong idea of a mere "review" (*delectus*). It does not deny that pre-

destination is *also* such a selection of the saving will of God, but it desires to have included in its conception "the entire proposition, counsel, will, and ordination of God pertaining to our redemption, vocation, justification, and salvation." At the same time it does not mean to be understood merely as a procuring of salvation *in genere*, but as individual predestination, in which this counsel and ordination pertains to every individual person of the elect who is to be saved by Christ. This predestination, which God has decreed in his secret inscrutable counsel, is revealed in the Word as a perfectly free, gracious will in Christ, truly and really pertaining to all men. This predestination is not only revealed in the Word, but God also realizes it only through the Word. This gracious will, however, must not be considered as working absolutely. God has made its realization dependent on one condition. He has decreed in his counsel to justify and save all those who accept Christ in faith, and to condemn those who persistently resist the workings of his grace. The grace of predestination does not work irresistibly; it draws man, whom God wants to convert, but does not compel him. Natural man, indeed, can of himself only resist, and not accept Christ by faith. But since he can outwardly hear the Word in which certainly God is present with his grace, and works conversion and faith, he who does not hear the Word and persistently resists, is himself and alone the cause of his damnation. Likewise man may, by obstinacy toward the Holy Spirit, lose the grace already received. So far predestination is revealed in the Word of God. Over and above this, the Formula of Concord says, God has reserved much of this secret to his hidden wisdom and not revealed it to us. Who and how many will believe, remain faithful, and be saved, or not; who will fall and again be converted or become obdurate, is not revealed to us any more than the time and hour of the conversion of a man, or the reasons why God takes away his Word from some place, people, or country and gives it to another; why he carries off one man in his sins, and allows another one time for conversion, etc. These facts in God's dealings with men, which he foreknew and foreordained in his secret counsel concerning the government of the world, we frequently cannot bring into agreement with his revealed gracious will. But there cannot be *contradictorie voluntates* in God. We are, therefore, quite sure in faith that whatever is not revealed to us cannot contradict that which is revealed, and that we can safely rest assured in the doctrine of predestination drawn from the revealed Word.

The Luth. dogmaticians of the seventeenth century have conscientiously adhered to this teaching of the F. C. concerning predestination in all its parts, but in the theological development of the same over against the false particularism of the Calvinists and the false universalism of Huber they have chosen another form of presenting this doctrine. While the F. C. describes predestination from the *terminus a quo* as an ordination unto salvation, they take it, from the *terminus ad quem*, as a selection.

Then, however, they make a distinction in the one gracious will of God, inasmuch as it causes, in the order appointed by God, salvation and what pertains thereto, as universal *voluntas antecedens*, and inasmuch as it is regarded from the point of view of divine prescience, as *voluntas consequens*, which takes into consideration the different conduct of men towards God's gracious will, and, as a particular will, ordains unto salvation only those that have been foreseen as being faithful, but rejects the others. Thus the Luth. dogmaticians have maintained the universality of the gracious will of God, and have yet acknowledged the particularity of election by tracing the latter back not to the divine will, but to the different conduct of men.

The formula in which this mode of teaching received a characteristic expression is: Election has taken place *intuitu fidei*. The Semi-Pelagian sense in which this statement might be taken has been emphatically repudiated by the Luth. dogmaticians. It is neither to convey the idea that election has taken place on account of faith, nor to deny that the foreseen faith itself flows merely from the *voluntas antecedens*. This only they desire to affirm, that the selection of some in preference to others, as it is made by God through the *voluntas consequens* in predestination, has not been made absolutely according to the mere pleasure of his will, but in consideration of the foreseen belief or unbelief of men.

The Luth. consciousness has also generally been satisfied with this mode of teaching until, in recent times, the Missouri Synod assailed it fiercely and denounced the doctrine of predestination *ex praevisa fide* as heretical. Under the pretence of returning from the dogmaticians' mode of teaching to that of the F. C., which considers faith not as the cause of election, but calls it the effect thereof, it developed a doctrine of predestination, which is strictly antagonistic not only to that of the dogmaticians, but also to that of the F. C. In opposition to the latter, according to which predestination comprises the whole decree of salvation, and is described as being the universal decree of grace itself in its application to those individuals that are saved, it takes predestination as a decree differing from the universal decree of grace and decreed by God outside of and in addition to the latter. By this special decree God wanted to effect the salvation of a part of mankind, after the universal decree of grace had proved to be ineffectual. Predestination is taken as a mere "Mustering" or selection of some before others, which has taken place merely and absolutely according to the pleasure of the will of God, without regard to man's conduct. Far from having taken place in consideration of the faith foreseen by God, faith rather flows from it. Mo. admits that the universal decree of grace does indeed also bring forth faith, to wit: temporary faith, but maintains that the persevering and saving faith flows only from election whose efficaciousness is irresistible and inamissible. It teaches, therefore, in place of the *one* decree of grace of the F. C., which in *one respect* is a universal decree of grace and in *another* a particular election of grace, two different decrees,

and as the one of these is universal, but the other not universal, two *contradictoria voluntates* in God, which is emphatically rejected by the F. C. This Missourian doctrine of predestination agrees even in the expressions used with the teaching of the German Calvinists of the seventeenth century, who, in opposition to other Calvinists, affirmed a universal grace, but held, like the Missourians, that salvation was wrought only by the greater and more abundant grace of election. It has therefore also been rejected by the whole Luth. Church outside of the Missourian circles. (See, also, CONVERSION.) S. F. (Iowa).

**Predestination.** Luther's doctrine of predestination differs from that of Calvin, chiefly in this, that while the entire theological system of the latter is the consistent development of his predestinarian premises, with Luther the various elements of Christology and Soteriology furnish the material for the proper construction of the dogma. The Epistle to the Romans is made the model for the entire treatment of theology. "Follow thou the order of this epistle and concern thyself with Christ and the gospel, that thou mayest recognize thy sins and his grace; then fight with sins, as Chapters I.-VIII. have taught. After that, when thou hast come to the eighth chapter, and art under the cross and suffering, thou wilt learn right well in Chapters IX.-XI., how comforting predestination is. For unless one have experienced suffering, the cross, and the sorrows of death, he cannot meddle with predestination without injury" (Luther, *Introduction to Romans*). In accord with this principle, the Formula of Concord shows that what the Holy Scriptures teach on the subject can be understood only when "the entire doctrine concerning the purpose, counsel, will, and ordination of God pertaining to our redemption, call, righteousness, and salvation, are taken together" (652:14). Christ is the Book of Life, in which the secrets of God's hidden purpose are clearly read; or, in other words, the gospel is the manifestation or declaration of that which has been decreed from all eternity. The following factors, therefore, are given, and none dare be overlooked or questioned in the attempt to solve the problem, viz.: 1. The universality of redemption, in contrast with the particularism of Calvinism, or the doctrine that Christ died only for the elect. 2. The application of redemption through the Word and sacraments, in contrast with the tendency in Calvinism, and still more in Zwinglianism, to depreciate the means of grace, and to teach that the Holy Spirit works only immediately upon the heart. 3. The efficacy of the Holy Spirit through the means of grace, in antagonism to the opinion that he is inoperative through the external Word. 4. The universality and seriousness of the call to salvation, in contrast with the doctrine that the external call is not always serious.

The relation of faith to predestination may be learned from its relation to justification. As faith dare not be regarded the ground of justification, so also it cannot be the ground of predestination. Man is not justified on account

of his faith, or because of his faith, or in view of his faith, or, accurately speaking, even by his faith, but on account of, because of, in view of, and by the merits of Christ which faith accepts or receives; or otherwise stated, by faith, receiving the merits of Christ (*propter Christum per fidem*). So also in election to salvation, that which discriminates the elect from the non-elect is the merits of Christ as received by faith. Faith is, on the one hand, a result of election, in so far as it is wrought by God in hearts that do not persistently repel the grace of God. Faith, on the other hand, is a condition of election, inasmuch as man's attitude of resistance may prevent the working of faith, and exclude the subject from God's gracious will to bring salvation. The teaching of the Luth. Church is very emphatic that no man is lost because of any divine purpose that he should be lost, or any absence of a willingness in God to save him. If any man is saved, he is saved solely by the grace of God; if any man is lost, he is lost solely by his own sin and fault. His will is always free to resist God's grace. There is no *gratia irresistibilis*. Beyond this, we enter into a sphere concerning which, in the lack of revelation, all is pure speculation. H. E. J. (Gen. Council).

**Preface.** This is the beginning of the distinctive service of the Holy Supper. It consists of the *Salutation*, the *Sursum Corda*, the *Eucharistia* (Let us give thanks), the *Contestation* (It is truly right), and the *Proper Prefaces*, which recite our special reasons for thanksgiving on a special feast-day. It is based on Luke 22:19 and 1 Cor. 11:24, and is the oldest unaltered part of the Liturgy. It belongs to the full service. In his *German Mass* Luther substituted for it an *Exhortation* to the communicants. For this he was not altogether without warrant in old Gallican forms. (See *Dict. Christ. Ant.*, p. 1696; Horn's *Liturgies*, p. 46; and LITURGY.) E. T. H.

**Preger, John William**, Bavarian theologian and "Oberconsistorialrat," b. Schweinfurt, 1827, d. Jan. 30, 1898, author of a biography and defence of Matthias Flacius Illyricus, 1859, 2 vols. (see extended synopsis by Dr. C. F. Schaeffer, *Evs. Review*, XIV. 481 sq.), a history of German Mysticism in the Middle Ages (2 vols., 1875), and two monographs on the Waldenses (1875, 1890); editor of Luther's *Tischreden*, of the years 1530-1, 1888.

**Preparatory Service.** A Christian congregation is not without responsibility for those it admits to the Holy Supper. It is its duty to examine, to instruct, and to discriminate. The Early Church recognized this duty. And our Reformers say in the Augsburg Confession, XXV.: "It is not usual to communicate the Body and Blood of the Lord, except to those who have been previously examined and absolved." This examination and absolution was personal, not general and public. It was required by the Church Orders of the sixteenth century and "continued in frequent use until the end of the eighteenth century, side by side with the General Confession which had come into use in some regions." Its disuse is the

result of rationalism. Its revival accords with Luth. history and the Word of God. (See "The Terms of Communion in a Christian Church," *Luth. Quarterly*, XIX, 458.) In the Saxon Order, 1539 (Richter, I. 310), is given a form for a *Beichtwater* or Confessor in such *Beicht* or Confession. We find a form of public service preparatory to the Holy Supper in the Wuertemberg Order, of 1536, which was affected by the Swiss. Our preparatory service has come to us from the Reformed. But the rubrics in our books forbid us to think that it suffices for the examination and instruction of those who wish to receive the sacrament. E. T. H.

**Presidents of Synods** in this country are elected, usually without previous nomination, for terms of from one to three years. They are the official representatives, executive officers, and spiritual overseers of the synod. The synods being only advisory bodies, the powers of the presidents are necessarily limited. It is their duty to preside at synodical meetings, to present matters that require action, to propose candidates to vacant congregations, to perform, or authorize the performance of official synodical acts, such as ordination, installation, visitation, etc. (though these latter functions are often specially assigned to the presidents of conferences), to execute discipline, and in general to be advisers of the synodical congregations. G. C. F. H.

**Preus, H. A.**, 1825-1894, was born in Norway, and was educated for the ministry at Christiania University. He came to America in 1851, accepting a call to Spring Prairie, Wis., and was one of the seven ministers who organized the Norwegian Luth. Synod of America in 1853. For a number of years he was editor of *Kirkelig Maanedstidende*, the organ of his synod, and was president of that synod from 1862 till the time of his death. E. G. L.

**Priesthood of Believers, The.** A priest, in the broadest meaning of the term, is one who ministers in holy things. The idea of mediation in behalf of others is commonly included, and, more or less distinctly, the presentation of propitiatory sacrifices. The existence of a priesthood among all nations attests the universal sense of sin and of alienation from God, while the custom of approaching the deity only through an official mediator constitutes an instinctive prophecy of the divine plan of salvation.

In the Mosaic economy we find the fullest development of the idea of a priesthood. As the law awakened in the chosen people a deeper sense of the pollution of sin than elsewhere prevailed, so the constantly recurring sacrifices had a deeper meaning and the Jewish priesthood occupied a position of peculiar significance.

When Christ, as the High-Priest, offered himself a sacrifice for the sins of the world, the chief function of the priestly office was fulfilled once for all (Heb. 7 : 26, 27 ; 10 : 14). The veil concealing the "Holy of Holies" was miraculously rent in twain to signify that thenceforth every sin-burdened soul might have free access to the throne of grace. From that moment

there has been but "one Mediator between God and men, the man Christ Jesus" (1 Tim. 2 : 5). All believers are now essentially equal in their enjoyment of the privilege of approach to God—"a royal priesthood, an holy nation" (1 Pet. 2 : 9). Thus the special priesthood has been forever abolished. Sacrifice for sin would now be vain and sinful. But there still remains the sacrifice of praise (Heb. 13 : 15 ; 1 Pet. 2 : 5). There remain avenues of service in which the believer, consecrated by the water of baptism and by the unction of the Holy Spirit, may daily minister before the Lord. He is to be the comforter of his brethren, the almoner of the Lord's bounty, and is to proclaim the gospel to the world.

For the proper discharge of some of these duties, good order demands the appointment of special individuals. God accordingly endows and the Church ordains a sufficient number of men, to whom is committed the spiritual oversight of the Church. The Christian ministry, thus originating, is based upon, and does not in any sense conflict with the universal priesthood of believers. It is not surprising that a priestly character should, in course of time, have been attributed to these ministering servants of the Church, especially after the celebration of the Lord's Supper had come to be regarded as a renewed unbloody sacrifice. The idea of a Christian hierarchy, first finding definite expression in the days of Cyprian, developed into the complex system of the Roman Catholic Church.

The Reformation, in proclaiming the doctrine of justification by faith, re-asserted also its logical and scriptural corollary, the universal priesthood of believers. The doctrine, thus deeply imbedded in the Luth. system, is one full of comfort for the humble disciple and a powerful stimulant to Christian activity. C. E. H.

**Principles of Luth. Church.** See FORMAL PRINCIPLE.

**Private Confession.** See CONFESSION.

**Private Judgment, Right of.** The Roman Catholic Church holds that the Pope is the sole and infallible authority for deciding all questions of religious belief. What the Pope declares to be true doctrine must be received without debate.

In opposition to this view, Protestants very generally agree that the Word of God is the only infallible rule of faith, that each person with the Bible in his hand may, at his own peril, decide for himself what the Bible teaches, and, therefore, what he ought to believe, and what he ought to do. If, as a result of his intelligent reading, aided by such help as he may command, he becomes a Roman Catholic, or a Protestant, or decides in favor of any one of the various denominations of the Protestant Church, or if he concludes his inquiries with the result of his having become an agnostic or an atheist, nevertheless he should remain unmolested by any penalties of the civil law. Luther, himself employing the right of private judgment without stint, freely conceded the same right to others. He declared that "the pen, not the fire, is to put down heretics. The hangmen are not doctors of theology. This is not the place for

force. Not the sword but the Word fits for this battle." (Quoted by Dr. Krauth in *The Conservative Reformation*.) During all her history the spirit and conduct of the Luth. Church have been in accord with these just sentiments of the Reformer.

Although the right of private judgment is as sacred and inalienable as the right to life or liberty, nevertheless it has limitations.

In one denomination the chief bond of union may be a ritual, in another, a form of government, or, in still another, a method of doing its practical work. In the Luth. Church neither a ritual, nor a form of government, nor a method of work is of chief importance. Her bond of unity is a common faith. This faith has been reached by a devout study of the Word of God accompanied by a full exercise of the right of private judgment.

When a candidate for the ministry in the Luth. Church is ordained, or a teacher is inducted into his office in a Lutheran theological seminary, he voluntarily takes an obligation having all the sanctions of a vow before God and the Church to preach or teach according to this faith. It is presupposed that he has reached the Luth. faith by a free and devout study of the Word, that it has not been imposed upon his conscience by unwilling constraints, and that he gladly proclaims his purpose to preach or teach it because he heartily believes it to be in accord with the Sacred Scriptures. On any other conditions he would be rejected by a distinctly Luth. Church as a preacher, or as a teacher of theology. And yet, a minister or a teacher so ordained or so inducted into office does not thereby renounce his right of private judgment. That is a right which no one can renounce without at the same time renouncing his proper self-respect and his religious liberty. Nevertheless the right of private judgment does not include the right to teach, in Luth. pulpits or in Luth. chairs of theology, doctrines subversive of the Luth. faith. A Lutheran, for example, might become a Unitarian, and the Luth. Church would not dispute his right to make the change. But that right does not carry with it the right to teach Unitarianism in Luth. pulpits or Luth. schools. The proper place of such a person is found outside of the Luth. Church.

A Lutheran who, by the exercise of his private judgment, has ceased to hold the faith of his Church should voluntarily withdraw from it. To remain in it a disturber, striving to substitute the peculiar conclusions of his own private judgment for the faith which expresses the private judgment of myriads in her fold, and which has successfully stood the test of centuries, seems to be not only audacious but also immoral.

D. H. B.

**Probst, Jacob**, b. 1486, in Ypern, Flanders, an Augustinian monk and scholar of Luther (1519), and then prior in Antwerp, returned to Wittenberg (1521). Enticed into a cloister in Brussels he was moved to deny evang. faith, but soon returned to it and preached it in Ypern, was imprisoned, condemned to be burned (1522), but escaped to Wittenberg. In 1524 Luther recommended him to Bremen to take the place of Henry of Zütphen. There he evangelized

the people and organized the Luth. Church, until compelled to flee (1530) by a revolutionary uprising of the lower classes; recalled (1543) as supt. of Bremen, he labored and opposed Calvinism, which sought to crowd out Lutheranism (1555), but was unequal to the task, for Calvinism reigned, when he d. June 30, 1562. P. was a close friend of Luther and the sponsor of L.'s daughter, Margaret.

**Prohibition, Synodical Action on.** The legal prohibition of the liquor traffic is a comparatively recent issue, and Luth. sentiment on it is divided.

At its convention in Winchester, Va., 1853, the General Synod expressed its "great pleasure" over the success attending the efforts for the removal of intemperance by the introduction of the Maine Liquor Law, and its desire that "our ministers and people co-operate with others in extending its principles." The same body at Allegheny, Pa., 1889, passed this action: "The General Synod, in accord with previous deliverances of the synod, bids the prohibitory constitutional amendment in Pennsylvania God-speed, and hopes her members, in the exercise of their Christian liberty as citizens, will all vote for it."

The Swedish-Augustana Synod in A. D. 1880 declared it the duty of the Christian voter "to cast his vote against the manufacture and sale, as a beverage, of all intoxicating drinks." And in 1889, when the prohibition amendment election was pending in Pennsylvania, it formally expressed its hearty sympathy with "the temperance movement" in that state, and expressed its "unanimous hope that the election on the 18th inst. may result favorably to the temperance cause." The same body, at Jamestown, N. Y., 1890, recommended to the voters of Nebraska the adoption of the prohibition amendment, and urged its members to contribute liberally to the Nebraska prohibitory campaign fund.

The United Norwegian Luth. Church in 1893 adopted action "which may be regarded as a sort of standing resolution," approving all temperance and prohibition works if carried on by Christian and lawful means, and expressing "the conviction that it is the duty of every Church member and citizen, by word and example, to take an active part in doing away with this godless and ruinous traffic."

The Hauge-Norwegian Synod has expressed itself somewhat to the same effect. E. J. W.

**Proselyting**, derived from the Greek *proselutos* (an arrival, a stranger, in distinction from a citizen, a word used in the Septuagint for a religious convert), now designates either making perverts, or the disorderly method of alienating and gaining church members by unlutheran sectarians, or even the enticing of Lutherans from their congregation by Lutherans of other organizations or of the same body by principles contrary to the Church's order and Christ's description of a true shepherd (John 10 : 1).

**Protestant; Protestantism.** The severe measures decreed against Lutherans in the Edict of Worms, May 26, 1521, were modified by the decision of the first diet at Spire (Speyer) in

1526, that "each estate should act, in matters relating to the Edict of Worms, so as to be able to render a good account to God and the Emperor." It was the birthday of territorial constitutions. Serious political complications had forced the Emperor Charles V. to make this concession. There had been a misunderstanding with the Pope Clement VII.; and a league of all Italian princes with Francis I. of France, sanctioned by Henry VIII. of England, had been formed against him. He needed the aid of the Evangelicals. In spite of this aid rendered him, the antipathy of the Emperor to the Lutherans was deepened. With the determination to utterly crush out the Reformation the second diet at Spire was called in 1529. The diet convened under the direction of Ferdinand, brother to the Emperor. The Catholics were in the majority. The imperial commissaries offered these propositions: that the decision of the former diet at Spire be annulled; that all who had hitherto observed the Edict of Worms were still to maintain it, others were forbidden to introduce innovations until a general council be held; the Mass was to be tolerated, and the jurisdiction and revenues of the bishops everywhere restored. The Evangelicals could not accept these propositions, since the *first* let persecution loose upon them; the *second* prevented the spread of the Reformation; the *third* was a hindrance to the celebration of the Lord's Supper; the *fourth* placed all ministers in the power of the bishops. But when the majority, nevertheless, accepted them on April 19, the Evangelical confessors entered a solemn *protest* against them. Ferdinand stubbornly refused to change any of the articles, and on April 26, an appeal signed by the Elector of Saxony, the Landgrave of Hesse, the Margrave George of Brandenburg, the two Dukes of Lueneburg and Prince Wolfgang of Anhalt, also by the deputies of fourteen cities, was sent to the Emperor. From their *protest* the Lutherans came to be called *Protestants*. The name was first applied to those who participated in the protest of Spire. Gradually the name was given to all Lutherans, being so applied for the first time by the papal legate to the diet at Regensburg in 1541 (*Guericke*). It continued to be the diplomatic style of the Luth. Church until the Westphalian treaty in 1648 (*Krauth*). In the beginning of the nineteenth century, when efforts were made to unite the Luth. and Reformed Churches, the name Protestant was to be dropped and Evangelical used in its stead, because the name conveys but a negative meaning, i. e. denial of Roman errors. Protestant or Protestantism is now the collective name for two great divisions of the Christian Church on the one side, the Lutheran and Reformed, as opposed to two great divisions on the other side, the Roman and the Greek Catholic Churches. There are commonly recognized two fundamental principles of Protestantism. The first or formal principle is, that in matters of faith, the Holy Scriptures alone have authority. The second or material principle is that of the justification of the sinner by faith alone. The first of these principles stands opposed to the Catholic doctrine of the authority of tradition, the second to the Catholic doctrine of justifi-

cation by works. Schleiermacher (*Der Christliche Glaube*, 1821, 28, p. 137) gives this distinction: Protestantism makes the relation of the individual to the Church dependent upon his relation to Christ; Catholicism, *vice versa*, makes the relation of the individual to Christ dependent upon his relation to the Church. Martensen (1874) says: "Catholicism is the religion of an externally guaranteed security (*Sicherheit*); Protestantism is the religion of an assurance (*Gewissheit*), inwardly apprehended."

*Protestantism and Catholicism contrasted.* 1. P. Original sin is the total depravity of human nature, whereby the concreated righteousness and perfection were lost and man is inclined to all evil; he has no free will in spiritual matters. C. Original sin is a weakening of man's free will and a deprivation of original righteousness, the *donum superadditum*; man has free will in spiritual matters. 2. P. The Holy Scriptures are the only source of saving knowledge. C. The Apocrypha and Tradition are sources as well. 3. P. The blood of Jesus Christ and his righteousness are the only ground of our justification, faith the indispensable condition. C. Christ has atoned for original sin, actual sins must be atoned for by man himself (Counc. Trent, Can. 15); justification by works. 4. P. Word and sacraments are means of grace in that they offer and convey grace, i. e. the forgiveness of sins, but faith must personally apprehend the offered grace. C. The sacraments are something supernatural and there cannot be an inner personal apprehension but a mysterious *opus operatum*, the mere participation in the sacrament placing the individual in the sphere of supernatural grace.

The Protestant Church is predominant in all lands of the German race (except in the German provinces of Austria), in the United States, Great Britain, Holland, Denmark, Sweden, Norway, Switzerland, and in most of the colonial provinces of these countries. An estimate of the development of Protestantism can be obtained from the following:

1786, Protestants in the world,	40,000,000
1886, " " " "	136,000,000
1786, Catholics " " " "	110,000,000
1886, " " " "	220,000,000

H. W. H.

**Provost**, an official name from the Latin, *praepositus*, denotes in general a superintendency whether of a cloister of monks or a cathedral church or an institution of learning or an organization of congregations and pastors. In the ecclesiastical sense, as transferred to the Luth. Church, it is about equivalent to the office of a superintendent, as in parts of Pomerania, according to the Orders of the sixteenth century. In America it is known as the office of superintendence of the Swedish churches on the Delaware. The Swedish Provosts were: Rudman, Björk, Sandel, A. Hesselius, Lidman, Sandin, Acrelius, and Wrangel.

**Psalms in the Service.** The Book of Psalms is the hymn and prayer-book of the Jewish Temple. That it ministered sustenance



to our Saviour's soul and gave words to his prayers is enough. "There is no Old Testament book," says Franz Delitzsch, "which has so completely passed over from the heart and mouth of Israel into the heart and mouth of the Church, as this incomparable Old Testament book of song. It is without a peer, because of the long course of years which it mirrors; without a peer, because of the fulness of poesy which is spread forth in it; while the Hebrew language remained substantially unchanged through that long period, in this book are found the most various styles and artistic forms and distinct types of composition, and the fresh ideally pure outpouring of the inmost being rises from a simple, quiet, soft prayer to the dithyramb gushing forth like a cataract and to the most majestic hymn of triumph. Consider also the incomparable wealth and depth of the matter. It is incomparably rich, because it embraces nature and history, the world around us and the world within us, the experiences of each man and of humanity; and in the expression of these it runs through the whole gamut of situations and feelings, from the abyss of darkest temptation to the climax of paradisaical joy. It is incomparably deep because it is the inmost life of the soul which here wrestles with speech to compel it to utter it. It is not the outside of life, which one can grasp, but its fundamental essence which here, in its ideal and its reality, abstractly and concretely, in its universality and its particular manifestation, coins itself in current speech; it is the complete penetration of the moral corruption of mankind which here is reproduced as feeling; in short, there always is a residuum here which invites further investigation, and if it is the characteristic of a classic that repeated reading yields fresh pleasure, and that the oftener it is read the more beautiful, fruitful, and great it appears, then the Psalter is a classic of the highest rank."

The pastor instinctively uses it in the sick-room. If for no other reason, it were worth while to sing the psalms in church in order to impress these words of prayer and praise on the memory of all, with their universal and illimitable, but always applicable, sense.

For an account of the use of the Psalter in the Old Testament Service, see Loebe (Hommel), *Haus-Schul u. Kirchenbuch*, vol. 3. The *Dictionary of Christian Antiquities* gives a thorough study of the Psalmody of the ancient Eastern churches. In the Mediæval Church the Psalter was divided to the different "Hours," so that it might be sung through every week; but the division varied in different Breviaries; and pre-Reformation Psalters are extant in which the psalms are divided simply between matins and vespers, except that Ps. 119, 120, and 121 are on certain days allotted to the other "hours." In all of these arrangements Ps. 1-109 are assigned to the morning hours, and Ps. 110-150 to the evening hours. The psalms were known by the Latin words with which they begin in the Vulgate version.

The first Luth. Church Orders prescribed the continuance of Psalmody. From one to three psalms were to be sung at Matins and Vespers,

with the Antiphon and the *Gloria Patri*. (The Antiphon was originally a sentence taken from the psalm itself, and stating its purport. Afterwards, Antiphons answering to the Season of the Church Year were employed, which are intended to give a particular application to the psalm. The *Gloria Patri* was always sung after the Psalmody and sometimes after every psalm, when more than one was sung.) The psalms were sung in Latin (often by the school-master and boys of the Latin schools). Many of the Luth. hymns (like *Ein feste Burg*, for instance) were versifications of psalms. But the best hymn lacks the universality of the psalm. It no doubt was due to the maintenance of the Latin in Psalmody, that the German people never were accustomed to singing the psalms, but these dropped out of use in spite of the careful provision for them in the earliest Luth. cantionales.

Some of the Church Orders directed that the psalms should be sung through in their order; others held to the pre-Reformation assignment of Ps. 1-109 to matins, and Ps. 110-150 to vespers. Ps. 119 sometimes was broken up into eight portions each called an *Octionar*.

Loeche gives a list of festival psalms "for the most part gathered out of writings of the Luth. Church," which, as it differs from the list in the Church Book, we may give: *Advent*, 19, 24, 118, 93, 96, 98; *Christmas*, 45, 72, 93, 100, 147, 148; *Circumcision*, 19, 24; *New Year*, 65, 66, 67, 103; *Manifestation of Christ*, 117, 72, 87; *Purification*, 66; *Lent*, 8, 22, 31, 40, 69, 102, 130, 143; *Green Thursday*, 111, 103, 23; *Good Friday*, 22, 40, 69, 109, 110; *Saturday in Holy Week*, 16; *Easter*, 16, 110, 114, 115, 118; *Ascension*, 47, 45, 68, 110; *Whitsunday*, 68, 83, 87, 65, 117; *Trinity*, 33, 100, 115; *St. John's Day*, 1, 4, 34, 118; *Visitation*, 92, 89, 103; *St. Michael's*, 34, 91, 103, 138; *Apostles' Days*, 68, 19; *Martyrs' Days*, 10, 9, 17, 52, 56, 18, 8, 97, 116; *Dedication of a Church*, 84, 26, 27, 122; *Fastdays*, 6, 32, 38, 51, 102, 143, 79, 80; *School-festival*, 34, 37; *Harvest*, 103, 104, 65, 67, 150.

In the Luth. Church the psalms are sung "responsively," either the leader singing the first half of the verse and the choir the second; or (which is far better) the choir singing the former half, and all the rest singing the latter, and all joining in the *Gloria Patri*. Delitzsch says that after the ninth century the custom of two choirs dividing the verse was no more found, and the custom of responding verse by verse became general.

In olden times they did not always stand while singing the psalms.

The psalms were sung to the so-called Gregorian tones. (See GREGORIAN CHANT.)

The revival of use of the psalms in the minor services of the Luth. Church began about fifty years ago. English music is used as well as the Gregorian, and where a congregation has not learned to sing them it is usual to read them responsively, the leader reading the first member of the parallelism and the congregation the rest of the verse, the *Gloria Patri* then being sung by all. But there is little difficulty in introducing the musical rendering, if *Psalms marked for chanting* are put into the hands of

the people, and the melodies are repeated until they know them well. E. T. H.

**Public School System, Luther's Relation to the.** Martin Luther deserves to be assigned a foremost place among educational Reformers. His achievements in behalf of education have generally been lost sight of in the presence of his vast work in the reformation of the Church. Directly and indirectly the great Reformer may be regarded as having laid the foundation of the present system of popular education.

The fundamental principles of the Reformation as laid down and advocated by Luther—the authority of the Scriptures, justification by faith, and the priesthood of believers—naturally lead to popular education. As every man is thus made responsible for his own religious life, it becomes necessary that he should be able to read the book that is to be his supreme guide in all matters of faith and practice. These principles lie at the basis of popular education in all Protestant countries.

Luther's direct influence upon education was not inconsiderable. From the University of Wittenberg, where he was the towering central figure, hundreds of young men went to all parts of Germany bearing the light of the rescued gospel. In 1525 he was commissioned by the Duke of Mansfeld to establish two schools in his native town of Eisleben, one for primary and the other for secondary education. Both in the course of study and in the methods of instruction, these schools became models for many others. He sought to banish the prevalent cruelty in discipline, to adopt the instruction to the capacity of the children, and in every way to render learning attractive and pleasant.

In 1538 he revised and published the *Savony School Plan* of Melancthon, which served as the basis of organization for many schools throughout Germany. Chiefly through Luther's influence, the forms of church government adopted by the various Protestant states and cities contained provisions for the establishment and maintenance of schools. In 1529 he prepared his *Small Catechism* for the instruction of the young. In 1534 he published his translation of the Bible, which laid the foundation of the present literary language of Germany and exerted an almost incredible educational influence on the German people. In the course of a few years, nearly half a million copies were in circulation.

The effect of Luther's numerous educational writings can hardly be overestimated. Besides his frequent incidental reference to education he devoted two treatises exclusively to the subject of schools. His *Letter to the Mayors and Aldermen in Behalf of Christian Schools* (1524) is an appeal of marvellous energy. If we consider its pioneer character, in connection with its statement of principles and admirable recommendations, the address must be regarded as one of the most important educational treatises ever written. Scarcely less important is his *Sermon on the Duty of Sending Children to School* (1530).

Among Luther's other writings that treat more or less fully of education are his *Sermon on the Marriage Relation* (1519); *Address to*

*the Christian Nobility* (1520); *Order of a Common Treasury for the Congregation at Leipsic* (1523); *German Mass and Order of Divine Service* (1526); preface to *Menius's Treatise on Christian Domestic Life* (1529); *Translation of some of Aesop's Fables* (1530), and preface to the *History of Galeatius Capella* (1538).

Apart from the needs of the individual, the two great reasons always prominent in Luther's mind for the maintenance of schools were the welfare of the Church and the needs of the State. Around these two central thoughts may be grouped nearly all that he wrote on education. He advocated three classes of schools, which taken together constitute a comprehensive system: 1. Primary schools for the instruction of the common people; 2. Latin schools for those who were to pursue professional careers; and 3. Universities, in which the final preparation for learned vocations was to be obtained. The schools of Germany to-day are but a realization, more or less complete, of Luther's ideas. F. V. N. P.

**Publication Societies**, officially connected with the organized Church and administered through it, are not found in Germany. In this country almost all the general bodies of Lutherans have established and controlled their publications. The General Synod, General Council, Missouri Synod, Ohio Synod, Augustana Synod, and others have their own publication societies. See accounts not mentioned here, below, or SYNODS.

THE GENERAL SYNOD'S PUBLICATION SOCIETY was founded May 1, 1855. It has grown from small beginnings to a very prosperous institution. It has a property, 1424 Arch Street, Philadelphia, valued at \$90,000, with equipment for printing and binding. Its total assets, by report of 1897, were \$125,000. It has published many important volumes, notably: Schmid's *Doctrinal Theology*, Köstlin's *Theology of Luther*, Gerhard's *Sacred Meditations*, *Luth. Handbook Series*, etc. It has also published Sunday-school literature, hymn-books, catechisms, and the like, authorized by the General Synod.

THE GENERAL COUNCIL PUBLICATION BOARD in 1899 secured a fine property on Arch Street, Philadelphia. It has not yet done much in the way of general publication, but furnishes Sunday-school literature, hymn-books, etc., authorized by the General Council.

THE OHIO JOINT SYNOD has a splendid establishment, the Luth. Book Concern, at Columbus, Ohio. Its publications are general and include *Die Luth. Kirchenzeitung*, *Theologische Zeitblätter*, and the *Luth. Standard*, the newspapers of the synod, as well as the other literature of the societies heretofore mentioned. It has its own printing and book-binding establishment. The date of its beginning was April, 1881. C. S. A.

PUBLISHING HOUSE OF THE AUGUSTANA SYNOD, known as the *Luth. Augustana Book Concern*, with headquarters at Rock Island, Ill., is the outgrowth of Augustana Book Concern, a previous organization, incorporated, 1884. The present Concern was organized, 1889. At its convention in June that year, held at Rock Island, the synod elected a board of directors for the

purpose of establishing a publishing house, and requested said board to incorporate and secure the property and business of the Augustana Book Concern, the aim of which, from its beginning, had been to prepare the way and at the proper time turn over its affairs to the synod. This board carried out the instructions received of the synod, and took charge of the business in Sept., 1889. Its only resources were the goodwill of the members of the synod. The object of the Luth. Augustana Book Concern is to publish the periodicals of the synod and such sound religious, doctrinal, and standard literature as are in demand in a Christian community, and to import and keep for sale books of standard literary and religious character. Among its numerous publications are the following periodicals: *Augustana*, weekly, in Swedish, and *The Augustana Journal*, semi-monthly, in English, the official organs of the synod; *Barnens Tidning*, semi-monthly, and *The Olive Leaf*, monthly, for Sunday-schools; and books: hymn and church books in Swedish and English for congregations and Sunday-schools; Catechisms and Bible histories in both languages; Book of Concord and Luther's House Postil; a complete series of text-books in the Swedish language for parochial schools, etc. A fireproof, four-story structure, 52 x 90, costing \$24,000, was erected in 1898, in which are contained offices and book-store, and a complete printing and bindery plant. Its resources above liabilities are \$75,000. During 1897 sales amounted to \$68,000. The net profits are devoted to the support of Augustana College and Theological Seminary. The management of the business is vested in a board of nine directors. Among the officers, S. P. A. Lindahl has served as president, and A. G. Anderson as manager from its organization. S. P. A. L.

CONCORDIA PUBLISHING HOUSE is the book concern of the Evangelical Luth. Synod of Missouri, Ohio, and other states, located at St. Louis, Mo. A Luth. publication society was established in said synod as early as 1849, and in 1854 a synodical printing-house was opened at St. Louis. Both these institutions, however, lapsed for various reasons. In 1860 a general agent was appointed by the synod to take charge of the business management of the synod's publications and a synodical book-store. In 1869 the synod created a board of directors for the establishment and management of a synodical printing-house, and the first meeting of this board was held on Sept. 20 of said year. On Oct. 21 the corner-stone of the first building, which was to serve as a printing-house only, was laid, and the dedication of that building followed on Feb. 28, 1870. In 1872 the printing-house and the book-store were merged into one concern, to be managed by a board of directors, which held its first meeting on May 30, 1872. This board was incorporated under the corporate title of Concordia Publishing House, under articles of incorporation dated May 27, 1891. The present buildings of the institution, which is now the greatest Luth. book concern and publishing house in America, are situated on Miami St., extending through the entire block from Indiana Ave. to Jefferson Ave. A. L. G.

**Pulpit.** The enclosed place whence the sermon is delivered. The pulpit is undoubtedly derived from the *ambones* in the early Christian basilicas from which, at first, the lessons were read and at a later period the Word was preached. The prominence given in Luth. worship to the preaching of the Word makes the pulpit, equally with the altar and the baptismal font, an indispensable article of church furniture. As the preached Word is the centre of public worship and the means whereby the Christian congregation is called, gathered, enlightened, and sanctified, the pulpit, both for symbolical and practical reasons, should be placed in the nave, preferably on the north side, immediately outside of the chancel (choir), or in larger churches, against the second column from the chancel arch, and be somewhat elevated. It must never stand before, behind, or above the altar, or at any place within the chancel. Its form may be hexagonal, but is more usually octagonal. Its foundation may be a base of equal dimensions, or, what is more graceful, a cluster of columns of sufficient height to give the pulpit its proper elevation. The material of the pulpit may be wood, stone, or metal, and its style and ornamentation should correspond with the architecture of the building.—For the general principles that should govern the construction and furnishing of Luth. Church edifices, see the Proceedings of the Dresden Conference (1856), Harnack's *Praktische Theologie*, vol. i., p. 347; and of the Eisenach Conference (1861), Köstlin's *Geschichte des Christlichen Gottesdienstes*, p. 242. J. F. O.

**Pulpit Fellowship**, i. e. the interchange of pulpits. It is claimed on the one side that it is the duty of every body of Christians to recognize the common fellowship of believers in Christ, by freely inviting pastors of other communions to preach in their public services. Such invitation is interpreted as a recognition both of the minister and the denomination to which he belongs. The omitting of such invitation, it is claimed, is a denial either of the Christian character of the minister and the denomination he represents, or of the validity of the ministerial office in such denomination. On the other hand, it is maintained, that the duty of preaching the gospel is one in which all considerations of mere courtesy must be left out of the account. The responsibility imposed on the pastor is that of declaring to his people all the counsel of God; and this, upon the claim of mere courtesy, he can transfer to no one else. Besides, the pastor, in preaching, acts as the organ of the congregation, in the discharge of its divinely commissioned duty of preaching the Word; and, therefore, the purity of the teaching must be assured by safeguards provided by the Church. To these safeguards belong the confessional tests. While the other side concedes this in regard to the calling of pastors, it claims that in occasional services there may be a waiving of the principle. The difference lies often in a divergence of conviction concerning the significance of preaching, the more liberal view regarding the sermon more as the presentation of suggestions that are to be tested by the congregation, and the stricter view empha-

sizing the fact that, while the duty of the hearers to test the preaching is not to be abated, the preacher is to teach nothing that he is not sure is the Word of God. No one has the right to make the "exchange of pulpits" a test of the recognition of the Christian character of others. Laymen, however high in the esteem of the Church, are not asked to preach. Nor does it touch the validity of the claims of other pastors as true ministers. The ministry is not an order, but an office, whose duties are not universal, but fixed by the call that makes men ministers to a particular place, outside of which they are not properly ministers, although, in duty bound to exercise everywhere the spiritual priesthood they have in common with others, to their highest ability. An invitation to preach makes the one called temporarily the pastor of the congregation to which he preaches; and such call must, therefore, be in due form and order. Exceptions in *casu confessionis* are allowed by some advocates of the stricter view, as in Pulpit Fellowship of Luther and Bucer, in 1536. See article GALESBURG RULE; arguments on both sides, by Drs. C. P. Krauth, J. A. Brown, and others, in *Proceedings of First Lutheran Diet*, Phila., 1878, and in *Distinctive Doctrines of the General Bodies*, Philadelphia, 1893; Dr. Krauth's *One Hundred and Five Theses*; Jacobs' "The Fellowship Question," *Lutheran Church Review*, for October, 1889; articles in *Lutheran Quarterly*. Cf. also articles ALTAR FELLOWSHIP, etc.

H. E. J.

Q.

**Quadragesima** (40 days' fast). See CHURCH YEAR; FASTING.

**Quandt, Carl Emil Wilhelm**, b. at Kamin, Prussia; preacher of the "Evangelische Verein" at Berlin (1865); The Hague, Holland (1867); St. Elizabeth, Berlin (1874); superintendent of diocese, Berlin 11. (1883); director of seminary and superintendent at Wittenberg (1888). A distinguished preacher and poet. Sermons in *Pastoralblaetter*; Lenten addresses, "Gethsemane and Golgotha," "Die Dornenkrone," "Das heilige Kreuz." Lectures on Sacharja, "Nacht-Gesichte und Morgenklänge;" *Micha, der Seher von Moreseth*. Poetical works, "Zionsblumen," "Weihrauch und Myrrhen."

H. W. H.

**Quasimodogeniti**. See CHURCH YEAR.

**Queisz, Erhard von**. A Prussian nobleman, formerly chancellor of the duchy of Liegnitz, who succeeded to the bishopric of Pomerania in 1523. In 1524 he publicly confessed the evangelical faith. Married a daughter of the lord of Troppau. Died, September, 1529. See Nicolovius, *Die bischöfliche Würde in Preussens evangelischer Kirche*, pp. 9, 41.

E. T. H.

**Quenstedt, John Andrew**, dogmatician, b. Quedlinburg, in Saxony, 1617; nephew of Dr. John Gerhard; studied at Helmstedt, under Calixtus, whose peculiar tendency he

afterwards refuted, and at Wittenberg; professor there: first of geography, ethics, and metaphysics, and from 1549 of theology; d. 1685. His great work is his *Theologica didactico-polemica*, the most elaborate and thoroughly systematized treatise on Lutheran theology. On every subject discussed, there is first the presentation of theses, followed by their exposition and proof, and, then, the discussion of various difficulties and questions that are suggested. The literature of the topic treated is fully given, and the attitude of the writers mentioned classified. Because of its convenience for reference, and the compactness of its definitions, this work of Quenstedt has become a great favorite, and commands a high price. Quenstedt has been termed the "bookkeeper of Lutheran orthodoxy." His definitions and theses, however, are almost entirely from Koenig.

H. E. J.

**Quicunque Vult**. See ATHANASIAN CREED.

**Quietism**, a form of mysticism widely spread in the Roman Catholic Church in the seventeenth century. It originated with Michael Molinos, a Spanish priest, who obtained a great influence at Rome, especially by his book entitled *Spiritual Guide*. His mysticism, which tended towards a depreciation of external religious observances, was bitterly opposed by the Jesuits. It was disseminated in France particularly by Madame Guyon and found a defender in the famous Fenelon. The object of this mysticism was to attain to a perfect repose of the soul in God. Every desire and motion of the will was to be mortified. The will of God alone was to be active. The characteristic phrases of this form of mysticism were *passive contemplation*, *interior prayer* (without words or even definite petitions), *bare faith* (without any evidence) and *disinterested love* (of God without regard to any hope of salvation). This last phrase expresses the most characteristic feature of Quietism. The Jesuits succeeded in having the doctrine condemned. A. G. V.

**Quinquagesima**. See CHURCH YEAR.

**Quistorp, Johann**, b. 1584, in Rostock, prof. of theol. at its univ. (1614), archdeacon (1616), and supt. (1644), until his death (1648). He advanced the educational standard, defended the city ag. the imperial soldiers, maintained the academic rights, was determined in his confession and an able, practical preacher.

**Quitman, Fred Henry**, b. Aug. 7, 1760, at Iserlohn near the lower Rhine, studied at Halle, and was a pupil of John Sol. Semler, the father of Rationalism. In 1783 he was ordained by the Luth. Consistory at Amsterdam and called to the pastorate of the Dutch Luth. Church on the island of Curacao. He married the daughter of the sec'y of state of C., and in 1795 came to New York; pastor at Schoharie until 1798, and, then, for 30 yrs. at Rhinebeck; president of Min. 1807-25. (See N. Y. MINIST.) d. June 26, 1832. Father of John A. Quitman, instructor at Hartwick and Mt. Airy (Phila.), Maj-Gen. in Mexican War and Governor of Mississippi (b. 1799, d. 1858). Stepfather of Revs. Dr. P. F. Mayer of Phila., and F. M. Mayer of Albany, and father-in-law of Dr. A. Wackerhagen.

## R.

**Raeder, Joh. Friedr.**, b. 1815, in Elberfeld, where he d. 1872, a merchant, the author of the hymn "Harre meine Seele," which he composed (1845) in a sleepless night, when thinking of business losses. C. Malan composed the tune.

**Rajahmundry** (Rajahmahendra - [waram]-King Mahendra's gift) on the Godavery River, 30 miles above the river's mouth and 365 miles north of Madras, old Telugu town of 20,000 inhabitants. Seat of collector and district court, government college, and large prison. First missionaries of North German Miss. Society in 1837; since 1869 chief station of Gen. Council missionaries. W. W.

**Rambach, August Jacob, D. D.**, b. 1777, at Quedlinburg, d. 1851, at Ottensen, near Hamburg. He studied at Halle, was diaconus at St. James' Church, Hamburg (1802), pastor of St. Michael's (1819), senior of the Hamburg clergy, (1834), a prominent hymnologist, wrote *Ueber Dr. M. Luther's Verdienst um den Kirchengesang* (1813); and *Anthologie Christlicher Gesaenge aus allen Jahrhunderten* (6 vols., 1817-1833). A. S.

**Rambach, Johann Jacob, D. D.**, b. 1693, at Halle, d. 1735, at Giessen. He studied at Halle (1712), assisted J. H. Michaelis in the preparation of his Hebrew Bible (1715), was adjunct of theological faculty at Halle (1723), full professor (1727), in Giessen (1731). A voluminous writer in the various departments of theology; *Institutiones Hermeneuticæ Sacre* (1724), *Erbauliches Handbuechlein fuer Kinder* (1734). He also wrote numerous hymns, somewhat didactic, but churchly and scriptural, and not without lyric force, among them "Ich bin getauft auf deinen Namen," trsl. by Miss Winkworth, Ch. Book for England, 1863, "Baptized into Thy name most holy" (Ohio Hymnal); another translation by Dr. C. W. Schaeffer, in the Church Book, "Father, Son and Holy Spirit, I'm baptized in Thy dear name." A. S.

**Rasmussen, P. A.**, 1829-1895, one of the most prominent Norwegian Lutheran pastors in this country, was born in Norway, ordained in 1854, and, since then till within a short time before his death, pastor of Norwegian congregations at Lisbon, Ill. He organized a large number of congregations in Wisconsin, Illinois, Iowa, and Minnesota, was, for many years, a member of the Norwegian Synod, and in 1890 took a leading part in organizing the United Norwegian Luth. Church. As a pulpit orator he had few equals among his countrymen. E. G. L.

**Rathmann, Herrmann**, b. at Luebeck, in 1855, educated at Leipzig and Rostock, became co-rector at Cologne, took part in disputations there, and received the Master's degree. Although a Protestant he was exempted from taking the oath. We next find him in Leipzig, and finally located in Danzig, where he filled several important positions; first as diaconus at St. John's (1612), then in the same capacity at St. Mary's (1617), and lastly as pastor primarius of St. Catherine's. He was engaged in a controversy with Dr. Johu Corvinus on the

power of the words of Scripture to convert and sanctify, which he held was done only by the inner word or the influence or work of the Holy Spirit. He wrote especially on the efficacy of Scripture. He d. June 30, 1628. G. F. S.

**Rationalism**, in its historic sense, is that tendency of the eighteenth century, which mainly through the influence of Wolff and Kant made reason the only norm of faith. In fact rationalism ever existed as the reaction of the natural reason against the mysteries of faith. It touches the very foundation and centre of faith. But that special form in Germany, which made the educated reason of the time the rule of all religious truth, and whose material principle is virtue, that demands and supports belief in God and immortality, was not without impulse from English deism, but not perceptibly from Dutch and French naturalism. In part it was a disease developed from germs in orthodoxism, Syncretism, and Pietism. Orthodoxism, with its self-sufficiency and intellectualism, Syncretism with its neutralizing of truths, Pietism with its subjectivism and in its later degeneracy with its departure from the Church's standards and sufficiency, formed connecting links. But the fructifying power was the Leibnitz-Wolff philosophy with its individualistic monadism and its popular reason, seconded later by the criticism of Kant, who desired religion within the limits of reason, and to whom it was but morality as the postulate of practical reason. Into the life of the nation rationalism was brought by Lessing through his *Nathan der Weise*, his publication of the Wolfenbuetel fragments, and his idea of the education of mankind by God through revelation, which is but the truth of reason. The father of theological rationalism is Jacob Solomon Semler (d. 1791). He began the historical examination of Christianity and its record, and sowed many seeds, which later bore fruit. Though he desired much of the old terminology if not truth retained publicly, he obliterated almost everything in his *Private Religion*. The Bible was full of Jewish notions. The supernatural deeds of Christ are only "accommodations" to popular demands. Christ's importance is "to convince men that God cannot be rightly revered and loved with ever so many outward deeds without the use of the power of the soul, without inner resignation." Ernesti (d. 1781) developed rationalism more scientifically through the grammatico-historical method of interpretation. With Bahrdt (d. 1792), to whom Christ is a mere naturalist, rationalism suffered moral shipwreck, but it received new impulse through its greatest exegete, the Heidelberg Prof. Paulus (d. 1851), who conceived of Christ as the great teacher, and of faith as reasonable conviction, and who explained all miracles by sleight of interpretation or concurrence of natural events. Wegscheider (d. 1849), in his dogmatics, systematized the results in their fulness, but also in their contradictory character. Through Röhr (d. 1848) in his letter on rationalism it appears in all its baldness. Not so much the brilliancy of Hase, as the earnestness of Schleiermacher in his *Keden ueber die Religion* u. s. w.,

sounded the note of return to faith. But Schleiermacher's dogmatics is still full of rationalistic leaven. And through him and Neo-Kantianism it reigns anew amid all the apparent piety of Ritschlianism. The death-blow was only given to rationalism by full return to faith, but not by indifference toward doctrine. Therefore confessionism is the only safe ground. All mediate positions have a lurking rationalism.

America was not free from rationalism. The life of the Luth. Ch. had begun with a Pietism that still laid great stress upon confessional tests. Rationalism entered through pastors, trained under rationalistic teachers in Germany, and the current literature, aided in New York by the socializing tendencies of New England. The connection with Halle, where Semler taught, was close. Although vigorously antagonized by Kunze, after his death it became very outspoken in New York. In Pennsylvania, it appeared more in the form of indifference and unionism. But it cannot be claimed to have at any time gained the ascendancy. The reaction began as soon as its full significance was understood.

Rationalism did not remain mere speculation. It changed the whole appearance and life of the Church. Churches were made lecture-rooms, the pulpit became the desk above the altar, which dwindled into insignificance. From the hymns all distinctively Christian thought was removed, and commonplace rhymes of the shallowest order were added, which praised reasonable virtue, delight of nature, and care of the body. Sermons were long-winded moral treatises on the utility of things. The old Church Orders and Agenda were mutilated, Baptism and the Lord's Supper robbed of their meaning, Private Confession totally abolished, and Confirmation degraded into a promise of virtue. Catechisms contained natural religion and shallow morality on the happiness of man. The emptiness of these results was the end of rationalism. It could not satisfy man's religious needs.

LIT.: Stäudlin, *Geschichte des Rational. u. Supranatural.* (1826); Tholuck, *Vorgeschichte des Rational.* (1853); Tholuck, *Gesch. des Rationalism.* (1865); Gass, *Gesch. der prot. Dogmatik* (1857); Dörner, *Gesch. der prot. Theol.* (1867); Frank, *Gesch. der prot. Theol.* III. (1875).

J. H.

**Ratisbon Book** is the name of the formula of agreement upon which the Regensburg Colloquium (1541) took place. It was written by Gropper, Gerh. Veltryck, and possibly Bucer, and perhaps Witzel, and sent to Luther Feb. 4, 1541, by Joachim of Brandenburg. For text see Corp. Ref. IV. 191; cf. also C. R. IV. 23, 578. (See also REGENSBURG COLLOQUIUM.)

**Ratzenberger, Matthias**, h. at Wangen in Suabia, 1501, came to Wittenberg in 1517, and made the acquaintance of Luther. He located in the city of Brandenburg to practise medicine, and afterwards continued his work as a physician in Wittenberg and the county of Mansfeld. Later on he was made physician to the Elector John Frederick. He was often sent to Luther and Melancthon in regard to matters

of religion. He attended the diets at Frankfurt and Spire. The Smalcald War obliged him to abandon this sphere, whereupon he proceeded to Nordhaus and thence to Erfurt, where he died as city physician, Jan. 3, 1559. He preferred the Bible to Hippocrates and Galen. He was familiar with the theological discussions of Philipppist period, and wrote a treatise entitled "Wrong Ways of Conducting the Matter of the Revelation of Antichrist with an Appendix as to how Luth. Doctrine and Books on Necessary Self-defence (*Nothwehr*) were falsified and rejected by Melancthon, Major, and others." G. F. S.

**Rauhe Haus.** See WICHERN.

**Real Presence.** See LORD'S SUPPER.

**Rebaptism.** The churchly position is that a baptism is valid if water has been applied in the name of the Father and of the Son and of the Holy Ghost. This was the historical position of the Roman Church, but it is charged that, in recent times, she has, in violation of her own principles, rebaptized perverts, from Protestant communions. The errors of the ministrant do not affect the validity of baptism. In a case of lay-baptism, the pastor afterwards merely ascertains that baptism really was administered; he dare not attempt to repeat the sacrament. See Herzog, P. R. E., *Ketzertaufe*; Hase, *Handbuch der Protestantischen Polemik.* E. T. H.

**Rebhuhn, Nicolas**, b. 1571, in Meiningen, Saxony, d. 1626, as genl. supt. in Eisenach, an earnest Lutheran, who rooted out Calvinism in Thuringia, and brought about the conversion of Christina, wife of Duke John Ernst, to Lutheranism, refusing to give her communion as long as she was Reformed. He wrote a homiletic, *Concionator quomodo paratus esse debeat* (1625), mentioning 25 methods of preaching.

**Rebhuhn, Paul**, d. 1546, teacher in the Zwickau Gymn. (1531), rector at Plauen (1538), pastor and superintendent in Oelnitz (1542), a Luth. theologian, friend of Luther and Mel., known for his biblical dramas, among which *Geistl. Spiel von der gottesfürchtigen u. keuschen Frau Susanna* (Zwickau, 1538), had great influence.

**Rechenberg, Ad.**, prof. of theology, Leipzig, b. Leipsdorf, 1642, d. 1721. His chief work was an edition of the Symbolical Books (Latin) (1677). He wrote also a summary of Church History, and several brief dogmatical monographs, and edited the writings of Athenagoras.

**Reck, Abraham**, b. Littlestown, Pa., 1790, d. Lancaster, O., 1869; student of F. V. Melsheimer; entered Ministerium of Pennsylvania, 1812; after pastorates at Winchester, Va., and Middletown, Md., became home missionary in the west, founding, among others, congregations at Indianapolis and Cincinnati.

**Recognition, Heavenly.** It is held as an article of our common Christian faith that, in the heavenly world, the saints shall know each other. Those who have labored and loved in the Lord here will not meet as strangers in the glorified life, but in mutual recognition shall serve and enjoy God forever. This has been

the uniform faith of the Church from the beginning, and so generally accepted by "the saints of all ages" as to entitle it to the dignity of a truly Catholic doctrine. While not distinctly taught in the divine Word it is so clearly implied and presupposed as to leave no place for doubt in any who are enlightened and instructed in the Scriptures. Passages like that contained in the account of the raising of Lazarus (John 11); the transfiguration (Matt. 17); the parable of Dives and Lazarus (Luke 16); St. Paul in 1 Thess. 4: 13-18, with very many others, must clearly carry this teaching in them. Luther, with the Reformers generally, rested upon this with singular confidence. (See his works vol. viii., p. 384, Jena ed., 1562.) He uses this language: "We will know father, mother, and one another, better than did Adam and Eve." This recognition, which will be spiritual, will be common to all the saints. As Peter on the mount knew Moses and Elias whom he had not seen in the flesh, so shall the saved know and be known to each other in heaven.

S. A. R.

**Reconciliation.** There are three different words used in the New Testament to describe the saving work of Christ, viz.: Redemption, Propitiation, and Reconciliation. All of these words have a common underlying idea, so that they might be regarded as synonyms. But they do not mean exactly the same thing, each of these words has its own significance and presents the saving work of Christ from a distinct view point. Erroneous views of the atonement not infrequently have their beginning with the wrong idea of the signification that is attached to the word reconciliation.

The Luth. conception of the significance of this important word inheres in the Luth. conception of the atonement. It is a result of the atonement and a factor in redemption. Christ is the end and fulness of prophecy, and accordingly all priesthood and sacrifice find their consummation and fulfilment, in him, who is himself the true high-priest and the true sacrifice. No created being, not to say anything of any sinful creature, the Son only can be the reconciling mediator between God and sinners and the originator of a new covenant in which man and God come into rightful relations.

God meant to establish his kingdom in the sinful world, but sin stood in the way of this end of his plan and works. The establishment of the kingdom is impossible without the restoration of sinners. The first step toward complete salvation is forgiveness. The door to the kingdom is reconciliation.

In Rom 5: 9-11 there are three parties included in the reconciliation described there: (1) "We," the enemies; (2) God; (3) His Son. The enemies did not reconcile themselves but were reconciled. God is not spoken of as being reconciled, but as the one to whom we were reconciled.

The reconciliation is received through his Son. The means through which we were reconciled is the death of the Son. The sacrifice of the Son of God by its infinite worth has fulfilled the demands of the law for the punishment of sin. Christ offered himself a voluntary

sacrifice; that alone is the ground of a change in God's relation to us; that surpassing sacrifice made peace between God and his enemies, that is, reconciled the Father to us sinful men. Reconciliation, therefore, is the restoration of peace between God and men by the sacrificial death of his Son.

The fundamental teaching of the Church upon the doctrine of the atonement is that it must have been a reconciliation accomplished not only on earth but in heaven as well, not only in the hearts of men who have sinned but in the heart of God where there is no sin at all. It is right for us, therefore, to say not only that it is man who needs to be reconciled, but that God himself must become a reconciled God.

There is, too, a striking comprehensiveness in this reconciliation. The sacrifice of Christ was a full satisfaction of divine justice for the sin of the world and for the sin of every man. Our Redeemer suffered that he might be a sacrifice for all sins of men, for the sin of the whole human race, for all the sins of the whole world. This is the undeviating doctrine of the Scriptures and is not denied in express terms even in the Calvinistic symbols of the seventeenth century. The comprehensiveness, however, of this reconciliation does not imply that all men will comply with the terms and actually be reconciled to God.

The mediæval theologians taught that overt acts of transgression must be punished in the sinner himself, or else be remitted by the Church on the ground of penances, meritorious works, or the extra merits of the saints. But Lutheranism taught that the Son of God suffered that he might reconcile the Father to us not only for original guilt, but also for all actual sins of men [*vide* Augsburg Confession, Art. 3].

The essential thing, therefore, in reconciliation, as distinct from man's justification and sanctification, is a changed relation of man and God. From all that the Scriptures teach on the subject we may learn that it has reference not only to man but also to God. In consequence of Christ's atoning work the attitude of God towards us has changed. Instead of condemning He now saves. This change in God we call being reconciled. It is an objective reconciliation effected by Christ and not merely a subjective reconciliation within ourselves. It is described in the Scriptures to be so complete that God no longer remembers our sins (Jer. 31: 34), but casts them behind our backs (Isaiah 38: 17), blots them out like a cloud (Isaiah 44: 22), casts them into the depths of the sea (Micah 7: 19), and does not impute but covers them (Ps. 32: 1). Therefore the reconciled are not held to the reckoning, and of them punishment is not exacted.

D. H. B.

**Redemption.** See ATONEMENT; RECONCILIATION.

**Redemptor.** To the history of the settlement of German immigrants in Pennsylvania and other colonies in the eighteenth century belong the experiences of the immigrant named the Redemptor. The large immigrations to this western world were owing not alone to the sufferings of many of the inhabitants of Germany and the desire of such as were in better

circumstances to improve their condition by settlement in this western world, but to a very great extent to the influence exerted by Newlanders, who returned from this country to Germany to induce men to emigrate by presenting glowing accounts of the success of those who had already settled here, by promises of aid in securing lucrative positions in this country, and still further by the offer of a free passage to America and an advance of funds to meet necessary expenses of the journey, passage money and other aid to be returned by labors in this western world. Merchants in Holland paid the Newlanders for such services in securing passengers for vessels sailing to America. The Newlanders would often not return to America, but remain on the continent and retain funds entrusted to them by immigrants. With new advances of funds by dealers in souls, the Newlanders would continue their nefarious work of inducing others to emigrate.

Before sailing from Holland, German immigrants were required to sign an agreement written in English. The journey down the Rhine and from Holland to Cowes (England) consumed so much time and caused such heavy expenses, that the moderate means of the immigrant had already been consumed. The long ocean journey, often of many months' duration, brought unthought-of sufferings to the passengers of the crowded vessels. Upon arrival of the vessel at Philadelphia no one was allowed to leave the vessel. All of proper age were taken ashore, a few at a time, to take the oath of allegiance to the British Crown and then returned to the vessel. No one could then leave the vessel who had not paid the passage money. Those who could not pay the passage money and further aid advanced to them were sold to Englishmen, Dutchmen, and High Germans who had come on board the vessel to buy the white slaves, who agreed to serve their purchasers for the payment of passage money and other aid extended to them. Such white slaves were called *Redemptors*—who had to serve their purchasers for years, and in the case of children until 21 years old. In this wicked traffic not only merchants in Holland and the Newlanders, but also parties in this country, had a financial interest. This sale of poor and unfortunate immigrants brought great sorrow to families whose members were often separated, never to see each other again on earth. The future of the Redemptor depended to a great extent on the character of the purchaser. Many fared badly, but others, whose purchasers were Christian men, fared well. Many of the descendants of Redemptors have become prominent and influential citizens of our great Republic.

REF.: *Halle Reports*; Friederich Kapp's *Geschichte der Deutschen in New York*; Gottlieb Mittelberger's *Journey to Pennsylvania*.  
F. J. F. S.

**Redenbacher, Wilhelm**, b. at Altmühl, Bavaria, 1800, educated at Erlangen, entered the ministry, 1823, d. July 14, 1876, at Dornhausen, Bavaria. A popular Christian writer. Author of: *Christliches Allerlei* (Nürnberg, 1855, 3 vols.); *Einfache Betrachtungen das Ganze der*

*Heilslehre umfassend* (1851, 2d ed.); *Geschichtliche Zeugnisse fuer den Glauben* (Dresden, 1850, 1858, 2 vols.); *Kurze Reformations-Geschichte* (Stuttgart, 1856); *Weltgeschichte* (Calw-Stuttgart, 1873, 3d ed., 4 vols.). H. W. H.

**Reformation** is in its very conception a change and return to an original normal condition. It is, however, no reprimand of old forms, nor a violent reaction breaking the continuity of history. As it regards, as far as possible, what exists, it is different from a revolution. It is conservative, effecting new relations not lawlessly but according to the true principles of development. Its necessity arises from sinful degeneration. Its possibility is given in the life of Christianity. Its special appearance, which has been designated as *The Reformation*, the movement of the sixteenth century, from which the Evangelical Church arose, was legitimate. The Mediaeval Church with all its glory had become a hierarchical thralldom, whether we look to the intellectual structure of scholasticism, to the liturgical form of worship, or to the papal scheme of government. It injured the centre of evangelic truth, obscured the source of religion, and hindered the free development of Christian life. From it, notwithstanding its reformatory councils, no help could come, because only outward abuses and some moral changes were contemplated, while the religious centre of Christianity and the fundamental errors of polity were overlooked. The Reformation arose when in Luther the soul demanding assurance of salvation found it in the justification of the sinner by God. Directly its starting-point was the clear conception of repentance against Romish penance with its accompanying system of indulgences. Religiously it was the certainty of salvation in faith; morally it was inward freedom; intellectually right of private judgment, subject however to the source whence experience of justification found its authority, i. e. the Bible. This was not regarded as law, but as the power of God for life. In this whole conception there was a change of base, but no intellectual insurrection. As far as the intellect desires emancipation from all authority it is not along the line of the true Reformation. Its *theology* was the *Pauline*, but not with exclusion of other N. T. types. In the fulness of Paulinism every form of N. T. revelation was embraced. The preaching of the Reformation was the simple gospel. The Church was to it the communion of saints in their invisibility. Though the Reformation was not without relation to movements and characteristics of its time, they did not beget it, but only prepared the way. The new learning gave the vessels of language and thought, though it degenerated into a new heathenism. The universities formed the intellectual centres for the spread of the truth. The national spirit arose, and becoming impatient of outward restraint, made it possible for the Reformation to find protection. It was also the soil in which the teaching of the state's independence, a consequence of the new religious freedom, found lodgment. The Reformation was related to *Mysticism*. Luther knew Tauler. The Reformation had the inwardness of mysticism and its emphasis of the personality, but



departed from it in churchliness and objectivity. *Scholasticism* was opposed, but only as it was philosophical Aristotelianism, not in so far as it preserved the true dogma of the old Church. The Reformation laid the stress on the *life given by grace* and viewed truth from this. The *divisions* of the Evang. Church are not the result but only the misdevelopment of reformation principles. They became possible when in departing from full evang. truth and the authoritative word, the Zwinglian and Calvinistic currents exalted reason, broke with the Church's continuity, furthered iconoclasm, were legally zealous for good works, and emphasized the eternal sovereignty of God. The Luth. Reformation despite its controversies has kept a strong bond of *union*, and been able to overcome the invasions of rationalism without becoming the mother of many sects. It is weak only as an overdeveloped doctrinalism, forgetting the centre and breadth of the Reformation, makes lines of cleavage on doctrines and practice not really injurious to the essence of the Reformation. The *danger* is from an unconscious rationalism, not from adherence to the central truth of justification and the normative authority of the Word. The *effects* of the Reformation are the higher moral life and the new culture of the centuries succeeding it. Coming at first to men unaccustomed to its freedom it was accompanied by immediate events of false liberty, to which it gave occasion, but which were caused by former enslavement. The history of the Church after the Reformation shows its true power and the ever-growing influence of its main tenets, transforming and stimulating modern life, is the fruit by which it is to be judged.

J. H.

**Reformation, Celebrations of.** There has been considerable diversity in the date. The earliest reference is in the Pomeranian Order, where St. Martin's day (Nov. 10th) is retained, but with a new signification, viz., "because on that day, God, in these last times, gave the church his servant, Dr. Martin Luther, the true angel who flew in the midst of heaven with the everlasting Gospel." The lessons appointed were Rev. 14 : 6, 7 and Luke 12 : 35-48. Other Orders prescribe the anniversary of the introduction of the Reformation into the country to which they belong; thus Hamburg celebrated, for this reason, Trinity Sunday, Lauenberg the Sunday after St. John's day, Brunswick the 20th, and Regensburg the 21st Sunday after Trinity. The delivery of the Augsburg Confession was elaborately celebrated both at its first and second centennial, (Hoe von Hoenegg, *Evangelisches Jubel-Fest - Buchlein*, Leipzig 1730), and since then yearly in some countries. The centennial of Luther's Theses was celebrated in 1617. The yearly celebration was introduced by John George II., of Saxony, in 1667, for the succeeding year, followed by Gotha (1717), Württemberg (1740), Hanover (1769), Schleswig (1770), Baden (1835), but with varying date. The Saxon date was Oct. 31; in many places the Sunday nearest the 31st; elsewhere, June 25, and Nov. 18. The Eisenbach Conference in 1878 recommend the uniform observance of the Sunday after October 30.

Both the centennial of Luther's Theses in

1817 and the semi-centennial in 1867 were observed by Lutherans in America with marked interest. The date generally observed is October 31, or the nearest Sunday.

The celebration affords the opportunity for the review of the principles which the Reformation asserted, rather than for the glorification of the Luth. Church as it now is, and severe denunciations of its opponents. It should be utilized to lead the Church back to its historical foundations. Its preaching should ever be a preaching of repentance. The Epistle of Common Service is Gal. 2 : 16-21, or Rev. 19 : 6, 7; the Gospel, John 2 : 13-17. In some Orders, Matt. 11 : 12-15 is used as the Gospel (Alt, Daniel). The following texts for sermons, besides the above lessons, have been suggested: Ps. 46 : 118, 119; Amos 8 : 11-13; Matt. 11 : 28-30; 13 : 44-46; John 6 : 68, 69; 8 : 31, 32; 12 : 35, 36; Col. 1 : 12-14; 2 Thess. 2 : 13-17. Daniel's *Code x Liturgicus*; Alt's *Kirchlicher Gottesdienst*; Meusel's *Kirchl. Handlexikon*. H. E. J.

**Reformed, Relations of Lutherans to.** The separation among those who protested against the abuses of the Roman Catholic Church in the sixteenth century was occasioned by the dissatisfaction of Zwingli and others with Luther for not making his work of reformation, in their opinion, sufficiently comprehensive. Luther moved too slowly; made too great allowance for the weaknesses of men, and was not willing to break abruptly with the past of the Church. The Reformed professed, therefore, to carry more consistently to their conclusions the principles of reform accepted by Luther. The contrast, while most glaring in the doctrine of the sacraments, pervades the entire series of articles of faith. The principal question with the sacraments is as to whether they be or be not actual means of grace; but back of this lies the question as to whether the Word, which is the essential part of the Sacrament, be or be not a means of grace. With this, was combined the place given to the doctrine of Predestination. With the Reformed, it was central; while, with Luther, even in the period when he expresses the most deterministic views, it was subordinate to those of Christology and Soteriology. When far more radical theories were proposed than they believed justifiable from the Word of God, Luther and his associates could not but take measures that they should not be held responsible for these opinions. The very fact that the Reformation depended upon Luther to so great an extent for its origin, rendered him particularly anxious that his position should not be misunderstood, and that the real points of his criticism of Rome should be separated from those in which he did not join. When, as in the final decree of Spires, the Zwinglian doctrine of the Lord's Supper was explicitly condemned by the Empire, Lutherans, however opposed they might be to eradicating it by force, could not be expected to go to war in its defence. This is the explanation of the issue of the Marburg Colloquy of 1529, as well as of other negotiations, where the object was to attain a common confession of faith, as the basis of a political and military alliance. The Reformed, from the beginning, interfered more

than the Lutherans in the political affairs of their States. They did not approve or follow Luther's policy of non-resistance to the civil power except in refusing to violate God's law. Results that he expected would be ultimately attained through the Word alone, they felt justified in seeking by armed resistance and the expedients of diplomacy. A typical example of this conflict may be read in the history of the Church in Holland. When the Peace of Augsburg of 1555 gave religious liberty to those who subscribed the Augsburg Confession, but withheld it from the Reformed, the temptation to lower the confessional tests by allowing such liberal interpretation of the Confession as to enable the Reformed to subscribe it, provoked violent controversy, and rendered the antagonism still more acute. It is not the mere external subscription to the Confession of Faith that the Luth. Church values, but the consistent maintenance of the faith of the Confession. In the Palatinate, whence came the most of the earlier emigrants to this country, confessional lines were relaxed, partially because of the common persecutions from which both communions suffered. In New York, the Dutch Lutherans were persecuted by the Reformed. The German pastors in New York, Pennsylvania and Virginia, labored alongside of one another in peace, without surrendering their confessional positions. Cordial relations subsisted between Muhlenberg and Schlatter without rendering either indifferent to his own Church. The struggle for the introduction of the English language in the public services drew the opponents of what was deemed a revolutionary policy more closely together. In 1787, both denominations were represented in Franklin College, Lancaster, Pa. A generation later, a union seminary was projected, and a common hymn-book largely introduced. But even in union churches, where the congregations united in public worship, and occasionally in a church constitution, the confessional lines were generally preserved at the communion. The Prussian Union of 1817 led, on the one hand, to the suppression of distinctive Lutheranism in many quarters, but, on the other, quickened also the confessional consciousness. The leaders of the Buffalo and Missouri synods sought for religious liberty in America, bringing with them a strong reaction against the prevalent indifferentism, in which they were joined by the founders of the German Synod of Iowa, sent hither by Loche. See, particularly, Stahl, *Die Luth. Kirche und die Union*, Berlin, 1859. H. E. J.

**Regeneration.** The original Latin form, *regeneratio*, derived from the late Latin verb *regenerare*, to bring forth again, is first found in ecclesiastical Latin, in the sense of a *being born again*. As a theological term it denotes both the divine act of bringing about the new birth and the state and condition of a man who is born again. The figurative expression is of biblical origin. The very noun that is the Greek equivalent of regeneration (*paliggenesia*) is found Tit. 3:5, where baptism is called the "washing," or laver, "of regeneration" (in Matt. 19:28, the only other passage in the New Testament where the word occurs, it denotes

also a renewal, but that of the whole world to the perfect condition before the fall), 1 Pet. 1:3, 23 a verb having the same signification (*anagennao*, to beget again) is used. And since the adverb found John 3:3 (*anotthen*) is derived from the first part of that compound verb (*ana*) and connected with the same verb (*gennao*), the probability arising already from the context is increased, namely, that the adverb is to be taken in the sense of "again," "anew"; but also a birth "from above," which is the other translation possible, would, under the circumstances, be a new birth. Synonymous expressions are found in many passages of the Bible, both in the Old Testament (e. g. Psalm 51:10: "Create in me a *clean heart!*"), and especially in the New Testament (e. g. John 9:13: "born of God"; Rom 6:4: "newness of life"; 7:6: "newness of the spirit"; Eph. 4:24: "new man"; 2 Cor. 5:17: "new creature"; 1 John 5:1: "begotten of God").

"Regeneration is an action of God, by which he endows man, who is destitute of spiritual strength, but does not obstinately resist, out of his mere grace, for Christ's sake, by means of the Word and baptism, on the part of the intellect and the will, with spiritual powers to believe in Christ, and thus to commence a spiritual life; or, he produces them in him in order that he may attain justification, renovation, and eternal salvation." That is the definition given by Baier (Schmid's *Doctrinal Theology of the Ev. Luth. Church*, tr. by Hay and Jacobs, p. 477). But the term regeneration is by Luth. writers used also in a wider sense: "It is taken in the *wide* sense for the restitution of the spiritual life in general; and in this way regeneration comprehends under it also justification and the renovation which follows it, in which sense the Form. Conc. (III. 19) also uses it. It is taken *strictly* for remission of sins or justification in Gal. 3:11, in which sense the Form. Conc. states it to be very frequently used in the Apology; or for renovation, as it shows it to be frequently used by Luther" (Quenstedt, *ib.*, p. 478). It is evident that the terms regeneration and conversion are synonymous. The difference between the two may be expressed in this way: "By regeneration is understood only the actual presence of the new spiritual life, as it is effected in man by the operation of the Holy Spirit; by conversion, the conditions also which must be performed on the part of man in order that he may attain such a spiritual life" (Schmid, p. 474). Regeneration can be predicated of infants and adults; conversion of adults only, presupposing the use of the intellect and will. The *means* of regeneration used by the Holy Spirit are baptism (John 3:3; Tit. 3:5) and the Word of God (1 Pet. 1:23; James 1:18); baptism, especially in the case of infants, for whom this is the only means of grace applicable, and the Word in the case of adults, who are expected to believe, and hence to be regenerated, before they receive baptism and in it the *seal* of regeneration. (See, also, BAPTISM.) As to the question whether regeneration can be repeated, we would say, whenever a man has fallen from grace, and hence is with-

out faith, he is spiritually dead; and whenever, by the grace of God, he is brought back to spiritual life this can correctly, and in the strictest sense, be called, not only conversion, but also regeneration. F. W. S.

**Regensburg (Ratisbon) Diets.** A diet was held at Regensburg in 1532. Here the Protestants demanded peace in religious matters, the annulling of suits, which concerned religion, brought before the imperial cameral court, and a free general council. This was followed by the Nuremberg Religious Peace (which see). Another diet was held at Regensburg in 1541, in connection with which a religious conference took place, on motion of the Emperor Charles V., who was anxious to bring about an understanding. Eck, Gropper, and Julius v. Pflugk were appointed to represent the Roman Catholic side; Melancthon, Bucer, and John Pistorius, the Protestant. Granvella and the Count Palatine Frederick were to preside, and the Nuncio Contarini represented the papal court. The so-called Liber Ratisbonensis formed the basis of the discussions. Agreement was reached concerning the state of integrity, original sin, and even the doctrine of justification by faith, although the Protestant collocutors at first objected to Contarini's insistence on an inherent righteousness as a virtue effected in man by the reception of the merit of Christ. The discussion of the article on the Church developed so many differences that it was temporarily postponed. While there was no difficulty about the use of the cup for the laity, the doctrine of transubstantiation presented an insuperable obstacle. On this point neither side was willing to yield, and the conference was at an end. The diet finally decided to confirm the Nuremberg Peace and to extend it to all who at that time were members of the Smalcald League. The Protestants alone were obligated by the articles on which agreement had been reached, a condition known as the Regensburg Interim. In order to reconcile the Protestants with this procedure and to appease them the emperor granted them special favors in a separate personal document known as the Regensburg Declaration.

In 1546, as a prelude to the Smalcald War, the emperor called a diet at Regensburg. It was preceded by a colloquium. This was after the opening of the Council of Trent and the secret papal decision to war ag. the Protestants. The Catholics present were Cochlaeus, Billik, Hofmeister, Malvenda, and the Protestants Brenz, Major, Schnepf, Bucer. Malvenda attacked the Declaration of 1541, and the Protestants, who could attain nothing, left March 20 and 21. Then the diet took place, which caused an open breach and precipitated the Smalcald War. G. F. S.

**Rehhoff, Joh. Andreas,** b. 1800, in Tondern, Silesia, studied under Neander, Twesten, influenced by Cl. Harms, provost at Apenrade (1837), genl. supt. in North Silesia (1848), chief pastor at St. Michael's, Hamburg (1851), reorganized the Silesian Church (1870), resigned (1879), because the radical Pastor Hanne was appointed by the Hamburg Senate, and d. 1883.

He was an eminent preacher and able organizer, humble, firm and faithful.

**Reichert, G. A.,** b. 1795, d. near Kittaning, Pa., 1877; a pupil of Dr. Endress; licensed by Min. of Pa., 1821; became a travelling missionary in Western Pennsylvania, until 1837 when he was called as associate pastor of Zions, Phila. After 18 years in Phila., returned to Western Pennsylvania, and served a congregation at Kittaning.

**Reimann, Georg,** b. 1570, in Loobschütz, Prussia, d. 1615 as prof. of rhetoric in Koeningberg, hymnist and author of "O Freude über Freud."

**Reineccius, Jacob,** b. 1572, in Salzwedel, near Magdeburg, provost in Cöln on the Spree (1601), successor of Nicolai in Hamburg (1609), inspector and prof. of theol. at the academic gymn. founded to preserve pure doctrine. He wrote polemical and ascetic treatises.

**Reinhard, Franz Volkmar,** b. at Vohenstrausz, in the Palatinate, March 12, 1753. Received his early education from his father, a Lutheran minister. Entered the gymnasium at Ratisbon (1769), and the University of Wittenberg (1773). Private lecturer at Wittenberg (1777). Professor extraordinary in department of philosophy, (1780), and professor of theology (1782). Preacher in university church and assessor of the consistory. (1784). Chief court-preacher at Dresden and member of the supreme consistory (1792). D. September 6, 1812. One of the most distinguished theologians of the latter part of the last and the beginning of this century. He belonged to the theological school of Lutherans known as supranaturalists, who still held the necessity of revelation (over against rationalists, who denied the need of revelation), but in their interpretation of the Word of God left not much as a matter of revelation. In 1800 R. strongly declared himself for the Luth. doctrine of justification by faith, in a sermon preached on Reformation day. Greatest preacher of his time in Germany. Author of Sermons, 35 vols. (1793-1813); *Versuch ueber den Plan Jesu* (1781); *Vorlesungen ueber die Dogmatik* (1801); *System der Christlichen Moral*, 5 vols. (1788-1815); *Ueber den Kleinigkeits Geist in der Sittenlehre* (1801); *Geständnisse* (1810). His *System der Christlichen Moral* has seen many editions, and his sermons determined the theory and practice of pulpit oratory for many years. II. W. II.

**Religious Liberty and the Luth. Church.** Absolute religious liberty cannot co-exist with a state church, and in Europe the Luth. Church is a state church. Other denominations cannot be put upon an equal footing before the law, and dissenters from the Established Church suffer certain civil disabilities, even where there is no direct violation of the rights of conscience. The exigencies of the Reformation devolved upon the princes the supreme administration of ecclesiastical affairs, thus conceding to the civil rulers the control over the religious as well as the political opinions of their subjects; and this control has never been wholly relinquished.

"Luther's bold stand at the Diet of Worms, in the face of the Pope and the Emperor," says

Schaff, "is one of the sublimest events in the history of liberty;" and he adds, "if liberty, both civil and religious, has since made progress, it is due in large measure to the inspiration of that heroic act." On this, as on so many other subjects, Luther was in advance of all his contemporaries, and, as Schaff further admits, "has left some of the noblest utterances against coercion in matters of conscience, which contain almost every essential feature of the modern theory on the subject." He deeply regretted that the Anabaptists were so "miserably murdered, burned, and cruelly put to death," and maintained that if heretics were to be punished with death the hangman would be the best theologian.

Still the Reformation did not introduce religious tolerance as now understood. At the Peace of Augsburg, A. D. 1555, the principle, *cujus regio, illius religio*, was established, namely, that every ruler in matters of religion had territorial authority, "but that subjects of another faith, in case of the free exercise of their religion being refused, should have guaranteed unrestricted liberty to emigrate without loss of honor, property or freedom." Lutheran divines, therefore, approved of the practice of their sovereigns in forcibly suppressing and punishing alike heresy and Roman Catholicism and the Jews, as dangerous elements to the State, as well as to the Church. Both the Philippists and the strict Lutherans availed themselves of the civil power to impose fines, imprisonment, and exile upon their opponents, and John à Lasco, with his fellow-fugitives, was denied an asylum in Denmark and North-Germany, but no religious wars were ever carried on in Luth. lands, except in self-defence against Roman Catholic aggressions, and no case is on record of blood being shed by Lutherans in the enforcement of orthodoxy or the compulsion of conscience.

In Scandinavia every religion except the Lutheran was prohibited, on pain of confiscation and exile, till the middle of the nineteenth century; and in Denmark and Sweden public officials are still required to conform to the established Lutheran faith; yet it was from Sweden that the first seeds of religious liberty were brought to America, the instructions given at Stockholm, Aug. 15, A. D. 1642, to the first Swedish colonists on the Delaware, charging them not to disturb the Holland colonists who might settle among them "in the indulgence granted them as to the exercise of the Reformed religion." These instructions unquestionably and essentially maintain the Lutheran principle of religious liberty, namely, that in matters of conscience the magistrate has no authority. E. J. W.

**Reminiscere.** See CHURCH YEAR.

**Repentance.** It was the revolt from the soul-destroying perversion of the doctrine of repentance which brought on the Reformation. Medieval theories concerning penance and indulgences had distorted the teaching of Holy Scripture, which holds that all men are born with sin which condemns and makes liable to eternal death, and that in consequence actual sin attaches to every thought, word and action,

so that within and without man is devoid of righteousness, and nothing remains but despair concerning all things that we are, think, speak or do.

Proceeding from this basis and guided by the Scriptures, which make repentance an inward change, the Reformers taught that "Repentance consists properly of these two parts: one is contrition, i. e. terrors smiting the conscience through the knowledge of sin, the other is faith which, born of the gospel, or absolution, believes that for Christ's sake sins are forgiven, comforts the conscience, and delivers it from terrors" (A. C.). Repentance is *perse* nothing else than to "truly acknowledge sins, from the heart to regret them and to abstain therefrom," but this does not suffice for salvation unless there be added faith in Christ, whose merits are offered to all penitent sinners, terrified by the law.

Properly, therefore, repentance comprehends mortification and quickening. Tortured by conscience "which feels that God is angry with sin and grieves that it has sinned," "the soul flees from the dreadful wrath of God, because human nature, unless sustained by the Word of God, cannot endure it" (Apol.), and finds in the gospel the remission of sins freely promised, namely, that for Christ's sake sins are freely remitted, which is the chief topic of the gospel. Faith obtains this remission. The contrition of Saul and of Judas was unavailing, for the reason that faith which apprehends remission was not added to it, while that of David and Peter availed because of this added faith which relies on the consolatory promise of grace.

Repentance has its inception in the love of righteousness and the desire for a new heart, and it is wrought by the Word of God, for the sum of all preaching is "to convict of sin and to offer for Christ's sake the remission of sins, righteousness, the Holy Ghost and eternal life, and that as regenerate men we shall do good works" (Luke 5 : 47, Apol.).

Repentance is not a passing act once performed, but a state of mind to be continually cultivated, because while life endures we have to contend with sin remaining in the flesh; "and this not by our own powers, but by the gift of the Holy Ghost that follows the remission of sins." The Christian life requires the daily mortifying of the flesh, the crucifying of the old man as long as sin and the body remains, and repentance may be viewed as "nothing else than a constant return and approach to Baptism, which was the dying of the old man and the rising of a new man in Christ Jesus."

Forgiveness is, furthermore, not granted because of contrition, but because of the promise of Christ. Man comes to know what he is before God, guilty, condemned, lost, and he accepts the promised grace. Believing firmly that he is absolved, he is in veriest truth absolved. All merit is absolutely excluded. The suffering and blood of the Lamb of God have expiated all sin and obtained for us forgiveness. Therefore faith and Christ's Word are sufficient, but faith is brought into exercise by contrition.

That good works are bound to follow repentance is self-evident from its real nature, but these are properly its fruits. E. J. W.

**Repetitio Augustanae Confessionis.** See SAXON CONFESSION.

**Responses.** See LITURGY.

**Resurrection.** 1. THE FACT. Though body and soul are separated in death, the time shall come when God will revive the body and re-unite it with the soul: the same body, the same soul—the corruptible passing away, the incorruptible being made perfect, with new attributes, suited to the new mode of existence. Moreover, since the condition of souls after death is different, their resurrection-bodies will have different attributes, according as their eternal abode shall be with the blest or among the damned. The doctrine of the resurrection is clearly established by Scripture:—

1. The Old Testament—(a) Implied in Ex. 3: 6 (*vid.* Luke 20: 37); Job 19: 25; (b) Alluded to in Isa. 26: 19; Ezek. 37: 12; (c) Taught in Dan. 12: 2.

2. The New Testament—(a) Its possibility (to the believer, its pledge), shown by the resurrection of Christ (Mark 16: 9; 1 Cor. 15: 4). (b) Its reasonableness, illustrated by reproduction of grain (1 Cor. 15: 35-38). (c) Its truth established (aa) by the declarations of Christ, John 5: 28, 29; 6: 39, 40, 44, 54; (bb) by the testimony of the Apostles, (St. Paul, 1 Cor. 15: 22; 1 Thess. 4: 14; St. John, Rev. 20: 6, 12, 13).

II. THE ORDER. As the resurrection pertains to different classes of men—the living and dead, the just and unjust; so there are different orders or ranks in which they shall come forth, according to three different states:—

1. The dead in Christ shall rise first (1 Thess. 4: 16).

2. They that are alive at his coming (1 Thess. 4: 17).

3. Last of all is the resurrection of judgment (Rev. 20: 12-15).

III. THE EFFECT. 1. The saved become (a) incorruptible—enduring forever; (b) glorified—most beautiful and bright; (c) powerful—every faculty, in a finite sense, made perfect; (d) spiritual—with no natural want, free for all spiritual action (1 Cor. 15: 42-44).

2. In the case of the lost, they, too, are incorruptible and immortal; but without glory and power, and reserved for eternal torments (Is. 66: 24; Mark 9: 44, 46, 48). J. E. W.

**Retention of Sins.** An ecclesiastical act, authorized by John 20: 23. It is the exercise of the key of binding (Matt. 16: 19; 18: 18; see KEYS, POWER OF), or the official declaration of the withholding the absolution. It may be either private as when an incorrigible offender, whose impenitence is undoubted, is faithfully informed of the wrath of God beneath which he is living; or public, in a formal excommunication. It may also be general as well as individual. This occurs when an entire congregation is offered the alternative of the forgiveness of sins through faith in Christ, or the continuance of God's wrath to the impenitent and unbelieving. In connection with the so-called general absolution, this retention should always be used: since otherwise, in a mixed assembly composed of both classes, the

promises of the gospel are applied without discrimination, and, while comforting believers, may serve also to harden hypocrites, who have need of the law, instead of the gospel. Where what is properly the absolution is used, i. e. where an individual is dealt with, the forgiveness of sins presupposes the fact that his confession is sincere, and full opportunity is given the pastor to give private warning in case he have reason to doubt that the person confessing have not been candid, or have only a superficial view of the gravity of his sin; but in the "General Absolution," no such opportunity can be afforded, and the promise itself has to be made conditional. Kliefoth, *Liturgische Abhandlungen*, Vol. II, *Die Beichte und Absolution*, pp. 335 sqq.; 384 sqq. H. E. J.

**Reuchlin, John**, the great uncle of Melancthon, "one of the most prominent among the humanistic, predecessors of the Reformation;" b. 1455 at Pforzheim, d. 1523 at Stuttgart. He studied at Freiburg, Paris, Basel and Orleans, and travelled much in Italy. His knowledge of the Hebrew language he gained from learned Jews. For eleven years he was judge of the Swabian League, but he attained distinction by his services to literature. He published a Latin dictionary which ran through twenty-three editions and his *Rudimenta lingue Hebraicae*, laid the basis of all Christian Hebrew philology. His devotion to rabbinical studies involved him in a controversy which spread his fame over Europe and which resulted in a general partisan warfare between the humanists and the schoolmen of Germany, in which the latter were forever annihilated. His opposition to the proposal for burning all rabbinical writings because of their blasphemous polemics against Christianity, led to his being charged with forty-three heretical propositions. When summoned before a heresy tribunal R. appealed to the Pope, and from the Papal Commission at Spire in 1514 he received an unqualified acquittal, but the Dominican influence at Rome effected a reversal of this judgment and R. was condemned "to observe eternal silence." For seven years he was haunted by the spectre of the stake, although public opinion regarded him as the victor and a multitude of powerful pens were active in his behalf.

He lamented the lack of Scriptural knowledge and the defects in the current style of preaching, and some of his writings pointed in the direction of the Reformation, yet he never gave in his adherence to the work under Luther. While many of his supporters were characterized by "very outspoken reformatory tendencies," he himself did his utmost not to fall out with the Church. [It was under R. that Melancthon received his training in the classics.] E. J. W.

**Reuterdaahl, Henrik**, b. 1795, d. 1870, as Archbishop of Upsala, for 35 years connected with the university of Lund, a learned theologian and author, especially in Church History, known beyond his country, rewarded with the highest honors in church and state, the last president of the *Clerus Comitalis*, in the time-honored Four Estates of the *Riksdag* (Parlia-

ment) of Sweden, the first president of the new Church Council, a typical state-churchman, no pietist, but orthodox, kind and unassuming, although somewhat haughty in controversy. O. O.

**Revers.** A solemn declaration in writing and signed in the presence of witnesses, required of ministers, candidates for ordination, and even congregations in which they state their acceptance of the Luth. standards of faith and promise obedience to the Synod. Such statements were usually required in Germany during the last century and several of the early pastors in this country had given such a revers, notably those ordained by the consistory of Wernigerode, e. g. J. C. Kunze. The first minister ordained by the Pennsylvania Ministerium, John Nic. Kurtz, was required to give such a declaration in 1748 (Doc. Hy. Pa. Min. 20 sq.). A similar statement was required from Paul D. Bryzelius, who in 1760, after having been a Moravian minister, returned to the Luth. Church (Ib. 47 sq.). In the New York Ministerium during the presidency of Dr. Kunze a R. was required of all who had not been members of the Pa. Synod. The first on record is that of Anthony Theod. Braun, formerly a superior of several Roman Catholic missionaries in Canada, who on Jan. 3, 1790, was received at Christ Church, in New York, into the Luth. Church. (See N. Y. Min., Doctrinal Position.) J. N.

**Revivals.** Awakenings of greater religious interest. The term is of larger or smaller application. It is sometimes applied to great historical quickenings of religious life, such as that of Pentecost, the Reformation of the sixteenth century, the renewed piety and Christian life in the days of Spenser and Franke, or the awakening of religious earnestness in the times of Wesley. More commonly it denotes local awakenings, in a community or a single congregation, generally in connection with more or less distinct effort to secure such a result. The "revival" is made to cover both the re-quickening of church-members and the conversion of others. It is usually sought through earnest and frequent preaching of the gospel call and promises. Sometimes various human expedients and doubtful appliances are employed. In many cases the so-called "revival" has been attended by fanatical exactness and irregularities, at once unscriptural, unreasonable, and misleading, hurtful rather than helpful to true piety and Christian life. Theology must judge of revivals under test of two fundamental principles: (1) That all genuine spiritual results must come from the Word of God, the enlightening and regenerating truth of the gospel under the Holy Spirit. The awakened religious interest is legitimated when it is thus the product of the means of grace. (2) That the awakened interest prove an abiding power of new and holy Christian life. M. V. (Gen. Synod).

[Most Lutherans reject the "revival" in a narrower sense, because it generally rests on a Methodist conception of "conversion," furthers a hidden synergism, and overlooks the

means of grace. Under the name "New Measures" it created much controversy and caused much opposition in the Luth. Church in America. It came when the wave of rationalism had spent itself, and reigned from about 1830. [See e. g. N. Y. Ministerium (Synods II.).—Eds.]

**Reynolds, William Morton, D. D., b. Fayette Co., Pa., 1812;** graduated Jefferson College Canonsburg and theological seminary, Gettysburg; professor in Pennsylvania College (1833-50), with exception of a portion of 1835-6, when he was pastor at Deerfield, N. J.; president of Capital University, Columbus, O. (1850-3), and of Illinois State University (1857-60); entered ministry of Protestant Episcopal Church (1864); d. 1876; founder of *Evangelical Review*; translator and editor of Acrelius' *History of New Sweden* (1874); editor of hymn book of General Synod, and translator of a number of hymns from the German. Shortly before his death, he assured the writer that his sole motive in leaving the Church in which he had done distinguished and valuable service, was that every door for employment within it was closed against him. H. E. J.

**Rhegius, Urbanus, born May, 1485, originally a humanist and friend of Dr. Eck, was, during the reformatory movement, attracted to the Evangelical doctrine. While pastor in Augsburg and vicinity he testified with ever greater clearness, and had to contend with much enmity and opposition. The Peasant War, and the controversy concerning the Lord's Supper produced great commotion in Augsburg. In all this, R. took an active part, being at first Zwinglian, but becoming more and more consistently Lutheran. After 1530, he had to leave Augsburg and came to Celle, where he worked indefatigably to introduce the Reformation. As Supt. in Lüneburg, his aim was to provide the congregations with good preachers, and to advocate a fruitful proclamation of the Word, avoiding unnecessary controversy. With this end in view, he wrote his best known work, the *Formule caute loquendi*, published (1535), in Latin, and (1536) in German. He d. May 27, 1541. G. C. F. H.**

**Rhode Island, Lutherans in.** In 1890, there were in Kent County four congregations, with 590 communicants. Three of the congregations belonged to the Swedish Augustana Synod, and the fourth was independent.

**Rhythmic Singing,** the opposite of the declamatory style, and indefinite form of Plain Song; hence the term used to designate the distinction between the early Luth. congregational song, and the traditional Gregorian song, and also to indicate the difference between the early and the later method of singing the choral melodies. The original contour, warmth, and freshness of the latter, were derived from popular songs, many of which passed into the use of the Evangelical Church. The effort of the present century to revive the rhythmical choral has for its object the restoration of the choral to its ancient vigor as true people's song. J. F. O.

**Richards, John W., D. D., b. Reading, Pa., 1803, grandson of the patriarch Muhlenberg, studied under Dr. H. A. Muhlenberg; pastor,**

New Holland (1824-34); Trappe (1834-6); Germantown (1836-45); Easton (1845-51); Reading (1851-4); d. 1854. He was one of the most active members of the Ministerium of Pennsylvania; published several sermons, contributed to *Evangelical Review*, and left a partially completed translation of *Hallesche Nachrichten*.

**Richards, Matthias Henry, D. D.**, son of Dr. John W. Richards, and great-grandson of Henry Melchior Muhlenberg; b. Germantown, Pa. (1841); graduate of institutions at Gettysburg; pastor, Phillipsburg, N. J., and Indianapolis, Ind.; Prof. of English Language, etc., in Muhlenberg College, Allentown (1868-74) and (1874-1898); d. 1898; Editor of *Sunday School Lessons* and *The Helper* (General Council) and for many years on the editorial staff of *The Lutheran*.

**Richter, Emilius Ludwig.** B. 1808, at Stolpen near Dresden; d. 1864. Professor at Leipzig, Marburg and Berlin. Author of a *Lehrbuch des katholischen und evangelischen Kirchenrechts mit besonderer Rücksicht auf deutsche Zustände* (1842), and in many subsequent editions; *Die evangelischen Kirchenordnungen des sechszehnten Jahrhunderts; Urkunden und Regesten zur Geschichte des Rechts und der Verfassung der evangelischen Kirchen in Deutschland* (2 vols. 1846); *Die Geschichte der ev. Kirchenverfassung in Deutschland*, (1851); and with Schulte editor of an edition of the Canons and Decrees of the Council of Trent. E. T. H.

**Richter, Christian Friedrich,** b. 1676, at Sorau, d. 1711, at Halle. He studied at Halle, first medicine, then theology, was inspector of the Pedagogium in Halle, 1698, a prominent Pietistic hymn writer. Among his hymns "Es ist nicht schwer, ein Christ zu sein" trsl. by Moses Brovne, "Tis not a hard, too high an aim"; "Es kostet viel, ein Christ zu sein"; "Es glanzet der Christen inwendiges Leben," a favorite hymn with Schleiermacher, "The Christian life inward displays its bright splendor," Moravian H. B. 1754. A. S.

**Richter, Gregorius,** b. 1598, at Goerlitz, died 1633. He studied at Leipzig, was teaching at the Gymnasium in Goerlitz, 1619, Diaconus there (1624), author of the Confirmation hymn "Steh doch Seele, steh doch stille," trsl. by A. T. Russell, 1851, "Now from earth retire my heart." A. S.

**Rieger, Carl Heinrich,** son of George Carl R., b. at Stuttgart, Wuerttemberg, June 16, 1726, educated at Tübingen. From 1747-1749, tutor; 1750, repetent at Tübingen; 1753, vicar at Stuttgart; 1754, deacon at Ludwigslust; 1757, court-chaplain at Stuttgart; 1779, court-preacher; 1783, preacher in the seminary, and member of the consistory, January 15, 1791. R., as a Pietist, stood firmly opposed to the rationalistic tendency of his time. He was one of the founders of the "Christenthums-Gesellschaft." His sermons, though in style they are dry and labored, are sound in tone. He published: *Betrachtungen über das Neue Testament; Betrachtungen über die Psalmen und 12 kleinen Propheten*. H. W. H.

**Rieger, Georg Conrad,** b. at Cannstadt,

Wuerttemberg, March 7, 1687, educated at Tübingen; 1713, repetent at the university; 1715, vicar at Stuttgart; 1718, deacon at Urach; 1721, professor in gymnasium at Stuttgart; 1733, city preacher at St. Leonard, Stuttgart; 1742, deacon and first preacher in the Hospital-Kirche; d. April 16, 1743. R. belonged to the Wuerttemberg school of Pietists, but maintained his independence of thought. Among the Pietists he took the foremost place as a gifted and brilliant preacher. His sermons are notable for their purity of language, clearness of disposition and novelty of theme. Published sermons are: *Die (groeszere) Herzpostille* (Zuellichau, 1742), on the gospels of the Church Year; *Die (kleinere) Herzpostille*, published after his death by W. J. J. Class (Zuellichau, 1746); 27 sermons on Matt. 5: 1-12 (Stuttgart, 1744), which belong to the best which R. has written. He also wrote an ascetic work, *Die Kraft der Gottseligkeit in Verherrlichung seiner selbst* (Stuttgart, 1732-1736, 2 parts). H. W. H.

**Rieger, Magdalena Sibylla,** b. 1707, at Maulbronn, Wuerttemberg, d. 1786, at Stuttgart, daughter of Prelate Phil. Heinrich Weissensee, wife of Immanuel Rieger, Counsellor in Stuttgart. In 1743 she was crowned poet laureate by the University of Goettingen. Author of the hymn "Meine Seele, voller Fehle," Wuerttemberg H. B. 1842. A. S.

**Rieger, Philip Friedrich,** b. 1722, at Stuttgart, d. 1782, at Hohenasperg, Wuerttemberg. He studied law, was captain and colonel in the army, and became the favorite minister of Duke Karl Eugen. Having been denounced by his rival, Count v. Montmartin, he was in the most insulting manner arrested and imprisoned in Hohenasperg and Hohentwiel, 1762-67. In 1772 he was promoted to the position of major-general and commander of Hohenasperg. Author of the hymn "Glaebiger Jesu, auf Vertrauen," to which Phil. David Burk added a number of stanzas. A. S.

**Rietschel, Ernst,** the great sculptor, b. Dec. 15, 1804, in Pulsnitz, Saxony, of poor parents, entered the Dresden Art Acad. (1820), was a scholar of Rauch (1826), became prof. at the Acad. (1832), d. Feb. 21, 1861. He is best known for the Luther Statue at Worms (see LUTHER MONUMENTS), which he began and his scholars Donndorf and Kietz finished.

**Rinck (or Rinck), Johann Christian Heinrich.** Noted German organist and composer. B. at Elgersburg, near Gotha, Feb. 18, 1770. Studied under Kittel, pupil of J. S. Bach, and Forkel, author of a Life of Bach. Organist at Giessen (1789). Organist at Darmstadt (1806). Appointed court organist there (1813). D. at Darmstadt, Aug. 7, 1846. He is most favorably known by his "Practical Organ School," a work of standard value to organ students. Of a *Choral-buch* published by him in 1815, a critical writer said: "The melodies are correct in form, smooth and tuneful, but will survive only until the true voice of the Church again begins to be heard." J. F. O.

**Ringwaldt, Bartholomæus,** b. 1532, at Frankfurt, a. O., d. about 1600. He was ordained in 1557, pastor at Langfeld, Branden-

burg (1566), one of the most prolific hymn-writers of the sixteenth century. Wackernagel gives 208 numbers under his name, among them "Es ist gewisslich an der Zeit" (The day is surely drawing near), trsl. by P. A. Peter, Ohio Hymnal; "Herr Jesu Christ du hoechstes Gut, Du Brunnequell der Genaden" (Lord Jesus Christ, Thou highest good), trsl. by F. W. Young, Family Treasury, 1877. A. S.

**Rinkart, Martin**, b. 1586, at Eilenburg, Saxony, d. 1649. He studied theology at Leipzig; was teacher at the Gymnasium in Eisleben (1610), Diaconus of St. Anna's Church (1611), pastor at Erdeborn and Lyttichendorf (1613), at Eilenburg (1617). He suffered much during the Thirty Years' War. He was a voluminous writer, author of the German *Te Deum*, "Nun danket alle Gott," which is used at all national festivals and special occasions for thanksgiving. The hymn has no historical connection whatever with the peace of Westphalia, but was written in June, 1630, as a "Gratias," a short prayer of thanksgiving at table for his family. There are numerous translations of it into English, the best by Miss Winkworth, *Lyra Germ.* 1858, "Now thank we all our God." A. S.

**Rist, Johann**, b. 1607, at Ottensen, near Hamburg, d. 1667, at Wedel, near Hamburg. He studied at the University of Rinteln where Joshua Stegmann inspired him to hymn-writing. He spent several years as tutor and student of Hebrew, mathematics, and medicine, at the University of Rostock, and became pastor at Wedel in 1635. Emperor Ferdinand III. crowned him as poet (1644), and raised him to the nobility (1653). He founded the Elbe Swan Order (1660). One of the most prominent hymn-writers of the seventeenth century. His hymns, about 680 in number, are of different value, but the best among them are distinguished by a refined classical language, and an objective scriptural character. About 200 of them have been received into Luth. hymn-books, among them, "Auf, auf ihr Reichsgenossen" trsl. by Miss Winkworth, *Lyra Germanica* (1858), "Arise, the Kingdom is at hand," in the Church Book, and "Awake, sons of the Kingdom," Ohio Hymnal; "Hilf, Herr Jesu, lass gelingen," trsl. by Miss Winkworth, *Ch. Book for England* (1863), "Help us, Lord, behold we enter," Ohio Hymnal; "O Ewigkeit, du Donnerwort," (Eternity, terrific word), probably trsl. by W. M. Reynolds, Ohio Hymnal; "Werde munter, mein Gemuete," (Sink not yet, my soul, to slumber), trsl. by Miss Winkworth, *Lyra Germ.* (1858), Ohio Hymnal; "Werde licht, du Stadt der Heiden," (Rise, O Salem, rise and shine), trsl. by Miss Winkworth, *Ch. Book for England* (1863), *Gen. Council Church Book*; "Wie wohl hast Du gelabet" (O living Bread from heaven), trsl. by Miss Winkworth, *Ch. Book for England* (1863), *Church Book*. A. S.

**Ritschl, Albrecht**, theologian, professor at Bonn (1846-64), and Göttingen (1864), until his death (1889); a son of a Mecklenburg superintendent, b. 1822, pupil of Nitzsch, Tholuck, Julius Mueller and Rothe; for a time an

Hegelian, of the Tübingen school of Baur, writing from this standpoint the first edition of *The Origin of the Old Catholic Church*, but, at a later period in life, influenced greatly by Kant, Schleiermacher and Lotze; a magnetic teacher of wide influence and shifting views. He claimed to be a Lutheran, while antagonizing doctrines the Luth. Church has everywhere and always confessed to be central and fundamental to Christianity. Only a few of the features of his theology can be mentioned here. He starts with the assumption that theology must be delivered from its subjection to metaphysics, to which he charges most of its corruptions. By his theory of "value judgments," he undermines the objective truth of all religious knowledge, teaching that we may be indifferent to what things are in themselves, but should be concerned only about their practical value to us. Religion, according to Ritschl, is that faith in high spiritual powers, whereby man overcomes and proves himself superior to nature. The undisputed common consciousness of the community of believers is the source whence the doctrines of Revelation are to be learned; although the Holy Scriptures are held in high esteem, and the central position of the N. T. is particularly emphasized. Religion and morality are entirely divorced. Kant is followed in excluding all the arguments for the existence of God, except the "moral." The divine personality and pre-existence of Christ are denied. The Holy Spirit is the knowledge God has of himself. Christ's satisfaction for sin is denied. The forgiveness of sins is communion with God, or the consciousness of the removal of guilt. Ritschl rejected the mystical union of Christ with the believer, and was especially averse to mysticism. It was Christ's willingness to suffer that moved God's love, which then passed from Christ himself to those for whom he surrendered himself. The style of Ritschl as a writer was cumbersome and obscure. See Mann, W. J., "Albrecht Ritschl and his Theology" *Luth. Ch. Review* (1890); Mead, Charles M., *Ritschl's Place in the History of Doctrine* (1895); Frank, F. H. R., *Geschichte und Kritik der neueren Theologie* (2d ed. 1895); also *Die Kirchliche Bedeutung der Theologie A. Ritschl's* (2d ed. 1888); Ecke, Gustav, *Die Theologische Schule Albrecht Ritschl's* (1897); Orr, James, *The Ritschlian Theology and the Evangelical Faith* (1898). Ritschlianism is represented to-day by the *Theologische Literaturzeitung*, and the *Die Zeitschrift fuer Theologie und Kirche*, as scientific, and *Die Christliche Welt*, edited by Rade, as a popular organ. H. E. J.

**Ritter, Jacob**, b. 1627 at Halle, d. 1669. He studied at Wittenberg, was secretary of the Magdeburg administration, and judiciary at Lengerdorf, near Weissenfels. One of his hymns was translated into English, "Ihr, die ihr euch von Christo nennt" (O ye your Saviour's name who bear), by Miss Cox (1841). A. S.

**Rittmeyer, Joh.**, b. Nov. 18, 1836, in Brunswick, provost of the cloister of Marienberg, archdeacon at Helmstedt (1690), a faithful pastor and author of the communion-books *Himmel*.



*Freudenmahl, and Betrachtungen über das heil. Abendmahl* (6 ed. 1840), which treat pastorally of the Lord's Supper in a scriptural and confessional manner with great earnestness and power.

**Ritualism**, a term applied to a movement in the Anglican churches which originated with the Tractarians and has attracted much attention during the second half of the nineteenth century. Its chief principles are: (1) in doctrine, a return to the teachings of the primitive Church and its first councils; (2) in polity, a disposition to form ecclesiastical union with other churches accepting the doctrine of the apostolical succession, and a peculiarly strong leaning toward the Romish Church; (3) in worship, a return to the prescriptions of the first Prayer Book of Edward VI. [Ornaments Rubric.] The charge of ritualism against the Luth. Church is therefore a misuse of terms and is altogether unfounded. G. U. W.

**Roanoke College.** See COLLEGES.

**Rocky Mountain Synod.** See SYNODS (I.).

**Rodigast, Samuel**, b. 1649 at Groeben, d. 1708 at Berlin. He studied at Jena, was adjunct of the philosophical faculty (1676), corrector of Greyfriars' Gymnasium at Berlin (1680), rector (1698). Author of the hymn "Was Gott thut, das ist wohl gethan" (What God does ever well is done), trsl. by E. Cronewett, Ohio Hymnal. On the tune, see PACHELBEL. A. S.

**Roeder, Paulus**, b. 1587, in Wurzen, Saxony, archdeacon in Halle (1613), court-preacher (1617), prof. of theol. and genl. supt. (1627), d. 1651, a representative of living orthodoxie and hymnist. Best known is "O Tod, O Tod, schreckliches Bild."

**Roepe, Georg Reinhard**, b. 1803, in Hamburg, studied in Halle, could find no position because of his positive faith, but was made teacher in the Johanneum and preached in a private chapel until his death (1877). He wrote a defence of J. M. Göze (Hamburg 1860).

**Roerer, George**, deacon at Wittenberg, b. 1492, studied at Wittenberg, where he received the first Protestant ordination, May 14, 1525. His Hebrew attainments made him a valuable co-laborer on Luther's translation of the Old Testament. He also edited Luther's letters and works. For thirty years, corrector of the press of Hans Luft. After Luther's death, lived for a time in Denmark, but was called thence to Jena, as librarian, where he died in 1557, while laboring on the Jena edition of Luther's works.

**Rogate.** See CHURCH YEAR.

**Rogberg, Chas. Geo.**, b. Aug. 6, 1789, in Wexio, Sweden, pastor in Trinity Church, Upsala (1823), prof. and member of consistory (1827), Dr. theol. and prof. of pastoral theol. (1831), pastor at Gamla, Upsala; d. Jan. 28, 1834. He was an earnest leader out of rationalism to supranaturalism, together with the orator, J. Olof Wallin, and the bishops and poets, Ed. Tegner and F. W. Franzen. R. was an able but not thoroughly evang. preacher, and ad-

vanced the standard of ministerial education in Sweden.

**Roller, David Samuel**, b. 1779, in Heynitz, Saxony, pastor at Lausa from 1811 to his death (1850), author of *Wie sie so sanft ruhn*, an earnest preacher and witness for the truth in the time of rationalism, but odd in his pedagogical methods. (Cf. his life by Rühle, Leipzig, 1878.)

**Roos, Magnus Frederick**, a devotional writer of the school of Bengel, b. at Sulz on the Neckar, 1727, instructor at Tübingen, and, after several pastorates, became deacon of Bebenhausen, and in 1784, prelate in Anhausen. He exerted considerable influence over students at Tübingen, and was a prolific author in various branches of theology. *Fundamenta psychologiae sacrae, Christliche Glaubenslehre*, commentaries on Daniel, Galatians, Thessalonians, Revelation, but is best known for his *Christliches Hausbuch*, a manual for family worship, d. 1803.

**Rosenius, Carl Olof**, b. in Sweden, 1816, graduate student at Upsala (1838). His studies for the ministry were interrupted by sickness, and already belonging to the pietistic conventicles, he made acquaintance with a Methodist missionary in Stockholm. Rosenius himself was and continued to be a steadfast Luth., but his new friend stirred up his zeal for the conversion of sinners. From 1840 until his death (1868) Rosenius preached in Stockholm and all over the country as a lay-preacher. By his devotional paper, *The Pietist*, and by his evangelical and tender addresses he was the means in God's hands for the salvation of many souls and for the raising up of many fellow-workers in God's vineyard. N. F.

**Rostock University.** See UNIVERSITIES.

**Roth, K. J. F.**, b. Jan. 23, 1780. In his youth an admirer of Rousseau, but being convinced of his error, gradually becoming a positive Lutheran, was (1828-1848) at the head of the Protestant consistory of Bavaria. It was in this position that he rendered most valuable services to his church, which, under the Roman Catholic government of Bavaria, was most shamefully maltreated. It is Roth's merit to have conducted the affairs of the church in those precarious times with great wisdom; and he succeeded by wise moderation in having the most obnoxious edicts against the Luth. Church rescinded, or at least mitigated. D. Jan. 21, 1852. J. F.

**Rothe, Johann Andreas**, b. 1688, at Lissa, Silesia, d. 1758, at Thommendorf, near Bunzlau. He studied at Leipzig (1708), was tutor in the family of Herr von Schweinitz, in Leube (1718), pastor at Berthelsdorf (1722), at the presentation of Count N. L. v. Zinzendorf. He was a warm friend of the Moravian community, but his faithful report to the ecclesiastical authorities on the teachings of the Moravians provoked Zinzendorf, and Rothe accepted a call to Hermsdorf. In 1739, he became pastor in Thommendorf. He wrote a number of hymns, most of which first appeared in Zinzendorf's hymn-books. The finest among them, "Ich habe nun den Grund gefunden," trsl. by J. Wesley, "Now I have found the ground wherein,"

Church Book No. 373 and 374. Another translation, by Dr. G. F. Krotel, "Now I have found the firm foundation," in the Ohio Hymnal. A. S.

**Rowe, Adam D.** (b. 1848—d. 1882), was born in Clinton Co., Pa.; educated at Kutztown and Millersville Normal schools; confirmed a member of the Luth. Church ('67); a public school teacher for several years; at twenty-two appointed superintendent of Clinton Co. public schools; began the study of law, but under the influence of Revs. Heisler and Goodlin, studied theology at Gettysburg (class '73).

Determined to be a missionary at Dr. Uhl's farewell meeting in Harrisburg ('72), he was informed by the board of its lack of funds to send him, to which he suggested raising money in the S. schools. From this suggestion grew the permanent organization of the children, which largely owed both its existence and efficiency to him. Appointed missionary ('73), he, however, continued in America organizing missionary societies, till Sept., '74, when he sailed for India, and reached Guntur Dec. 11th.

After assisting Dr. Uhl, for a time in school work, he was assigned to the district work, in Bapntta, and Tenali Talugs. A worker, full of plans, he had the corresponding energy to realize them. His letters from the field, and little books, viz. *Talks about India* and *Talks about Mission Work in India*, kept the cause before the Church. He undertook the distribution of relief in the great famine of 1876-77, and was publicly commended.

Returning home ('80), he began a visitation of the churches, and, while on furlough, completed his book, *Everyday Life in India*, which presents a clear picture of present India.

He returned to India in '81, reaching Guntur Nov. 23, and, in the midst of his labors (Aug. 12th, '83), he was stricken down with typhoid fever, which proved fatal (Sept. 16). He was allowed to give only a few years, in all ten, to the work he loved, and to which he gave his best thought and life. He was a born leader and enthusiast. His was a consecrated life, faithful till death—worthy of imitation.

LIT.: Biographical Sketches, *Quar. Rev.*, vol. xiii. ('83), Clutz; *After 50 Years*, Wolf, L. B.; The Luth. *Observer* Articles (Sept. 29), Stork; and His. Sketch (Nov. 24th, '82), Uhl and Schume. L. B. W.

**Ruben (Rube), Johann Christoph**, b. 1665, near Sondershausen, d. 1746, in Battenberg. Judge at Burgemuenden, and later, at Battenberg (1704). A prolific hymn-writer, author of "Der am Kreuz ist was ich meine," a favorite hymn in South Germany in the form of the Wuerttemberg H. B. "Der am Kreuz ist meine Liebe," trsl. by Miss Winkworth, *Lyra Germ.*, 1858, "Him on yonder cross I love." A. S.

**Rudbeckius, Johannes**, Ph. M. (Wittenberg, 1603), D. D. (Upsala, 1617), b. 1581; d. 1646; Professor of Hebrew at the University of Upsala (1610-1613); royal court-preacher, and as such a faithful companion to the King Gustavus Adolphus in the wars (1614-1616); member of a committee for revising the Swedish Bible translation (1616-1668); Bishop of West-

eras, from 1619 to his death. Johannes Rudbeckius and afterwards his son Olof, the author of the *Atlantica*, were very learned men and the ornaments of the University, but the elder Rudbeckius is especially renowned as one of the best bishops of Sweden and a defender of the rights of the Church against the State. N. F.

**Rude, Anton R., D. D.**, b. in Denmark, 1813; d. May 21, 1883. Ordained, 1842; studied theology at Andover and Gettysburg. Pastor in Shendoah County, Va., and Columbia, S. C., editor of *Lutheran Visitor*, from 1868 to 1874; prof. of theology in Seminary of the United Synod, from 1867 to 1872. L. A. F.

**Rudelbach, Andreas Gottlob**, one of the restorers of confessional Lutheranism in this century; b. at Copenhagen in 1792, d. at Slagelse in 1862. By birth and life-experience he belonged to two countries. His father was a Saxon, his mother a Dane. His early life he spent in Denmark, the middle portion in Saxony, as superintendent at Glauchau, and the closing years again in Denmark as pastor at Slagelse. He applied his great learning in numerous literary productions, having been the author of several books and a frequent contributor to theological periodicals. His chief work was: *Reformation, Lutherthum, und Union*; probably best known from the theological journal which he edited in common with Guericke, *Zeitschrift fuer Lutherische Theologie und Kirche*, from 1839 until his death. A. G. V.

**Rudman, Andrew**, first provost of the Swedish churches on the Delaware; pupil of Svedberg; arrived in America, after several months in England (1797); pastor at Wicaco, in Southern part of Philadelphia, and under his supervision, Gloria Dei Church was built; preached in English as well as Swedish, but suffered from pulmonary troubles, rendering a change of place necessary; pastor for a time of the Dutch Lutheran Church in New York; ordained Justus Falckner in Gloria Dei Church in 1793, to become his successor in New York; served the English Episcopal churches at Frankfort and Oxford; d. 1798.

**Rueckert, Friedrich**, b. 1788, at Schweinfurt, d. 1866, near Coburg. He studied at Wuerzburg, was Privatdozent in Jena (1811), joint editor of the *Morgenblatt*, Stuttgart (1815). After travelling in Italy he settled in Coburg as a man of letters (1820). Professor of Oriental Languages at Erlangen (1826), at Berlin (1841). One of the greatest of Germany's lyric poets, and a man of a deeply religious spirit. Though he can hardly be called a hymn-writer, his Advent song, "Dein Koenig kommt in niedern Huellen," has been received into many recent German hymn-books. It was trsl. by T. C. Porter (1868). "He comes, no royal vesture bearing." A number of his beautiful "Kinder-Todtenlieder," published after his death, are found in Dr. A. Spaeth's *Liederlust*, with original compositions. A. S.

**Ruhland, Friedrich Karl Theodor**, a descendant of an Huguenot family (Rouxland), b. 1836, in Hanover, received a military education, but studied theology at Loccum, St. Louis,

and Ft. Wayne. Served congregations at Oshkosh, Wis., Walcottsville, Buffalo, N. Y., and Pleasant Ridge, Ill. Called, as pastor of the "Free Church" congregations at Dresden and Plantz, in Saxony. He became the leader of the parties that separated from the state church and organized them into the "Saxon Free Church," of which he became president in 1876. By an accident he lost his life on the R. R. at Amherstburg, Canada, June 3, 1879, en route to the meeting of the Missouri Synod. Wrote a number of polemical pamphlets. G. J. F.

**Rule of Faith** (*Regula Fidei*). Summaries of the fixed teaching of the Church, based upon the baptismal confession, are designated as early as Irenæus and Tertullian "rules of faith." They are expositions and paraphrases of the baptismal confession, exhibiting much variety in form according to the errors and dangers against which they had to provide, but not differing in doctrine. They are occupied almost exclusively with the first and second articles of the creed, and have a polemical end, as banners around which the defenders of the faith may rally. In the East, the rule of faith became also the baptismal confession. The researches of Caspari have brought the relation between the rule of faith and the baptismal confession to light. Caspari, *Quellen und Geschichte d. Taufsymbols* (1866-75); v. Zezschwitz, *Katechetik*, II. 1: 75-139; Oehler, *Symbolik*, 35 sqq.; Jacobs, *Book of Concord*, II. 14 sqq.; Harnack, *Dogmengeschichte*, I. 320-337.

The Formula of Concord has carefully defined the true position of "rules of faith": "We believe, teach and confess that the only rule and standard according to which all dogmas and teachers should be judged are nothing but the prophetic and apostolic scriptures of the Old and New Testaments," i. e. as the only absolute rule. "Other writings of ancient or modern teachers, whatever reputation they may have, should not be regarded of equal authority with the Holy Scriptures, but should altogether be subordinated to them, and should not be received other or further, than as witnesses, in what manner, and at what places, since the time of the apostles, the doctrine of the prophets and apostles has been preserved," i. e. as a relative or derived rule. H. E. J.

**Runge, Christopher**, b. 1619, at Berlin, d. 1681. The printer by whom the hymns of Paul Gerhardt were first issued, also the many editions of Joh. Cruegers's *Praxis Pietatis Melica*. He was himself the author of a number of hymns. A. S.

**Runge, Friedrich**, b. 1559, in Greifswald, d. 1604 as prof. of theol. and genl. supt. He is the author of the so-called Runge hymn-book, which was publ. by Ernst Louis of Pomerania in 4 parts with 442 hymns with the title: *Ein new christl. Psalmbuch*. (1592).

**Runge, Jacob**, b. 1527, in Stargard, Posen, studied under Mel. and Luther, prof. of theol. and supt. in Greifswald (1547), genl. supt. (1557), until his death (1595). He was the reformer of Pomerania, introduced Bugenhagen's church order and Agenda, published a

catechism (1582), but did not sign the Form of Concord though holding the Luth. doctrine.

**Ruperti, Hans Heinrich Philipp Justus**, D. D., b. December 21, 1833, in Kirch Osten, near Stale, Hanover; studied at the Gymnasium in Verden, and the Universities of Erlangen and Goettingen. In 1856 an association of Christian merchants in the City of Bremen called him to the position as pastor in the Emigrant House in Bremerhaven. Under great difficulties he established the Luth. Church of the Holy Cross in that town in 1862. He became pastor at Geestedorf, in 1871, and pastor of St. Matthews German Luth. Church in New York, in 1873. Having returned to Germany in 1876, he was appointed by the Grand Duke of Oldenburg as Church Councillor and Superintendent in Eutin. In 1891 he became general supt. of Holstein, residing in Kiel. He d. suddenly, May 16, 1899, Neumuenster. He was a powerful preacher, and published several collections of sermons, *Licht und Schatten aus der Geschichte des Alten Bundes*; *O Sonnenschein*; also *Christenlehre nach dem Kleinen Katechismus Dr. Martin Luther's, als Leitfaden fuer den Confirmanden-Unterricht, und Amerikanische Erinnerungen*, 1888, a lecture delivered in Kiel, Lübeck and Schleswig, showing his warm and steadfast attachment to the Luth. Church in America. An extensive work on the Life and Epistles of St. Paul, which he undertook in Eutin remained unfinished. During his short stay in America he was a member of the Ministerium of New York, and took an active part in the discussion and settlement of the questions which at that time agitated the Ministerium and the General Council. A. S.

**Russia**. The Lutherans in the Czar's domain aggregate five and a half millions. These reside mostly in the northwestern and western portion of the land. *Finland*, which, until 1809, belonged to Sweden, is the most intensely Luth. province of the Empire, ninety-nine per cent of the entire population confessing that faith. Christianized in the twelfth century, partly by force of conquering Swedish arms, the Reformation was introduced (1528), by Gustavus Vasa. Students from here went to Wittenberg, studied under Luther, returned, and, by teaching and preaching the truth, aided the work. The New Testament was translated (1548), the entire Bible (1640). A university was founded the same year at Abo, which, in 1829, was transferred to Helsingfors. The Bible Society established (1812), was suspended by the Czar (1826), and reorganized (1831). Foreign missions in India and South Africa were begun (1857), on the occasion of the 700th anniversary of the introduction of Christianity into Finland. Church government is by a Luth. archbishop residing at Helsingfors, and two bishops. Yet, whilst the form of government is episcopal, these bishops claim to hold office by human, not by divine, right. Pastors are not appointed by the bishops, but are chosen by the congregations themselves.

In the city of *S. Petersburg* there are about 90,000 Lutherans, nearly half of them German, the rest are Swedish, Finnish, Lettish, and

Esthonian. Here is a Luth. hospital, a deaconess home, an asylum for Jewish girls, a Jewish mission society, a home for the aged, a city mission organization with headquarters in a suitable building presented for the purpose, and various other benevolent associations for church work. St. Peter's congregation has a gymnasium (corresponding to a college in America), with 500 students, and a high school for girls attended by half that number. Other congregations have similar institutions. In the Baltic provinces (Esthonia, Livonia, and Courland), the Luth. faith was first preached at Riga in 1521, by Andrew Koepken; Luther's Catechism was translated into Livonian (1530), and the Luth. Church was established in 1562. In 1558 Livonia, except Riga, had submitted to Poland. Religious liberty was promised, but the Jesuits sought, by wearing the Lutherans with lawsuits, to restore Romanism. These efforts ended when, in 1629, Livonia and Esthonia were united with Sweden. Three years later, in 1632, the University of Dorpat was founded by Gustavus Adolphus. At Reval, Riga, and Mitau, there are thriving deaconess houses. The attempt to Russianize the provinces, which began when, in 1867, Russian was made the official language, is to a large extent an attempt to supplant the Luth. Church with the Greek Church.

In what is now *Russian Poland*, Luth. preachers proclaimed the gospel in 1525; 1529 the N. T. was translated into Polish; 1565 a Luth. Synod was organized. The Church here has passed through many vicissitudes. The congregations are large, varying from 2,000 to 25,000 souls. Foreign missions are supported by contributions to the various German societies, Leipzig, Rhenish, Basel, and Hermannsburg. Jewish missions are also carried on. In the province of Volhynia there are more than 300 Luth. settlements. At Odessa, in southern Russia, a number of German Luth. congregations are found with a college for young men and a high school for girls. *The Crimea* contains German settlements at Neusatz, Friedenthal, Simferopol, and Kronenthal, with a large number of out-stations. Such are also found east of the Black Sea (with about 4,000 members), and in Georgia (since 1817) at Helenendorf, Annenfeld, Katharinenfeld, Elisabeththal, New Tiflis, and at other places. The same is true of Saratov and the region along the Volga River in Eastern Russia and in Bessarabia. In 1865 a deaconess house was established at Saratov with sisters sent thither by Pastor Löhne of Nenendetelsau. Near the Arctic Ocean about 3,000 Lutherans, scattered over a large territory, are served amid great difficulties by a single pastor. But most difficult of all is the care of Lutherans in *Siberia*, a territory larger than Europe. There are Luth. parishes at Tobolsk, Omsk, Tomsk, Wernoje, Irkutsch, and at Vladivostock on the Pacific coast. In some of these the membership is so scattered that it takes weeks, even months, of time for the pastor to visit all his stations. The pastor at Vladivostock also takes care of the Lutherans on Saghalien Island. The Luth. pastors, especially in the western part of Russia, have suffered much

from persecution by the Greek Church, and a number have even been banished to Siberia on account of their faithfulness. Recently these rigors have been relaxed to some extent, and it is to be hoped that they will soon cease altogether. F. W. W.

**Ruthrauff**, a family of American Luth. pastors. The head of the family, *John*, b. in Northampton Co., Pa., 1764, studied under Rev. J. Goering, pastor for a short time in York Co., and at Carlisle, Pa., and (1795-1836), of a large parish in Franklin Co., Pa., and Washington Co., Md., d. 1837. *Frederick*, son of above, b. Greencastle, Pa. (1796), studied at Washington College, and theology under Dr. J. G. Lochman; entered the ministry (1822); and served successively a large number of parishes in Maryland and Pennsylvania; d. Worthington, Pa., 1859. *Jonathan*, son of John, b. Greencastle, 1801, studied at same college as his brother, and theology under Drs. B. Kurtz and G. Lochman, entered the ministry (1825), d. Lebanon, Pa., 1850, where he had been pastor since 1837. *William P.*, grandson of John, b. 1826, graduate of Jefferson College, pastor, Schellsburg, Pa., Canton, O., Fort Wayne, Ind., Easton, Pa., Akron, and Zanesville, O., d. 1876.

## S.

**Sabinus, George**, b. at Brandenburg, April 23, 1508. Studied at Wittenberg. Gifted, but wayward, poet. Laureated (1532), at Venice. Married Melanchthon's daughter, Anna. Professor of rhetoric (1538), at Frankfurt, a. O. Rector (1544), at Königsberg. D. December 2, 1560. J. W. R.

**Sacer, Gottfried Wilhelm**, b. 1635, at Naumburg, d. 1699, at Wolfenbuettel. Studied at Jena, was advocate at the appeal and chancery courts in Brunswick (1670), in Wolfenbuettel (1683), Kammer-Consulent (1690). Author of a number of hymns which rank with the best of the period after P. Gerhard; among them, "Gott faehret auf gen Himmel," tr. by W. J. Blew (1846), "While up to heaven God goeth." A. S.

**Sacerdotalism, Relation of the Luth. Church to.** The term sacerdotalism is generally applied to the theory that teaches that a propitiatory sacrifice for sin must be offered by the intervention of an order of men separated to the priesthood. It is that conception of the priesthood which is taught in the O. T., and became current in the Mediæval Church, with its doctrine that the Body of Christ is offered in the so-called sacrifice of the Mass. The teaching of the Luth. Church is clear and emphatic that, under the N. T., there is but one propitiatory sacrifice, viz. the Body of Christ offered once for all on the cross by Christ himself, who is both the sinless offering and the sinless priest. The eucharistic sacrifices of prayer, praise, and thanksgiving are offered by all believers as spiritual priests, constituting the universal priesthood of believers. The Christian ministry the Luth. Church esteems not as an order

of priests, but only as the organs for the administration, as officers of congregations, of those duties the Lord has committed to the entire Church. The Body of Christ in the Holy Supper is not offered by the ministry to God as a means of sheltering the communicants from the divine wrath, but it is offered by God, through the ministry as representatives of the congregation, to individuals, as an assurance of His gracious will to forgive them their sins (*Aug. Conf.*, Art. XXVIII.; *Apology*, Art. XXIV. (p. 271; 58 sq.); *Schmalkald Articles*, Appendix, Part II.). H. E. J.

**Sachs, Hans**, b. 1494, at Nuernberg, d. 1576, the famous German shoemaker and poet, Meistersinger. He received an excellent education in the Latin school of his native town, learning also the Greek language. When the time of his apprenticeship was finished he travelled all over Germany, returning to Nuernberg, 1517. He was well versed in the early German literature, as well as in the history of Rome and Greece. He was a warm friend of Luther and the cause of the Reformation which he defended in many of his poems and dramas, especially the famous allegorical song "Die Wittenbergisch Nachtigall" (1523), translated by Dr. C. W. Schaeffer, "The Wittenberg Nightingale" (Allentown, 1883). (See, also, *Martin Luther in Liede seiner Zeitgenossen*, by Dr. A. Spaeth (Reading, 1883). His poetical works were collected and published at Nuernberg, in five volumes (1558-1579), and a complete edition of his works was undertaken by the Literary Union (Stuttgart, 1888). Wackernagel gives his hymns in the second and third volume of his *Kirchenlied*. Two of them were translated by Coverdale in 1539, and two by Miss Winkworth (1869). The hymn "Warum betruerbst du dich mein Herz," tr. by Miss Winkworth, *Lyra Germ.* (1858), "Why art thou so cast down, my heart?" is frequently ascribed to Hans Sachs, but without foundation. The *Kirchen-Buch* of the General Council contains his fine Reformation hymn, "Wach auf, meins Herzens Schoene." (See, also, *Hans Sachs a Family Tradition*, by Dr. Aug. Wildenhahn, trsl. by Harriert R. Krauth, 1881.) A. S.

**Sacramental Element.** See LITURGY.

**Sacraments.** "Not mere marks of profession among men, but signs and testimonies of God's will toward us, set forth to excite and confirm faith in those who use them" (*Aug. Conf.* XIII.). "A sacrament is a ceremony or work, in which God tenders us that which the promise annexed to the ceremony offers" (*Apology*). Christ causes the promise of the gospel to be offered, not only in general, but through the sacraments which He attaches as seals of the promise. He seals and thereby especially confirms the certainty of the promise of the gospel to every one that believeth" (*Formula of Concord*). Luther and Melancthon, in the formative period of Luth. theology, reacting against the magical and mechanical theory of sacramental efficacy, taught by the scholastics, preferred not to apply the term "sacraments" to these rites. In his *Babylonian Captivity* of 1520, Luther declares that he

prefers to say that there is but one sacrament, and that what are generally known as such are "sacramental signs." In the first edition of his *Loci Communes* of the same year, Melancthon says: "What others call sacraments, we call signs, or, if it so please, sacramental signs. For Paul calls Christ himself a sacrament." The Luth. conception of the sacraments was elaborated by Luther in his "Sermon concerning the New Testament" (Erl. ed. XVII. 139 sqq.), and the *Babylonian Captivity* almost contemporaneously. The treatment in the *Apology* is only a condensation of what is taught in these treatises. The chief thing in the sacraments is the promise of the New Testament, i. e. the promise of the forgiveness of sins; "the ceremony is a seal proclaiming the promise" (*Apology*). "Thus in the Lord's Supper, he has added, as the memorial of so great a promise, his own Body and Blood in the bread and wine. So in baptism, to the words of the promise, he adds the sign of application of the water" (*Babylonian Captivity*, Erl. ed. Op. Lat., p. 43). "Without the promise, the sacrament is like a body without a soul, a purse without money, a figure without fulfilment, a letter without spirit" (Erl. ed. XXVII. 153).

The great importance Luth. theology gives the sacraments is the result of the emphasis laid upon the doctrine of the Word, which it is the particular office of the sacrament to apply to the individual; while the depreciation of the sacrament was attended generally by a depreciation of the importance of the objective and external Word. It is the Word that communicates all the grace; and it is faith in the word of promise, accompanying the outward ceremony, that alone receives the blessing. Thus the entire *opus operatum* theory of the scholastics was excluded. "The promise is useless unless it be received by faith; but, as the sacraments are signs of the promises, in the use of the sacraments, faith, which believes these promises and receives the promised objects offered in the sacraments, should be added" (*Apology*).

The sacraments being acts, not of man, whether the officiating priest, or the Christian congregation, but of God, are not properly "marks of profession among men," testimonies of a Christian confession, etc. When the Augsburg Confession and *Apology* concede such a place to them subordinately, and our theologians generally enumerate this as the secondary end of the sacraments, they refer not to the sacrament itself, but to the reception of the sacrament. The grace offered by the divine promise in the sacrament evokes a response from man which is expressed by a eucharistic act, and this it is which is "the mark of a Christian profession."

With this conception of a sacrament, as a divinely-instituted rite or act, whereby God, by the application of an external element, seals to an individual the gospel promise of the forgiveness of sins, the most of the so-called sacraments of the Roman Church were necessarily rejected. No divine authority could be found for claiming that Ordination and Confirmation were ordinances of perpetual obligation. Even the grace claimed for Ordination was not that of

the forgiveness of sins, but solely that of strength and encouragement for the discharge of the duties of the ministerial office. Extreme Unction was also without the least proof of its perpetual obligation, even if the church rite could be connected with the Scriptural precedent that was alleged for it, which the Luth. Church denied. Marriage, indeed, is of divine institution, and has many promises; but these are not those of the forgiveness of sins, and the assurance of sonship with God. Absolution, however, by its application to the individual of the general promise of the gospel had much in common with the sacraments. The sacraments, in fact, are nothing but the Absolution applied in connection with a divinely appointed element. In the first period of Luth. theology, therefore, it was included as the third sacrament. This explains the position of the Apology. But, as early as the "Babylonian Captivity," Luther, while making the same distribution, indicates that the lack of a visible and divinely appointed sign properly excludes absolution from the list of sacraments.

Thus finding all the efficacy of the sacraments in the word which they apply, the Donatistic theory, that the unworthiness of the minister vitiated the sacrament was rejected, as well as that of the Romanists, that the intention of the minister affected it. Neither was the sacrament regarded in any dependent way upon the faith of its recipient for its efficacy. That no blessing is received except as faith lays the word of the sacrament to heart, is not the same as saying that there is no blessing there. The medicine loses no efficacy, when a patient declines to take it. (See articles BAPTISM; LORD'S SUPPER; OPUS OPERATUM; SACRAMENTS, ADMINISTRATION OF; LITURGY; etc.) H. E. J.

**Sacraments, Administration of.** *Baptism.* Baptism is the application of water in the name of the Father, and of the Son, and of the Holy Ghost. Ordinarily, it is administered by the pastor, in the presence of the congregation, or at least publicly in the church at a time announced; for in b. the candidate becomes a member of the Body of Christ. In some cases it must be administered privately, and when the minister cannot be had, by any believer. Water should be applied to the head of the candidate, and the formula should be repeated, "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost." One who has reached the years of discretion should be instructed before baptism. For an infant sponsors should answer. (See SPONSORS.) *Exorcism and Signing with the Cross* are significant rites dear to the older Luth. Church, but not essential to the sacrament. In baptizing an infant the pastor should take it upon his left arm, and, with his left hand holding its head over the font, pour water upon it three times plentifully, saying the baptismal formula. The water may be warm or cold.

*The Holy Supper.* The distribution and reception of the Holy Supper are essential to its validity. There is no sacramental presence in, or with, the elements apart from the use to which they were instituted. It is not to be celebrated in separation from the Body of

Christ's faithful people, and should be administered by those appointed to the office by the Church. The *Words of Institution* are said in prayer to our Lord by virtue of whose Word at the Last Supper the bread and wine are consecrated to be the vehicles of his Body and Blood; and with them is joined, according to ancient usage, the Lord's Prayer. In order to join the actual distribution as closely as possible to the words "which with the bodily eating and drinking are the chief thing in the sacrament," Luther proposed in his *German Mass* to give the bread immediately after the words pertaining to it, and then to say the words pertaining to the cup and give it. This was followed by some early orders; but with correct liturgical instinct the Church, except in the order for the communion of the sick, returned to the old practice. The *Agnus Dei*, or other suitable song, was sung during the distribution. Men came first, then the women. Anciently, the communicants received *standing*; but in the Luth. Church it was usual (as in the Roman) to kneel; though in this country the ancient posture is generally adopted. The bread is laid in the mouth of the communicant. This was the mediæval custom. Anciently it was received upon the crossed palms, and the communicant thus raised it to his mouth. The minister holds the cup to the mouth of each. After he has given the wine to one, he should turn the cup a little, and, on returning to the altar, he should reverently wipe the rim of the cup with a linen cloth provided for the purpose. The formula of distribution is, Take and eat, this is the Body of Christ given for thee; and Take and drink, this is the Blood of the New Testament shed for thy sins. The formula of distribution should be a confession and personal application of the truth. The formula "*Jesus said*," etc., was invented to cover an unwillingness to confess what Jesus said, and has been adopted to cover a denial of it. Under the stress of later controversy the word *true* was inserted before *Body*. Care should be taken to provide no more wafers and wine than enough. If any remain over, they can be kept for use at another communion. Luth. Orders bade the minister reverently consume them, or to recall the last of the communicants and give them to them. Hesyclus says that in the Church of Jerusalem such remnants were buried. The vessels and their contents should be reverently covered at the close of distribution. As a rule, a pastor should not communicate himself. He never should do it apart from the communion of the congregation. (See LITURGY; WINE IN THE LORD'S SUPPER.)

*Time of Administration.* Our Lord instituted the Holy Supper in the evening. But very early it became the custom to receive it in the morning. The "third hour," 9 o'clock, became the traditional time. Early reception was encouraged by the requirement to receive *fasting*. Still the Holy Supper was administered on the vigils of the great feasts. The Luth. Church acknowledges that "Fasting and bodily preparation are indeed a good external discipline." In its earliest liturgies the Holy

Supper is assigned to the morning service, which was held much earlier than now is customary. But one book preserves the collects, and therefore provides the service, for Christmas Eve and Easter Eve. In Germany, in towns where factory operatives are unable to come to the Holy Supper in the morning, the custom of having the communion in the evening also, has of late been gaining ground; a custom not unknown to many of our churches in this country, where the use of two languages in worship requires a repetition of the service.

*Frequency of Administration.* In the Early Church the Holy Supper seems to have been administered every Lord's day. As time went on, it was celebrated without communicants and every day. The Luth. Church forbade its celebration without communicants, and that any should be compelled to receive it. It was not a mere act of confession in which every member of the congregation must join at every opportunity. But one should come to it when he hungered and thirsted for it; and to this end it should be offered by the Church at every principal service on Sundays and festivals. It is the law of the Roman Church, that every one shall receive at Eastertide. The Luth. Church says, "It is to be feared that he who does not desire to receive the Lord's Supper at least three or four times during the year, despises the sacrament, and is no Christian." In order to avoid the great crowd of communicants at Easter, pastors were directed to urge their people to come to the sacrament at other times. The custom of fixing quarterly communion "seasons," to the exclusion of other Sundays and festivals, is found only in those Luth. Orders which have been affected by Reformed principles. The Lord's Supper is a means of grace. Those who hunger for it should always be able to receive it. And a more frequent communion would invigorate the spiritual life of our people. E. T. H.

**Sacrifice.** "A ceremony or work which we render God in order to afford him honor," as distinguished from a sacrament, as "a ceremony or work in which God presents to us that which the promise annexed to the ceremony offers" (*Apology*, p. 265). Whatever God gives man is sacramental; whatever man gives God is sacrificial.

There are two species of sacrifices. "One is the *propitiatory*, i. e., a work making satisfaction for guilt and punishment, viz. one that reconciles God, or appeases God's wrath, or which merits the remission of sins for others. The other is the *eucharistic* sacrifice, which does not merit the remission of sins or reconciliation, but is rendered by those who have been reconciled, in order to give thanks for the remission of sins, or for other benefits received" (Ib.).

*Propitiatory* sacrifices, again, are of two classes, one improperly so-called, and merely adumbrative, "only to signify a future expiation," "not because they merited the remission of sins before God, but according to the righteousness of the Lord, in order that those for whom they were made, might not be excluded from the commonwealth of Israel." Such were sin-offerings, trespass offerings, burnt offerings.

These ceased with the revelation of the gospel. The other class is the only propitiatory sacrifice in the proper sense of the term, viz. the death of Christ (Heb. 10: 4, 10).

*Eucharistic* sacrifices are those "of praise, the preaching of the gospel, faith, prayer, thanksgiving, confession, the afflictions of saints, yea, all their good works." "These sacrifices are not satisfactions; for they are made by those who already have been reconciled."

As the sacrifice, so also the priests. Those of the O. T. were such in an improper sense. The only true priest of propitiation is Christ himself, the Great High Priest of the N. T. Eucharistic priests are all believers, "an holy priesthood to offer up spiritual sacrifices" (1 Pet. 2: 5). "The worship of the N. T.," therefore, "is spiritual, i. e. the righteousness of faith in the heart and the fruits of the faith" (*Apol.*, p. 264).

The preaching of the gospel, while sacramental, in that through it God offers and communicates his grace, is sacrificial on the part of the minister, who, through it, obeys a divine call, and the congregation who respond to it through the faith enkindled by God. The Lord's Supper, as the act of God administering the individualized assurance of the forgiveness of sins and salvation, with the pledge, and under the seal of the Body and Blood of Christ, is sacramental. But the act of the individual member of the congregation, in coming to the altar and taking what God offers, is eucharistic, provided faith, which is necessary, not to the sacrament, but to the eucharistic offering, be present.

This conception of the essence of the sacrifice, while most forcibly applied by Luther and Melancthon, is conceded even among the schoolmen, although entirely inconsistent in its application. Thus Thomas Aquinas: "A sacrifice is something done to the honor of God alone, to appease him." "An external sacrifice is the sign of an internal sacrifice by which one offers himself to God." "Everything offered God, in order that the spirit may be directed to God, is a sacrifice." "A sacrifice is nothing but an attestation of inner devotion to God" (*Summa Theol.*, Index III., Paris ed., 1880). All this, however, was overshadowed and counteracted by the scholastic doctrine distinctive of the Roman Church that, in the Mass, the Body and Blood of Christ are offered anew for the sins of the living and the dead; thus finding a propitiatory sacrifice wherever the "eucharist" (which they defined as both sacrifice and sacrament) is celebrated. The essential of the eucharist was the presentation of the Body of Christ to an angry God for the sins of those for whom Mass was said.

The Reformed theory, while accepting the Luth. repudiation of a propitiatory sacrifice in the Lord's Supper, emphasizes the eucharistic sacrifice in the Lord's Supper to such an extent that the sacramental character of the ordinance is obliterated. The Lord's Supper becomes simply a confession or profession of faith, a testimony of Christian love and recognition of Christian fellowship, instead of a divine insti-

tution, whereby God attests the completion and full application of redemption. H. E. J.

**Saints' Days**, as they were observed in pre-Reformation times, find no place in the Luth. Church Year. A few of the national churches, for example Wuertemberg, retained the Apostles' Days, and the Day of John the Baptist as festivals. But it is expressly declared that the worship of the saints is contrary to Scripture, and that their memory is honored solely because they are mirrors of divine grace and because their lives teach us lessons of constancy in the faith. [Cf. *Augs. Conf. and Apology*, Art. XXI.] (See also CHURCH YEAR.) G. U. W.

**Sagittarius, Caspar**, b. 1643, in Lüneburg, rector at Saalfeld (1668), prof at Jena (1674), d. March 9, 1694. He was a learned historian, espec. noted for his work on the history of Saxony and Thuringia, and a defender of Pietism against its orthodox opponents.

**Salig, Christian August**, b. 1692, in Demersleben near Magdeburg, studied in Halle under A. H. Francke, called as co-rector of the gymnasium at Wolfenbüttel (1717), where he labored until his death (1738). A Pietist and friend of C. Thomasius, he is noted for his excellent history of the Augs. Conf. and its Apology (1730), the history of the Church accepting it (1733), and German Reform. history to 1563 (1735). He also wrote a history of the Council of Trent, still in high repute.

**Saliger, Johann**, Luth. pastor in Antwerp, about 1556, then at Lübeck, held that, through the consecration and before use bread and wine in the Lord's Supper were the Body and Blood of Christ. Deposed (1568) he came to Rostock, spread his teaching, but was refuted by Dav. Chytraeus, who showed that the Word of Christ, which embraces the whole act of the sacrament, causes the presence. As S. would not yield to this decision, officially approved, he was again deposed, returned to Holland, and preached at Würden. Like Flacius he also taught that original sin was the very substance of the body and soul of man.

**Salutation.** See LITURGY.

**Salvation, Order of.** See ORDER OF SALVATION.

**Salzburgers.** Lutheran colonists from the Austrian Crownland of Salzburg, who settled in Georgia (1734-40). The doctrines of the Reformation found a lodgement in Salzburg at an early period in the history of Protestantism. But, under the Roman archbishop of S., who combined the dignity of a prince of the German Empire with his ecclesiastical rank, all who accepted the teachings of Luther were subjected to cruel persecutions. These failing to turn them from their faith, an edict of banishment was finally issued against them. Between Dec., 1731, and Nov. 1732, Carlyle says 18,000, other writers as many as 30,000, people, stripped of their possessions, were driven from their homes. The sufferings of these exiles excited great sympathy, and offers of relief were extended to them from various quarters. A few of them, in response to an invitation from the trustees of the territory of Georgia, then just opened for settlement, sought refuge in the new world. In their

migration and settlement the S. were largely under the direction and patronage of Drs. Ursperger, of Augsburg, Ziegenhagen, of London, and Francke, of Halle, whose sympathy, counsel, and more substantial evidences of interest in their welfare were unfailing. They had also a warm and constant friend in Gen. Oglethorpe, the authorized representative of the Georgia trustees.

The original company of Salzburgers who came to this country numbered 91 souls, and had among them two pastors, Bolzius and Gronan. They reached Savannah in March, 1734, and under Oglethorpe's guidance, were led about 25 miles to the northwestward of that place, where, with prayer and praise, they set up a memorial stone and called the new settlement *Ebenezer*. In 1735 two additional companies of S., aggregating 110 persons, came to Ebenezer, these being followed by others in succeeding years, until, in 1741, the colony numbered more than 1,200. Here the S. had full experience of the trials and difficulties incident to the settlement of a new country. In course of time, however, there were three pastors ministering to five congregations; and, in things temporal and spiritual, there was gratifying progress. But days of trial were coming. Two of these pastors (Bolzius and Lembke) died. In 1773, a young man (Trieber) was sent from Germany as an assistant to Rabenhorst, who remained. Trieber proved a fomenter of strife and the congregations were soon rent by dissensions. Then followed the war of the Revolution, when the country was overrun by the British, churches and homes burned, and plantations laid waste. The scattered and impoverished people were for several years without pastoral care. In 1785 Rev. J. E. Bergman came. He served the churches until his death, in 1824; but his ministrations, being all in German, were profitable only to a rapidly diminishing number of the people. The S. constituted an important contribution to the citizenship of Georgia. Their descendants are widely dispersed; but there remain, as fruit of the original planting, seven congregations, served by two pastors, in the old settlements, and the two churches and pastors in Savannah. D. M. G.

**Sanctification** (Greek, *hagiasmos*): (1) Consecration, purification; (2) the effect of consecration, sanctification of heart and life. Thayer, in its theological use, denotes the progressive development of the regenerate life in the attainment of conformity to the divine law. It is described in the New Testament as being "conformed to the image of his Son," the end of predestination (Rom. 8: 29; 2 Cor. 3: 18); being "transformed by the renewing of your mind" (Rom. 12: 2); "putting on the new man" (Eph. 4: 23, 24, etc.), besides the usual terms, "holy," and "sanctify." Sanctification admits of degrees, unlike justification and regeneration. It is distinguished from justification, also, by bringing an actualized righteousness, while justification brings an imputed righteousness; from regeneration, as this is the impartation of the new life in its beginning, while sanctification is the increase and consummation of the new life. The standard of sanctification is the law of God, particularly as that law is embodied



in the life of Christ. Its essence is love (Rom. 13: 10; Col. 3: 14). It involves the subordination and crucifixion of the "old Adam," but not, in this life, the eradication of original sin. The error of those who teach otherwise, whether Rome, or an extreme and fanatical Protestantism, is based on a false definition of sin, and a confusion of sanctification with justification. The work of sanctification is effected by the Holy Ghost, the renewed spirit of the believer yielding to his guidance, and co-operating with him. The means of grace are here, as elsewhere in the kingdom of grace, the channel of the efficiency of the Spirit of God. C. A. M.

**Sanctuary.** The place in which the altar is placed, and where the ministers remain during service. (See ALTAR; CHOIR.)

**Sandel, Andrew,** Swedish provost, came to America upon earnest appeal of his intimate friend Rudman, and served in Philadelphia and neighborhood, until 1719, when he was recalled to Sweden, and became pastor at Hedemora.

**Sandin, John,** Swedish provost, pastor at Racoon, N. J.; one of the founders of the Ministerium of Pennsylvania (1748); d. the same year, after six months' service in America; his widow married the distinguished prof. and traveller, Peter Kalm.

**San Francisco, Luth. Church.** According to the last U. S. census, there were in San Francisco seven Luth. congregations, with 2,096 communicants, viz. General Synod, one, with 220; General Council, one, with 313; Synodical Conference, two, with 470; Norwegian Church in America, one, with 150; Danish Church Association, one, with 10; and Independent, one, with 675 communicants.

**Sarcerius, Erasmus,** Reformer of Nassau, b. Annaberg, Saxony, 1501; educated under Luther and Melancthon at Wittenberg; after serving as a teacher at Lübeck and Rostock, became, in 1558, superintendent of Nassau, and spiritual adviser to Count William, father of William of Orange, afterwards Stadtholder of Holland. The English translation of the *Common Places* of Sarcerius made by Richard Taverner (1538) was the first book on Protestant systematic theology published in the English language; d. 1559.

**Sartorius, Ernst Wilhelm Christian,** b. 1797, at Darmstadt, d. 1859, at Königsberg. He studied at Göttingen, became professor of theology at Marburg (1822), at Dorpat (1824), court-preacher and general superintendent in Königsberg (1835). One of the most prominent and learned advocates of confessional Lutheranism in the nineteenth century. In 1825 he began to publish his *Beitrag zur Evangelischen Rechtgläubigkeit* against Roehr, Bretschneider, and the rationalists of that time. In 1831 appeared his *Lehre von Christi Person und Werk* (1831; 7th ed., 1860); *Lehre von der Heiligen Liebe* (1840); Engl. transl. T. & T. Clarke, Edinburgh (1854). In the latter, he seeks to recombine dogmatics and ethics, which had been sundered by Calixt. The treatment, while most positive, is in such irenic spirit that he has been called "the St. John of Lutheranism." He also wrote *Die Nothwendigkeit und Ver-*

*bindlichkeit kirchlicher Glaubensbekenntnisse*, translated by Dr. J. A. Seiss (*Evangelical Review*, 1852); *Ueber All-und-Neu Testamentlichen Cultus* (1852), *Beitrag zur Apologie der Augsbürgischen Confession* (1853), and a defence of the Luth. doctrine of the Lord's Supper, *Sacramental Meditations*, translated by Dr. G. A. Wenzel, in *Evangelical Review*, XV., 71 sqq., 311 sqq., and a polemic, *Soli Deo Gloria*, against Roman Catholicism, in answer to Möhler's *Symbolik*; and was a constant contributor to Hengstenberg's *Ev. Kirchenzeitung*. H. E. J.

**Sastrow, Barthol.** b. Aug. 21, 1520, in Greifswald, secty. in Spire, Pforzheim, Worms, Mayence; served Philip of Pomerania (1546), in Augsburg during the diet (1547-1548); notary at Greifswald, mayor of Stralsund, where he d. Feb. 7, 1603. His eventful life described by himself is important for information on the Augs. diet of 1547 and the Interim.

**Satisfaction.** See ATONEMENT; RECONCILIATION.

**Sauermann, Joh.**, a contemporary and friend of Luther, canon at Breslau, philosopher and poet, who translated L.'s *Smaller Cat.* into Latin (1529), with L.'s approval. It was publ. by Geo. Rhaw (Wittenberg), and with changes inserted in the Book of Concord. Its title was; *Parvus Catechismus pro pueris in schola*, and it had the introductory rhyme: "Parve puer, parvum tu ne contemne libellum, Continet hic summi dogmata summa Dei (Little boy, do not thou despise this small book; contained are here the highest truths of highest God).

**Savannah, Luth. Church in.** A record made by Bolzius in 1744, shows that L. services were held thus early in S. The first church building was provided in 1756. It was destroyed by fire in 1797, but promptly rebuilt. In 1824 Dr. Buchman found the congregation almost extinct. It was revived through his efforts, and in that year Rev. S. A. Mealy became the first resident L. pastor. The services were thenceforward in English. A commodious brick church was built in 1843, which has since been enlarged and greatly improved. A second congregation was organized in 1895. Aggregate membership 1850. D. M. G.

**Savoy Congregation.** See LONDON.

**Saxon Confession.** The original title of this confession, which soon after its composition was published several times both in Latin and in German, was *Repetitio Confessionis Augustane*. It was written in 1551, by Melancthon, and was intended to be presented to the Council at Trent as the confession of the Luth. Church in the territory of the Elector of Saxony. It was meant to be nothing else than what its original name says, viz. a repetition of the Augsburg Confession, giving the doctrine of this first and fundamental confession of the Luth. Church in a form corresponding to the state of controversy at that time. It was also approved by a number of Luth. theologians outside the Electorate of Saxony, and even adopted by some Luth. princes for their territory. In Saxony it was unanimously adopted by a synod convened at Wittenberg, June 9 and

10, 1551. After an introduction showing the origin and necessity of the Reformation and the agreement of the Luth. Church with the primitive Church it treats in its first group of articles of the Holy Scriptures and the three economical symbols, of sin and its cause, original sin, forgiveness of sin and justification, free will, new obedience, good works and their reward, and the distinction between sins; in its second group of the Church, sacraments, ecclesiastical traditions and rites, monasticism, and secular government; and in conclusion renders thanks to God for the knowledge of the pure doctrine, testifies that the fundamental truths of the gospel are at stake, and admonishes the Council and the Emperor to refrain from persecuting the truth.

This Confession, however, was never laid before the Council. The legates of the Elector of Saxony could only, in a well-set speech, worded, no doubt, by Melancthon, present to the Council the conditions under which alone they could take part in the proceedings. During the debates concerning these demands, which were looked upon favorably by the Emperor and some bishops, Elector Maurice revolted from the Emperor and dispersed the Council. Thus the Saxon Confession was not even read before it.

As Melancthon, at that time, because of the vacillations that in the Leipzig Interim he showed over against the Catholics, and later on also over against the Calvinists, was regarded with suspicion by many of the staunchest adherents of the Reformation, this work of his, the Saxon Confession, had also to suffer in consequence. It was maintained that, in the article concerning the free will, he had yielded to the Papists, and in that concerning the Lord's Supper to the Calvinists; but an accurate investigation will not approve of such a judgment.

Compare Meusel's *Kirchliches Handlexikon*, V. 728 sqq.

F. W. S.

**Saxony, Luth. Church in.** The Saxons (from sitting, i. e. people having a fixed residence, as opposed to Suevi, i. e. the wandering) were a powerful German tribe dwelling along the Elbe. Charles the Great used rather forcible and summary measures in converting them to Christianity. In 785 their chiefs, Widukind and Albion, accepted baptism. About the year 1200, the Saxons were organized into two duchies, that of Laenburg in the north, and of Wittenberg in the south, and in 1356, the latter was constituted an electorate, i. e. the duke was entitled to a vote in the choosing of the German emperor. In 1485 Frederick the Meek divided his duchy between his two sons, Ernest and Albert, the former succeeding his father in the functions of an Elector. Ernest's portion included Thuringia and part of Franconia, whilst Albert's share consisted in the margravate of Meissen and adjoining possessions. Ernest, hence Ernestinian Saxony, was succeeded, in 1486, by Frederick the Wise; in 1525, upon F.'s death, by the latter's brother, John the Constant, and in 1532 by the latter's son, John Frederick the Magnanimous. In the religious war which followed the death of Luther, the Elector bravely defended the cause of Protestant-

ism, but was defeated by the Roman Catholic forces under Charles V., and on May 19, 1547, at the capitulation of Wittenberg, was made prisoner. Maurice, duke of Albertinian Saxony, who, though a Protestant, had aided the emperor in the war against his fellow-Lutherans, received the office of Elector, which has belonged to his successors until, in 1806, the electorate became the present kingdom of Saxony. Whilst the integrity of Albertinian Saxony has been mainly preserved, the Ernestinian branch is divided. There is (a) the Prussian province of Saxony, to which Wittenberg, Magdeburg, and Halle belong; (b) the Grand Duchy *Wimar-Eisenach*; (c) the Duchy *Altenburg*; (d) the Duchy *Coburg-Gotha*; and (e) *Meiningen*. In these countries there are 3,465,000 Lutherans, whilst the kingdom of Saxony contains as many more, in all a total of a round seven millions. In the Passau Compact (1552) Maurice secured for the Lutherans in Germany religious toleration. Augustus, his brother, strengthened the Luth. Church and eradicated crypto-Calvinism. He took great pains and spent vast sums in bringing about harmony among the divided Lutherans and rooting out error. He gave the impulse to the preparation of the Form. of Concord (which see). In 1580 he had the Confessions of the Luth. Church published in the Book of Concord. In the same year he gave the Church of Saxony a constitution. A great disaster befell the church in S. in 1647, when Fred. Augustus (1694-1733) became an apostate to Roman Catholicism. He was an extravagant prince, brought his country into financial difficulties, and in order to satisfy his vanity purchased the crown of Poland at the expense of his faith. Ever since this defection of the first Saxon prince from the Luth. Church the kings of Saxony have been Roman Catholics. The administration of the affairs of the Church is entrusted to the Ev. Luth. Landes-Konsistorium at Dresden, whilst at the head of the Church are the secretaries of the judicatory, the finances or treasury, the interior and the cultus (church and educational affairs) exercising the *summum jus episcopale*, which would, if the ruling-house were Lutheran, belong to the crown. These ministers or secretaries are all required to be members of the Luth. Church. The high schools (*Fürstenschulen*) at Meissen, Grimma, and Pforta, are justly celebrated for their high standing as educational institutions, and the fame of the Luth. university at Leipzig is world-wide. The more direct supervision of pastors and churches is entrusted to the superintendents, of whom there are twenty-six. There is a slightly different arrangement in the administration of the affairs of Luth. churches in Upper Lusatia. The present king, though a Roman Catholic, is liberal in his treatment of the Lutherans, having been educated by a Lutheran.

J. N.

**Schade, Johann Caspar**, b. 1666, at Kuehndorf, Thuringia, d. 1698, at Berlin. He studied at Leipzig (1685), where he became warmly attached to A. H. Francke, and graduated at Berlin (1687). Returning to Leipzig he held Bible readings with the students which were

disliked by the professors. He became diaconus at the Nicolai Church in Berlin, under Spener as Probst, and created a great disturbance by his rejection of private confession, by which he gave offence to many faithful pastors and Christians. Spener himself opposed him in a sermon, "On the right use and the abuse of Confession." Of his, rather subjective, hymns (45), a good many passed into the German hymn-books of that period, especially "Freylinghausen," among them "Auf, hinauf zu deiner Freude," tr. by Miss Winkworth, *Lyra Germ.* (1858), ("Up! yes, upward to thy gladness"); "Meine Seel ermuntre dich" (Passion) (Rouse thyself my soul and dwell), *Germ. Psalmody* (1765). A. S.

**Schaefer, Phil. Heinr. Wm. Theod., b.** Feb. 11, 1816, in Friedberg, Hessa, studied under v. Zeeschwitz, Thomasius, v. Hofmann, Zöckler, Luthardt, went to Paris (1869) to gather Germans into a congregation at Grenelle. Compelled to leave in the Franco-Prussian War, he became inspector of an institution for idiots and epileptics in Alsterdorf, near Hamburg; Sept. 5, 1872, he was called as pastor of the deaconess-house in Altona. He not only advanced its work, but has become the scientific expositor of the work of inner missions, esp. the deaconess-work. The name of this branch of theol. he calls diaconics. He is a Confessional Lutheran. Among his many publ. are to be noted: *Die weibl. Diakonie in ihrem ganzen Umfang dargestellt* (2d ed., 1887, '94), *Die innere Mission in der Schule; Diakonissenkatechismus*.

**Schaefer, Charles Frederick, D.D.,** youngest son of Dr. F. D. Schaefer, b. Germantown, 1807, graduated University of Pennsylvania; studied theology under his father and brother-in-law, Dr. C. R. Demme; pastor at Carlisle, Pa., Hagerstown, Md., Lancaster, O., Red Hook, N. Y., and Easton, Pa.; professor of theology, Columbus, O. (1840-45), Gettysburg, Pa. (1857-64), Philadelphia (1864), until his death in 1879; translator of Lechler on *Acts*, in Lange series of *Commentaries*, and of the widely used text-book, Kurtz's *Sacred History*; editor of American translation of Arndt's *True Christianity*; author of Commentary on *Matthew*, published after his death; a frequent contributor to the *Evangelical Review*, and while not active on the floor of synod, a most influential leader of the movement that resulted in the formation of the General Council.

**Schaefer, Charles William, D.D., LL.D.,** son of Rev. F. Solomon Schaefer and grandson of Dr. F. D. Schaefer; b. Hagerstown, Md., 1813; graduated, University of Pennsylvania, and Gettysburg theological seminary; pastor, Barren Hill (1834-40), Harrisburg, Pa. (1840-49), Germantown (1849-74), professor in the Philadelphia seminary (1864), until his death in 1896; president of both General Synod (1859), and General Council (1868); for many years president of the Ministerium of Pennsylvania; trustee of University of Pennsylvania (1859-96), and of Pennsylvania and Muhlenberg colleges; author of *Early History of the Luth. Church in America* (1857), *Family Prayers*, translator of *Halle Reports*, and a number of hymns from the German that are widely sung; contributor to *Evangelical*

and *Luth. Church Review*. His eldest son, Charles Ashmead Schaefer, LL.D., (b. 1843, graduated at University of Pa., 1861, studied at Göttingen) was Professor of chemistry at Cornell, 1869-1887, and President of University of Iowa, 1887-98, d. 1898.

**Schaefer, David Frederick, D.D.,** b. Carlisle, Pa., 1787, graduated University of Pennsylvania (1807), studied theology under his father, Dr. F. D. Schaefer; pastor, Frederick, Md. (1808-36); theological preceptor of a number of ministers before the founding of the Gettysburg Seminary, editor of *The Luth. Intelligencer*, the first English Luth. periodical in America; one of the founders of the General Synod, of which he was for many years secretary, and afterwards president; d. 1837.

**Schaefer, Frederick Christian, D.D.,** b. Germantown, Pa., 1792, where his father, F. D. Schaefer, was then pastor; entering the ministry in 1812, he was pastor at Harrisburg (1812-15), and in New York City (1815), until his death (1831); prominent as a member of the New York Ministerium, (opposing the current rationalism), as one of the founders of the General Synod, and in many of the public enterprises of the city in which he lived.

**Schaefer, Frederick David, D.D.,** b. Frankfurt on the Main, 1760; educated at gymnasium at Hanau, and under his uncle superintendent at Rudheim; came to America (1775), and taught in York Co., Pa., meanwhile studying theology under Rev. Jacob Goerzig; pastor, Carlisle (1786-90), Germantown (1790-1812), Philadelphia (1812-34); d. Frederick, Md., 1836; author of a brief treatise against Methodism. Four sons entered the ministry. His only daughter married Dr. C. R. Demme.

**Schaefer, Frederick Solomon,** b. Germantown, Nov. 12, 1790; son of Dr. F. D., and father of Dr. C. W. Schaefer; pastor, Hagerstown, Md. (1811), until his death in January, 1815, from disease contracted by pastoral duties in a military camp. See poem by his father, *Evangelisches Magazin* (1815, p. 90).

**Schaerer, George,** a Franciscan monk, who accepted the evangelical faith as alone satisfying his soul, and preached at Radstadt, Salzburg (1525), with such success that thousands flocked to hear him. The archbishop of Salzburg, Matthew Lange, at first neutral, but afterward a fanatical persecutor of the Evangelicals, demanded that Schärer recant. But he remained steadfast and was beheaded April 13, 1528, one year after Leonhard Kaser.

**Schaitberger, Joseph,** the inspirer and spiritual head of the Saltzburger movement, b. 1658, at Dürnberg in the former Archbishopric of Salzburg, the son of a miner, who had been converted from Romanism; he followed his father's calling. Banished by the decree of 1685, he settled at Nürnberg, where he supported himself by cutting wood and similar labors, and wrote tracts (*Sendschreiben*), full of testimonies to the evangelical faith, which were printed and diffused in his old home. D., after ten years' support as a public beneficiary, Oct. 2, 1733; author of the hymn sung by the Saltzburgers in their wanderings: "Ich bin ein

armer Exulant" (translation in Jacobs' *History of the Lutheran Church in the United States*, pp. 154 sq.).

**Schaller, Johann Michel Gottlieb**, b. Feb. 12, 1819, he was from his boyhood a spiritual foster son of Wilhelm Loehe, studied theology at Erlangen from 1838 to 1842; was vicar, and teacher in the orphan home, at Muehlbach, from 1842 to 1847; vicar at Katenhochstadt, 1847 and 1848; came to America in 1848; served as pastor in Philadelphia in 1849 and 1850; at Detroit, Mich., 1850 to 1854; and at St. Louis, 1854 to 1872. He was elected president of the Western District in 1857. From 1872 to 1886 he was professor of theology in Concordia Seminary at St. Louis. D. as professor em., Nov. 19, 1887. He was one of the most talented preachers of the Missouri Synod, and a distinguished poet. A volume of his collected poems was published after his death. A. L. G.

**Shalling, Martin**, b. 1532, at Strassburg d. 1608, at Nuernberg. He studied at Wittenberg, was a favorite pupil of Melancthon, and an intimate friend of N. Selnecker; diaconus at Regensburg (1554), at Amberg (1558), court-preacher and superintendent at Heidelberg (1576), suspended on account of his hesitation in signing the Formula of Concord, pastor of St. Mary's, Nuernberg (1585), author of the classic hymn "Herzlich lieb hab ich Dich, o Herr," trsl. by Jacobi, *Psalmodia Germanica* (1725), "Thee, Lord, I love with sacred awe;" also tr. by H. G. de Bunsen (1857), "With all my heart I love Thee, Lord." The fine tune is found in Bernhard Schmidt's *Orgeltabulatur* (Strassburg, 1577), and is probably of secular origin. A. S.

**Schamelius, Johann Martin**, b. 1668, at Mensewitz, near Altenburg, d. 1742, in Naumburg. He studied in Leipzig and Halle, was diaconus at St. Wenceslaus Church (1703), and chief pastor and inspector of schools, in Naumburg (1708). A prominent hymnologist, editor of the Naumburg Hymn-Book (1712 and 1714), and of the *Evangelischer Liedercommentar* (1724). A. S.

**Schartan, Henric**, b. 1757, in Sweden; Ph. M. (1778); ordained (1780); pastor (1785) of the Cathedral Church, at Lund; d. there, 1825. A faithful, conscientious pastor, frequently consulted by parishioners and others in matters of personal religion; earnest opponent of the rationalism of the times; revived catechetical instruction; emphasized the necessity of the illumination of the reason and a thorough knowledge of the order of grace; Schartanism congenial to the Pietism of the biblical school of Bengel and Roos of Germany. His writings, 15 volumes, all posthumous, *Sermon Outlines, Catechisms, Letters*, etc., rank Schartan among the most eminent Swedish authors on Homiletics, Catechetics, and Casuistry. P. M. L.

**Scheffer, Johann (Angelus Silesius)**, b. 1624, at Breslau, d. 1677. He studied medicine at Strassburg, Leyden, and Padua. In 1649 he was appointed private physician to Duke Sylvius Nimrod, at Oels. Though he had been brought up as a strict Lutheran he began to lean toward mysticism and separatism, under

the influence of Jacob Boehme's writings. He resigned his position and went to Breslau (1652), where the Jesuits, using the writings of Tauler and other mediæval mystics, gained him over to Romanism. He entered the order of St. Francis (1661), was ordained priest at Neisse, and became counsellor of the Prince Bishop of Breslau (1664). He retired to a convent in 1671. He was one of the most bitter controversialists against the Luth. Church; but his hymns, mostly written before his apostasy, were freely received into Luth. hymn-books (Nuernberg, 1676; Freylinghausen, 1704, 1714; Porst, 1713, and others). They were also special favorites with the Moravians. Among them "Die Seele Christi heilige mich," tr. by Dr. M. Loy, "Thy soul, O Jesus, hallow me," Ohio H. Book; "Ich will Dich lieben, meine Staerke," tr. by J. Wesley (1739), "Thee will I love, my strength, my tower," Church Book; "Jesu, komm doch selbst zu mir," tr. by Dr. M. Loy, "Jesus, Saviour, come to me," *Evangelical Review* (1861), and Ohio Hymnal (1880); "Liebe, Die Du mich zum Bilde," tr. by J. C. Jacobi, *Psalmodia Germ.* (1720), "Lord, Thine image Thou hast lent me," in the Church Book and Ohio Hymnal; "Mir nach, spricht Christus, unser Held," tr. by Miss Winkworth, Ch. B. for England (1863), "Rise, follow Me, our Master sayeth;" "Wo willt Du hin, weil's Abend ist?" tr. by A. Crull, "Where wilt Thou go since night draws near?" Ohio Hymnal. A. S.

**Scheibel, Johann Gottfried**, one of the most active champions of the Luth. cause during the first half of this century, b. Sept. 6, 1783, at Breslau, Germany. His father, John Ephraim Scheibel, was rector of the Elisabethaneum at Breslau. He entered the university at Halle in 1801, was ordained (1811), and became associate pastor and "lector." Deacon at Breslau (1815), as well as professor extraordinarius, he was made ordinarius (1818). His charming personality and his great ability as a preacher soon placed him in the front rank, but his orthodox strictness, as well as a certain mysticism, made him enemies. Nevertheless he was richly blessed in his ministerial labors and wielded an incisive influence. When the union of the Luth. and Reformed churches was proclaimed (1817), he immediately set his face against it and stoutly refused to adopt the official Agenda, denouncing it in strong terms. A sermon preached (1821), on the Lord's Supper, in which he attacked the doctrine of the Reformed Church in unmeasured terms, brought forth a public reply by Prof. David Schulz in a brochure entitled *Unfug an heil. Stätte* (An abomination in the sanctuary). Scheibel's statement that the Reformed sacrament was "an unpardonable sin" (*eine Todsünde*), resulted for him in a public reprimand by the magistrate of the city, and in disgrace at court. When (June 25, 1830), the 300th anniversary of the Augsburg Confession was celebrated and, in connection with it, the Lord's Supper administered according to the Prussian Agenda, he refused to receive the sacrament or to assist in its distribution; whereupon he was suspended and finally deposed from the ministry. He suc-

ceeded in organizing his friends and followers, among whom were men like Huschke, Steffens, v. Haugwitz and others, into an independent Luth. congregation denying the *summe episcopate* of the king. As neither he nor his congregation was recognized, the people attended divine service at a neighboring Luth. Church. The outbreak and prevalence of cholera making this practice impossible, Scheibel authorized the administration of the sacraments and the various ministerial acts by lay-members which was forbidden by the authorities, and punished by fines and imprisonment.

Scheibel resigned from his professorship in 1832, and, refusing a call to Halle, he moved to Dresden, Saxony, where he wrote: *Documentary History of the Most Recent Overtures (Unternehmungen) with Respect to a Union Between the Luth. and Reformed Church in Prussia*. He also wrote: *History of the Luth. Congregation at Breslau, 1830-1832*. A sermon preached on Reformation-day (1852), created such a sensation that he was forbidden to enter the pulpit again, and a year later was ordered to leave the city. His immoderation in polemics is claimed as a cause of this last proceeding against him. He removed to Glaucha (1836), and to Nürnberg (1839), where he d. March 21, 1843.

Besides the works cited above he wrote: *Beiträge zur Kenntniss der alten Welt*. (2 vols.)

**BIBLIOGRAPHY:** Scheibel's works are rare. The writer has not been able to secure a single copy anywhere. See *Church Lexicon Catal.*; Brockhaus, *Conversations Lexicon*; Th. Wangemann, *Church History of Prussia* (7 vols.). H. R. G.

**Schein, Johann Hermann**, b. 1586, at Gruenhain, Saxony, d. 1630, in Leipzig. He studied law and liberal arts at Leipzig, was Capellmeister at the court of Duke Johann Ernst Sachse-Weimar (1615), cantor of St. Thomas Church in Leipzig (1616), succeeding Seth Calvisius, one of the most distinguished musicians of the Luth. Church, author of the hymn "Mach's mit mir, Gott, nach Deiner Guet" (Deal with me, Lord, in mercy now), tr. by Miss Winkworth, Ch. B. for England (1863). The most important of his musical publications is his *Cantional of 1627*, with 286 hymns (43 by himself) and 200 tunes (55 by himself); second edition (1645). A. S.

**Schelwig, Sam.**, b. March 8, 1643, prof. of theology at Danzig, assailed his colleague Schütze (1693), whom he accused of having spoken for Spener in the pulpit. The controversy grew so severe, that the city council interfered (1694), but Schelwig continued to oppose Pietism by word and pen until his death, Jan. 18, 1715.

**Schenk, Hartmann**, b. 1634, at Ruhla, near Eisenach, d. 1681, in Voelkershausen. He studied at Helmstädt and Jena, was pastor in Bibra (1662). Diaconus in Osthelm (1669), author of several hymns. A. S.

**Schenk, Heinrich Theobald**, b. 1656, at Heidebach, Hesse, d. 1727, at Giessen. He studied at Giessen, was preceptor classicus in the pedagogium there (1677-1689), was ordained as pastor of the town Church (1689).

Author of the hymn "Wer sind die vor Gottes Throne," tr. by Miss Coxé (1841), "Who are these like stars appearing?" A. S.

**Scheppler, Louisa**, the daughter of a farmer in the Steintal, Alsace, was the trusted, able help of Pastor Oberlin and his wife in the parsonage and the parish. After Mrs. O.'s death in 1783, she was O.'s housekeeper, and "deaconess," especially in his institutions for little children, and in his efforts to make good wives and mothers of the Steintal women. W. W.

**Scherzer, John Adam**, b. at Eger, Aug. 1, 1628, prof. of theology and Hebrew at Leipzig until his death, Dec. 23, 1683. He wrote ag. the Calvinists (*Collegium Anti-Calvianum*), and publ. an excellent Hebrew grammar (*Nucleus Grammaticorum Hebraeorum*).

**Scheurl, Christoph**, b. 1481, in Nuremberg of a good family. Studied at Bologna and became syndic of the university and doctor of laws there (1506), professor of jurisprudence in the new University of Wittenberg, and (1507-1512) rector. Thenceforward for many years legal adviser to the Council of Nuremberg. Here he played a not inconspicuous part in the reformation of his native city, and was busy also in learned studies and correspondence with eminent men. See *Die Einföhrung der Reformation in Nürnberg*: Roth. E. T. H.

**Schindel, Jeremiah**, (1807-70) son of J. P. Schindel, pastor (1830-70) in Central Pennsylvania and in Lehigh and Dauphin counties; state senator and chaplain, U. S. A., during civil war.

**Schindel, John Peter, Sr.**, b. Lebanon, Pa., 1787; prepared for the ministry by Rev. Dr. Geo. Lochman; pastor, Sunbury, Pa. (1812), until his death (1853); one of the founders of the East Pa. Synod.

**Schirmer, Michael**, b. 1606, in Leipzig, d. 1673, in Berlin. Studied at Leipzig, was rector at Grey Friars' Gymnasium, Berlin (1636), author of some excellent hymns in the spirit and style of P. Gerhardt and Johann Heermann, among them "O heiliger Geist,kehr bei uns ein," tr. by Miss Winkworth, Ch. B. for England (1863), "O Holy Spirit, enter in." Church Book. A. S.

**Schism**, a voluntary, unjustifiable, and prolonged separation or secession of a party or faction from the outward fellowship of the Church. It may or may not be accompanied by heresy, which rends the internal unity of the faith. "Schismatics are those who of their own accord spontaneously and deliberately tear themselves away from the Church, and in exciting commotions within it, have no other purpose, than to rend the unity of the Church. . . . A schism arises: (a) from dissent concerning a fundamental doctrine; (b) from dissent concerning matters less necessary; (c) concerning ceremonies; (d) concerning church government" (*Hollazius*). H. E. J.

**Schlaginhausen, John**. Place and year of his birth is not known, and very little of his early life. D. about 1560. It is probable he studied at Wittenberg between 1520 and 1530. The first reliable information concerning him dates from 1531, at which time he is mentioned as being in the house of Luther, whose friend-

ship he enjoyed and whom he highly venerated. In 1532 he was pastor at Zahna, near Wittenberg, removed in 1533 to Koethen, where he completed the introduction of the Reformation. He was one of the signers of the Smalcald Articles, wrote a constitution for the churches of Anhalt, published Luther's *Tischreden*, and some minor works. J. F.

**Schlegel, Johann Adolph**, b. 1721, in Meissen, d. 1793, in Hanover. He studied at Leipzig with Cramer, Gellert, and Klopstock, was master at Schulpfort and diaconus (1751), chief pastor of the Church of the Holy Trinity at Zerbst (1754), pastor of the Markt-Kirche in Hanover (1759), consistorial counsellor and superintendent (1775), general superintendent of Kahlenberg (1787), one of the most celebrated preachers of his time, a prolific writer, father of the famous brothers, August Wilhelm, and Friedrich v. Schlegel, author of numerous hymns, in the spirit of the eighteenth century. Some of them have been translated into English. A. S.

**Schleswig-Holstein, Luth. Church in.** After the death of Adolf VIII., the last duke of the Schauenberg line, in 1460, the estates elected Christian I., king of Denmark, stipulating that the duchies should never be separated (*up ewig ungedeelt*). But when the king died, he left a portion of the duchies to his second son, Frederick. At the time of the Reformation, Christian II, of Denmark and Frederick I. of Gottorf, were rulers in the Indies. But Frederick became a master of both, when, in 1523, he ascended the Danish throne. Being of great moderation, he issued a decree of toleration and protection for both Catholics and Lutherans. Of the same mind was Gottschalk, the last Catholic bishop of Schleswig (d. 1541). Bockholt, the bishop of Lübeck, was an enemy of the Reformation, but having many feuds, he was obliged to flee from his see. The sojourning of many students at Wittenberg, a low-German translation of the Bible (1520), which was eagerly read, and the shameful traffic in indulgences, the proceeds of which were shared by the king and the sellers, opened the way for the Reformation. The duchies were filled with monasteries; one-third of the land belonged to the Roman Church. In the duchy of Schleswig the Reformation spread faster than in Holstein. The same had been the case when Christianity was introduced. Duke Christian, the son of the king, a fervent follower of Luther, whom he had seen at Worms in 1521, furthered the Reformation in the duchy of Schleswig by a visitation conducted by John Ranzau and some theologians from Germany. Hermann Tast had preached Luther's doctrine at Husum in 1522, but in Holstein (Ditmarshen) Henry of Zuetphen suffered a martyr's death at Meldorf in 1524. Christian succeeded to the throne in 1533. He called Bugenhagen to assist him in arranging and reforming the affairs of the churches (1537-1542). But not before 1542 he succeeded in having his "Kirchen-Ordnung" (church order) adopted by the representatives of the duchies, and thus consummated the Reformation. The many subsequent divisions and sub-

divisions of the duchies were hurtful to the Church, which more than elsewhere was in the hands of the princes, but they were fortunately pious, and issued many good decrees. Still, church-life would have prospered more if the people would have been called upon to take part in the administration of their own spiritual affairs. Melchior Hoffmann spreading anti-Lutheran views on the Lord's Supper was dismissed in 1529. Severe decrees were issued against the Anabaptists. But in general the preachers were not fond of controversies, not even Joachim Westphal of Hamburg could stir them up to participate in his quarrels. Paul von Eitzen, the superintendent, a man of great influence, a friend of Melancthon and an adversary of Jacob Andreae, was opposed to theological strifes. The duchies had not to suffer by the *rabies theologorum* which rent the churches in Germany in the sixteenth and seventeenth centuries. The Formula of Concord was declined at first, but later adopted (1647 in the royal, 1734 in the ducal portion). The clergy, bound to the other Luth. confessions, was obliged, after 1764, to subscribe to the Augsburg Confession of 1530 only. In 1665 Kiel University was founded. Towards the end of the eighteenth century rationalism was rampant (cf. the Bible explained by Nicholas Funk, published at Altona (1815), and the Agenda, by the general superintendent, Adler of Schleswig, in 1797), but felt the successful attacks of Claus Harns of Kiel, one of the most prominent Lutherans, who published his famous ninety-five theses in 1817. (See THESES OF HARNs.) The revolution of 1848 proved very injurious to the life of the Church. In 1851 the duchies were delivered to Danish arbitrary rule, 100 pastors were driven from the country on account of their outspoken German sympathies; in forty-six congregations the use of the German language was forbidden. The German population of Schleswig resisted passively, but bitterly. In 1866 the duchies were annexed by Prussia, and the churches were placed under a Luth. consistory at Kiel and two general superintendents, but all subject to the secretary of state for church affairs at Berlin. A new constitution for congregations was introduced in 1869, county synods in 1878, and the first General Synod was held in 1880. Laymen are in the majority in the synods. Although the conservative Luth. party predominates, there are still some un-Lutheran and rationalistic elements amongst the clergy and the laity, especially amongst the teachers. The General Synod assisted in furnishing a new hymn-book and a new Agenda for the duchies. In some places there is great activity in church-work, especially at Kropp (which see) and at Brecklum (Mission Institute and others, founded by Jensen). In 1876 a general society for inner missions was started. A Gustavus Adolphus society has been active for more than 50 years. In 1886 the Luth. "Gottes-Kasten" was founded. Wichern and his "Rauhe Haus" near Hamburg have been of great influence in stimulating Christian life and activity. In the Duchy of Schleswig, which in the course of centuries has lost at least 106 parishes, through the ravages of

the sea, are now 274 churches and 284 pastors, the congregations average 1,300 souls; in Holstein, which has about 100,000 inhabitants more than Schleswig, there are only 146 churches, 212 pastors. The pastors in both duchies are under the supervision of so-called provosts, 14 in Schleswig, 13 in Holstein. The congregations average 3,600 souls. The number of Reformed, Catholics, Mennonites, and Jews is small. Fanaticism met with little favor in the duchies, e. g. that of the superintendent, Petersen, of Eutin (Chiliasm) in 1608, of Antoinette Bourignon (d. 1680), of J. C. Dippel, 1720, and in recent times the anticristian party of the so-called Philalethists (1830), who, led by Theo. Olshausen, tried in vain to found "free" congregations. E. F. M.

**Schletterer, Hans Michael**, b. 1824, at Ansbach, Bavaria, successor of Friedrich Riegel as musical director at St. Anna's Church, Augsburg, a prominent composer and writer on church music. A. S.

**Schlicht, Levin Johann**, b. 1681, at Calbe, Altmark, d. 1723, at Berlin. He studied at Halle, where Francke was specially interested in him, was teacher at the pedagogium in Halle (1700), rector and afterwards diaconus in Alt-Brandenburg (1708), pastor in Parey (1715), pastor of St. George's Church, Berlin (1716), author of several hymns, received into the Freylinghausen H. B. A. S.

**Schlosser, Gustav**, b. Jan. 31, 1826, in Hungen, Hessa, pastor of the diaspora congregation at Bausheim (1852), then at Reichenbach, from 1873 to his death Jan. 1, 1890, pastor of the inner missions in Frankfurt. By education a rationalist, the results of the revolution of 1848 opened his eyes, and through the study of the Word he became an earnest Lutheran, advocating the true faith by word and pen and in living missionary activity.

**Schlosser, Ludwig Heinrich**, b. 1663, at Darmstadt, d. 1723, in Frankfurt a. Main. He studied theology in Giessen, was teacher at the pedagogium in Darmstadt, conrector (1692), præceptor primarius in Frankfurt a. Main (1697), pastor in Sachsenhausen (1706), in Frankfurt (1719). Author of a number of hymns. A. S.

**Schlusselfberg, Conrad, D. D.**, b. 1543, at Altorf; studied at Wittenberg, where he antagonized the current Philippism, and was dismissed; completed his course at Jena; his most important situations were as superintendent at Ratzeburg, and afterwards at Stralsund; d. 1619. His *Catalogus Hereticorum* in 13 vols. published (1597-1599), is an invaluable storehouse of material bearing upon the controversies that occasioned the preparation of the Formula of Concord.

**Schmalkald Articles.** The, bear this name from having been presented and adopted at the city of Schmalkald, mentioned in the next article, at the most important of the many conventions held there. When Pope Paul III. had at last summoned a General Council, to be opened at Mantua in Northern Italy on the 23d day of May, 1537, and the German Protestants had es-

pecially been invited to attend, the Elector, John Frederick of Saxony, asked Luther to draw up a Confession, to be presented to the council, in which the attitude of the Protestants towards Rome should be clearly stated. The Augsburg Confession, with its conciliatory and apologetic spirit, proper enough at its time, was not adapted to this purpose. On the 11th day of December, 1536, the Elector made this appointment, and Luther immediately set to work, and before the close of the year he could lay the result before his co-laborers at Wittenberg, as the Elector had asked him to do. Being approved by them, the Confession was sent to the Elector January 3, 1537. On the 7th day of the same month the latter expressed his entire satisfaction with the work, as also his readiness to defend the divine truth it contained, without regard to any risks or dangers. The Confession was taken to Schmalkald, laid before the Protestant estates of the empire gathered there, in February, 1537, approved by them and their theologians, and subscribed by the latter. The princes and the delegates did not subscribe themselves, because they had come to the conclusion not to recognize the Council at Mantua, being entirely in the hands of the Pope, as a free and Christian council, and hence to have nothing to do with it. The subscription of the theologians, however, took place at the express desire of the princes and delegates. The fact that not all the Protestant estates were at the convention represented by some of their theologians is the reason why some subscriptions are missing, whilst a few others did not, under the circumstances, deem a new confession necessary. Doctrinal reasons did not prevent any one. The subscription of Melancthon is remarkable, and immediately gave offence to his co-religionists. It reads as follows: "I, Philip Melancthon, approve the above articles as right and Christian. But of the Pope I hold that if he would allow the gospel, for the sake of the peace and general unity of Christians who now are under him, and may be under him hereafter, the superiority over bishops which he has in other respects, could be allowed to him, according to human right, also by us." This singular subscription is to be explained, not by any leaning to Rome on the part of Melancthon, but rather by his timidity and apprehension of the danger in store for the Church if not presenting a united and solid front to the State—a danger not entirely imaginary, as history has abundantly proven, but not to be averted by saddling the Church with a government fraught, as history again shows, with still greater danger.

The *plan and arrangement* of the Schmalkald Articles is peculiar. They consist of *three main parts*. The *first part* treats "of the chief articles concerning the Divine Majesty," setting forth in four short articles the doctrine of the *Holy Trinity* and of the *person of Christ*. "Concerning these articles there is no contention or dispute, since we on both sides confess them. Therefore it is not necessary to treat further of them." The *second part* is "concerning the articles which refer to the *office and work of Jesus Christ*, or our redemption." This principal part of the Confession, treating

of the fundamental differences between the Lutherans and the Papists, in which the former could not and would not yield in any way, speaks in four articles of the merits of Christ, and the righteousness of faith, without any merits of works; of the Mass, "the greatest and most horrible abomination, as it directly and powerfully conflicts with this chief article," viz. justification by faith, "and yet above all other popish idolatry is the chief and most specious," and in a sort of an appendix of the invocation of saints; of chapters and cloisters, which are either to be used as educational institutions or to be abolished; of the Pope, who "is not, according to divine law or according to the Word of God, the head of all Christendom (for this name belongs to Jesus Christ solely and alone), but is only the bishop and pastor of the Church at Rome," and who, moreover, has proven himself to be "the very Antichrist who has opposed and exalted himself against Christ:" "wherefore just as we cannot adore the devil himself as Lord and God, so we cannot endure his apostle, the Pope or Antichrist, in his rule as head or lord." The *third* part is introduced by the statement: "Concerning the following articles we will be able to treat with learned and reasonable men, or even among ourselves. The Pope and the papal government do not care much about these. For with them conscience is nothing, but money, glory, honors, power are to them everything." It treats in fifteen articles of sin; the law; repentance, especially the false repentance of the Papists; the gospel; baptism; the sacrament of the altar; the keys; confession; excommunication; ordination and the call; the marriage of priests; the Church; how man is justified before God, and good works; monastic vows; human traditions. When these articles were published in 1538, Luther added a preface. They were originally composed in German, but soon also translated into Latin. The name "Schmalkald Articles" was first used in the edition of 1553, published at Weimar.

The Schmalkald Articles have an "Appendix." It was composed at Schmalkald, the Protestant estates desiring to state their position with regard to the Papacy as fully as possible. It treats "Of the power and the primacy of the Pope." Luther's being sick at the time may account for the fact that not he but Melancthon was appointed to draw up this Appendix, the other theologians, no doubt, assisting by their advice. This appendix has *two main parts*. The *first* treats of the Pope, and shows, from the Scriptures and history, that he is not the universal bishop of the Church by divine right; that he has no jurisdiction in secular matters; and that, "even though he would have the primacy by divine right, yet since he defends godless services and doctrine conflicting with the gospel, obedience is not due him, yea, it is necessary to resist him as Antichrist." The *second* part treats "of the power and jurisdiction of bishops," and shows that only by human right are they the superiors of the common priests; that ordination really belongs to the Church; and that the bishops should not be recognized because they "are devoted to the

Pope" and "aid his cruelty." This Appendix was written in Latin, but immediately translated into German by Veit Dietrich, and in this translation approved by the estates and subscribed by their theologians. As the Schmalkald Articles proper bear the unmistakable imprint of Luther's heroic spirit and powerful diction, so the Appendix shows Melancthon's thorough learning and happy way of objective presentation. By being incorporated into the Book of Concord the Schmalkald Articles, together with the Appendix, were definitively raised to the dignity of a symbol of the Luth. Church.

F. W. S.

**Schmalkald Conventions at Schmalkald** (in German Schmalkalden), an old town of about 7,500 inhabitants, in the present Prussian province of Hesse-Nassau, is frequently mentioned in the history of the Reformation, as several important conventions of the German Lutherans were held there. The most important are the following: (1) Nov. 25, 1529, John, the Elector of Saxony, urged by Philip, Landgrave of Hesse, called a meeting of the Protestant estates of the empire to consider whether the Lutherans and the Reformed could not be united against the emperor, who seemed to be determined to compel the submission of the Protestants to the resolutions passed by the Diet at Spire in the same year. As the acceptance of the Schwabach Articles, drawn up by Luther, was required of the Reformed as a condition of their becoming members of the Protestant federation, the cities of Ulm and Strassburg declined to do this, and the latter even entered into an alliance with the Reformed Swiss. (2) Dec. 22, 1530, the Protestants met to protest against the decrees adopted by the Catholic majority at the Diet of Augsburg. The unanimous resolution was passed to assist each other when any one should be prosecuted by the Supreme Court of the empire, and to ask the emperor to mitigate those decrees. (3) Since no definite reply was received from the emperor, the Protestants met again (March 29, 1531) and formally concluded a defensive alliance for six years, forming the so-called Schmalkald League. (See separate article). (4) As the emperor in direct opposition to the petitions of the Protestants, directed the court to proceed against them, they, in Dec., 1535, prolonged the league for ten years. (5) The most important convention was held in Feb., 1537, to consider what should be done with regard to the council summoned by Paul III. to meet at Mantua, and the invitation to attend it sent through a Papal legate. Together with the majority of the members of the league, had also met the most prominent Lutheran theologians, including Luther and Melancthon. The Wittenberg theologians and jurists, in a written opinion, expressed themselves in favor of attending the council; but the Elector was of a different opinion, mistrusting the intentions of the Pope, who in his bull indeed had not mentioned the Protestants by name, but still had spoken of the extermination of heresies as an object of the council, meaning, no doubt, the doctrines of the Lutherans. The view of the Elector was adopted by the convention; the Papal legate was treated



with scant ceremony, and disregarding the remonstrances of the imperial commissary, the convention defended its attitude toward the court of the empire and its refusal to attend the council. But, in order to show that the Lutherans were ready to attend a council that gave the guarantee of free deliberations, they adopted a confession to be presented there, drawn up by Luther, the Schmalkald Articles (treated separately). (6) March 1, 1540, an emphatic declaration was adopted against the charge that the Protestants were intent only upon getting possession of the property of the Church. (7) The last meeting of the League was held at Schmalkald in 1543, to confer about measures to be taken in view of the threatening attitude of the emperor. Compare Meusel's *Handlexikon*, VI., 48 sq., and Schröckh's *Kirchengeschichte seit der Reformation*, I. 435 sqq. F. W. S.

**Schmalkald League.** The Schmalkald League was formed at the convention of the Luth. estates of the German Empire that took place at Schmalkald March 29, 1531. The first members were John, Elector of Saxony, and his son, John Frederick, who represented his sick father; the Dukes Philip, Ernst, and Francis, of Brunswick-Lüneburg; Philip, Landgrave of Hesse; Prince Wolfgang of Anhalt; the Counts Gebhard and Albrecht of Mansfeld; the cities Strassburg, Ulm, Constance, Reutlingen, Memmingen, Lindau, Biberach, Isny, Lübeck, Magdeburg, and Bremen. The purpose of the League was stated as follows: Whereas, it altogether had the appearance that those who in their territory had the pure Word of God preached, and thereby many abuses abolished, were to be prevented by force from continuing this God-pleasing undertaking; and whereas, it was the duty of every Christian government, not only to have the Word of God preached to its subjects, but also, as far as possible, to prevent their being compelled to fall away from it; they, solely for the sake of their own defence and deliverance, which, both by human and divine right, was permitted to every one, had come to the agreement that, whenever any one of them was attacked on account of the Word of God and the doctrine of the gospel, or anything connected therewith, they would immediately all of them come to his assistance as best they could and help to deliver him. This alliance, therefore, should not be regarded as in opposition to the emperor, or any estate of the empire, or anybody else, but was simply intended for the protection of Christian truth and peace in the German Empire, as also for defence against unlawful violence. The League, consequently, was merely of a defensive character. Philip of Hesse was its moving spirit, and tried to gain members and allies in every direction. At first he labored to get the Swiss Reformed admitted; but the Elector of Saxony was especially opposed to this on account of their divergent doctrine concerning the Lord's Supper. Philip, however, was successful in interesting the King of Denmark, and even some Catholic countries, especially France, in the policy of the League. As at the same time the emperor was threatened by an attack from his Eastern enemy, the Turks, he felt compelled to

grant the Protestants the religious peace of Nuremberg (1532) providing that until the religious difficulties had been settled by a council or a diet, no one was to attack and persecute another on account of faith. 1535 the League was prolonged for ten years, but the advances of the King of France, the western hereditary enemy of the emperor, were repelled, as he was persecuting the Protestants in his own country, and evidently was prompted by selfish motives only. During the following years a number of new and desirable members could be admitted: two Princes of Anhalt, two Dukes of Pomerania, Duke Ulrich of Wuerttemberg, Duke Henry of Saxony, the King of Denmark, the cities of Augsburg, Frankfurt, Hanover, Hamburg, and Kempten. Up to the year 1540 the Schmalkald League was a power in Germany that even the emperor had to respect, Philip of Hesse being virtually the energetic leader. But in that year Philip lost his independence and energy, as well as his influence, by his scandalous bigamy. The League suffered in consequence, and at last met with an inglorious end in the Schmalkald War. Comp. Meusel's *Handlexikon*, VI., 49, and Schröckh's *Kirchengeschichte seit der Reformation*, I. 507 sqq. F. W. S.

**Schmalkald War**, that is the war waged by Emperor Charles V. against the Schmalkald League. Since the formation of this League (1531) the emperor, against whose attack it was especially directed, had very naturally been desirous of compelling it to disband; but he had always been prevented from using force against it by his two arch-enemies, France, in the West, and Turkey, in the East, against one of whom he always needed the support of the German Protestants. Moreover, the Pope had often proved to him a very unreliable, and extremely treacherous friend. But in the year 1545, all this had changed. With the King of France the peace of Crespy had been concluded in 1544; the Turks were quiet; and the Pope was so intent upon having the Luth. heresy, which threatened to spread over the whole of Germany, if not Europe, exterminated, that he acquiesced in the plans of the emperor. In June, 1546, he even entered into a formal, though secret, alliance with the latter, having already, in compliance with his urgent demands, in the preceding December opened a general council at Trent. In this treaty the emperor promised, in case no lenient means would avail, to compel the Protestants by force to return to the allegiance of the Pope; and the Pope bound himself to help defray the expenses of the war. A few days before, the emperor had also concluded a secret treaty with Duke Maurice of Saxony, who for some time had had difficulties with his relative, the Elector of Saxony, and longed for a part of his territory and the electoral dignity. The emperor promised him that, although he would have to submit to the decrees of the Council of Trent like the rest, leniency would be exercised towards him, and guaranteed him the Luth. doctrine of justification, the cup for the laity, and the marriage of priests. The emperor would not have it appear that the war he began was of a religious character, but declared that he intended simply to punish some

rebellious estates of the empire; the Pope, on the contrary, pronounced it a war against heretics, and promised plenary indulgence to all that by prayer or alms would support it. In June, 1546, the emperor also placed the Elector, John Frederick of Saxony, and the Landgrave, Philip of Hesse, the two foremost members of the Schmalkald League, under the ban of the empire, as rebellious vassals. The League, however, had also not been idle, but rather made extensive preparations to meet the expected attack of the emperor. In southern Germany a considerable force had been collected, led by the brave Schärtlin. When the Elector and the Landgrave had joined their forces, the Protestant army was at least four times as strong as that of the emperor. But the Protestants lacked harmony, decision, and energy; they especially had scruples about being the aggressive party. And thus the emperor was permitted gradually to increase his army. Then Maurice marched into the unprotected territory of the Elector, and took possession of it, pretending that he simply wanted to guard it against a hostile occupation on the part of others. When the Elector learned this, he, instead of first helping to conquer the most dangerous foe, the emperor, took his troops to Saxony, and easily enough expelled Maurice from his territory. The Landgrave also hastened back to protect his territory against similar attacks, and Schärtlin could no longer risk a battle with the now superior forces of the emperor. In consequence, the whole of southern Germany had to submit to the emperor, who, as to religious matters, made the same promises that had been made to Maurice. Then he took his victorious army northward, and, in the battle at Mühlberg (April 24, 1547), defeated the Elector, and took him prisoner. Philip also had to submit to the emperor, and was likewise treated as a prisoner. Only some Protestant cities in northern Germany, e. g. Magdeburg, remained unconquered. The result of the Schmalkald War was the Augsburg Interim. Compare Meusel (pp. 49, sqq.) and Schröckh (pp. 660, sqq.), as above. F. W. S.

**Schmauk, B. W.**, b. in Philadelphia, 1828, was descended from a line of schoolmasters. At the age of sixteen he graduated from the Philadelphia High School; and after a few months' course at the Gettysburg Theological Seminary, became the first theol. student of Dr. W. J. Mann. From 1853 he served Zion Church at Lancaster, from 1864-1876, Salem Church at Lebanon, during which time his ministrations extended over a large part of Lebanon County. He became the first pastor of St. Michael's Church, Allentown (1876), and he was also acting prof. of German in Mullenberg College. Returning to Salem congregation, Lebanon (1883), with his son as his associate, he established a number of missions in this his last pastorate. D. 1898. Timid and modest in manner, honest in heart, he was also fearless in his convictions, far-sighted and fundamental in thought; he was universally respected for honest judgment and integrity.

**Schmid, Christian Friedrich, D. D.**, b. 1794, in Bickelsberg, near Sulz, Wuertemberg,

d. 1852, in Tübingen. He studied in the seminaries at Denkendorf and Maulbronn, and at Tübingen, was repetent in the "Stift" (1819), charged to hold lectures on practical theology (1820), professor extraordinary (1821), ordinarius (1826). He exercised a great influence on the Luth. Church of Wuertemberg, by his sound biblical scholarship, and his noble Christian character. Men like Dörner and Oehler, K. Gerock, Schaff, and Mann openly confessed how much they owed to him. His branches were Ethics, New Testament exegesis, especially the Pauline Epistles, New Testament theology, symbolics and practical theology, particularly Homiletics and Catechetics. As a theologian he was a worthy successor of the old supranaturalistic school of Tübingen (Storr, Steudel, and others), but he was both more biblical and more Lutheran. At the same time he was thoroughly acquainted with the spirit and development of modern German theology and philosophy. Schleiermacher, Neander, and Hegel had given him impulses, and he had a full insight into the modern Gnosticism of the later Tübingen school, of Baur, Strass, Zeller, and others, and was well fitted to represent and maintain a sound positive theology over against their aberrations. As a pastoral and spiritual adviser he was a blessing to many. He was a member of the commission on the Wuertemberg Agenda, in 1840; and of the Commission on the Constitution of the Wuert. church, in 1848. In both the influence exercised by him was in the spirit of a mild, conservative Lutheranism. His *Biblische Theologie des Neuen Testaments* was edited as a posthumous work, by Dr. C. Weizsäcker, 1843, second edition, 1859. His lectures on Ethics appeared in 1861, second edition, 1867. An abridgment of the first part (*General Principles of Christian Ethics*), was published by Dr. W. J. Mann (Philadelphia, 1872). Biographical sketches, by Dr. C. Weizsäcker, in the preface to his *Biblische Theologie des N. T.* (1853); by Dr. Schaff, *Deutscher Kirchenfreund* (August, 1852). See, also, *Dr. W. J. Mann, ein Deutsch-Amerikanischer Theologe*, by Dr. A. Spaeth (Reading, 1895). A. S.

**Schmid, Erasmus**, b. 1560, in Delitzsch, near Leipzig, philosophical adjunct in Wittenberg, prof. of Greek and mathematics, d. 1637. He was the author of a Latin translation of the N. T. with notes, an improvement on Beza's work, and also edited a concordance of the N. T.

**Schmid, Heinrich, D. D.**, b. Harburg, Bavaria, 1811; professor at Erlangen (1848-81); d. 1885; best known for his *Dogmatik*, a compilation of theological definitions from the Luth. dogmaticians, beginning with the Reformation and ending with Hollazius, the sixth edition of which, edited by his son-in-law, Dr. F. H. R. Frank, appeared after his death, and the English translation of which by Hay and Jacobs has passed through three editions (3d, 1899). He also wrote a *Handbook of Church History* (1880-1); *History of Dogmas* (4th ed. 1887); *History of the Syncretistic Controversy* (1846); *History of Pietism* (1863).

**Schmid, Johann Eusebius**, b. 1670, in Hohenfelden, near Erfurt, d. 1745, in Siebleben. He studied at Jena and Erfurt, was pastor at Siebleben (1697). Some of his hymns, received into the Freylinghausen Hymn-Book of 1704, attained considerable popularity, among them "Fahre fort, fahre fort," tr. by Miss Burlingham, "Hasten on, hasten on," *British Herald* (1865). A. S.

**Schmid, Sebastian**, b. 1617, d. 1696, rector and preacher in Lindlau, prof. of theology in Strassburg during the Thirty Years' War. He wrote on exegetical and biblical theology, and published *Collegium Biblicum* (1676), which advanced the study of biblical theology. He also edited a Latin translation of the Bible, publ. after his death, Strassburg, 1696.

**Schmidt, Henry Immanuel, D.D.**, b. of Moravian family, Nazareth, Pa., 1806; pastor for brief periods in N. J., Boston, Mass., and Montgomery Co., Pa.; professor at Hartwick, (1833-36), at College and Seminary, Gettysburg (1838-48), in Columbia College, New York (1848-50) d. 1880. Author of *History of Education*, (1842); *Doctrine of the Lord's Supper*, (1858); *Ancient Geography* (1860); contributor to *Evangelical Review*.

**Schmidt, Oswald G.**, b. 1821, in Kaditz, near Dresden, d. 1882, as supt. in Werdau. He publ. many able treatises, as e. g. *Die Lehre von der Rechtfertigung durch den Glauben*; *Nikol. Hausmann, der Freund Luther's*; *Casp. Cruciger's Leben*, etc.

**Schmidt, Waldemar Gottlob**, b. 1836, in Kaditz, near Dresden, brother of the former, teacher in the gymnasium in Plauen, prof. of N. T. exegesis in Leipzig, where he d. 1888. Pains-taking in his work he edited the 5th and 6th ed. of Meyer's *Comm. on Ephesians*, and publ. *Das Dogma vom Gottmenschen* (1865), *Der Lehrgehalt des Jakobusbriefes* (1869), etc.

**Schmidt, William**, pastor and first professor of theology in the Luth. seminary, at Columbus, O., b. in Duensbach, in the kingdom of Wuertemberg, Dec. 11, 1803. He attended the Saxon Gymnasia of Schleusingen and Meiningen, and was taught theology in the University of Halle. He was eminent in classical and biblical study. In 1826 he emigrated to Philadelphia, Pa., where he edited a German secular paper for one year. The next year he went to Holmes County, O., near the town of Weinsberg, and gathered the scattered Lutherans into a congregation. In 1828 he was admitted into the Ohio Synod and moved to Canton as pastor of the German Luth. Church. The Joint Synod founded a seminary in 1830, and elected him as professor. He soon moved to Columbus, O., and continued the work with much zeal and eminent success until his death, Nov. 3, 1839. W. S.

**Schmolck, Benjamin**, b. 1672, at Brauchtschdorf, Silesia, d. 1737. He studied at Leipzig, was ordained as assistant to his father in Brauchtschdorf (1701), became diaconus of the Friedenskirche, in Schweidnitz, Silesia (1702), archidiaconus (1708), senior (1712), pastor primarius and inspector (1714). A faithful pastor and popular preacher, author of devo-

tional books containing numerous original hymns which were so highly esteemed by his contemporaries that he was called the "Silesian Rist," and the "Second Gerhardt." His hymns are marked by deep personal piety and fervent love to the Saviour, and are written in natural, forcible, and sententious language. But he wrote too much (some 900 hymns), and the result is that many of his hymns are of inferior value. Still a considerable number of his productions have been received into the Luth. hymn-books and hold their place in them to the present day. Among them "Himmelman geht unsre Bahn," tr. by Miss Cox (1841), "Heavenward still our pathway tends," Church Book; "Hosianna David's Sohn," tr. in Ohio Hymnal (1880), "Glad Hosanna, David's Son;" "Liebster Jesu, wir sind hier" (baptism), tr. by Miss Winkworth, *Lyra Germ.* (1858), "Blessed Jesus, here we stand," Church Book; another translation in Ohio Hymnal, by Dr. M. Lov, "Dearest Jesus, we are here;" "Jesus soll die Loosung sein," tr. by J. D. Burns (1869), "Jesus shall the watchword be," Ohio Hymnal; "Licht von Licht erleuchtete mich," tr. by Miss Winkworth, *Lyra Germ.* (1858), "Light of Light, enlighten me," Church Book, "Der beste Freund ist in dem Himmel," General Council's Sonntag-Schul-Buch, tr. by Kennedy (1863), "A faithful friend is waiting yonder." A. S.

**Schmuck, Vincent**, b. 1565, at Schmalkalden, d. 1628, in Leipzig. He studied in Leipzig, was corrector at the Nicolai-School in Leipzig (1591), adjunct of the philosophical faculty (1592), diaconus at St. Nicolai (1593), archidiaconus (1594), licentiate of theology (1602), professor (1604), superintendent and pastor at St. Thomas (1612). Author of the fine Passion hymn "Herr Christe, treuer Heiland werth." A. S.

**Schmucker, Beale Melancthon, D. D.**, b. Aug. 26, 1827, in Gettysburg, Pa., d. 1888, in Pottstown, Pa. He received his education at Pennsylvania College and the Theological Seminary in Gettysburg, became Dr. Chas. Porterfield Krauth's successor in Martinsburg and Shepherdstown, Va., 1847; pastor in Allentown, 1852; in Easton, 1862; in Reading (St. James), 1867; in Pottstown (Church of the Transfiguration), 1881. One of the leaders of the Pennsylvania Ministerium and the General Council, and the greatest liturgical scholar of our Church in America. The high standard of the General Council's Church Book, both English and German, is chiefly due to his eminent liturgical and hymnological learning, his mature and churchly taste, his indefatigable research and impartial judgment. In almost every department of the Church's work, of organization, education, government, mission, and cultus, he held a prominent position. He was secretary of the Ministerium of Pennsylvania (1862-1864), secretary of the executive committee (1863-1888), English secretary of the Board of Directors of the Theological Seminary (1864-1888), secretary of the Foreign Mission Board of the General Council, secretary of the English Church-Book committee, member of the German Kirchen-Buch and Sonntag-Schulbuch Committee, and of the Joint Committee on Com-

mon Service. The amount of work thus laid upon his shoulders left him no time to write books, but he contributed articles of permanent value to the Reviews, on the history and literature of the Church, and on liturgical, hymnological and biographical themes, from 1850 to 1888. Some of them were issued separately in pamphlet form, such as the Memorials of C. P. Krauth and A. T. Geissenhainer (1883), the article on English translations of the Augsburg Confession (1887). He wrote the preface to the Common Service, first published by the United Synod of the South (1888); was associate editor with Dr. Mann and Dr. Germann, of the new edition of the *Hallesche Nachrichten*, and a contributor to Julian's *Dictionary of Hymnology*. See Memorial of Dr. B. M. Schmucker, by Dr. A. Spaeth, in *Lutheran Church Review* (1889, April). A. S.

**Schmucker, Caspar**, b. at Redwitz, Bavaria, lived in the second half of the sixteenth century, author of the hymn "Frisch auf, mein Seel verzage nicht" (*Kirchenbuch*). A. S.

**Schmucker, John Geo., D. D.**, b. in Michaelstadt, Germany, August 18, 1771, emigrated with his father, John C. Schmucker, to this country in 1785. They located for several years in Pennsylvania, but permanently near Woodstock, Virginia. From childhood the future minister was devotedly pious, whilst in his active career he was universally esteemed as a model of Christian consecration, dignity, and politeness. In his 18th year he began his preparation for the ministry, under his pastor, Rev. Paul Henkel. In 1790, he travelled, on foot, from Woodstock to Philadelphia, and for two years he studied the classics in the University of Pennsylvania, and theology under Drs. Helmuth and Schmidt. In 1792, he became a member of the Ministerium of Penna. For many years he was one of its most efficient pastors, and often its president. The sphere of his labors was in Hagerstown, Md., and York, Pa., and their vicinities. Several years before his death he retired from active duty, and d. Oct. 7, 1854.

He was a leader in every good work for the promotion of the kingdom of Christ. He was prominent in the foundation of the General Synod, and of the theological and literary institution at Gettysburg. He was president of the Foreign Missionary Society from its origin.

He was a laborious student during his whole career, and his literary activity exceeded that of any pastor of his time. He published eight volumes, and pamphlets, all but two in the German language, and left in manuscript a practical and exegetical commentary on the Epistle to the Hebrews.

He reared a large and exemplary family. One of his sons was Dr. S. S. Schmucker, long professor of theology in the seminary at Gettysburg; four of his daughters married Lutheran clergymen. B. S.

**Schmucker, Samuel Simon, D. D.**, son of J. G., b. at Hagerstown, Md., Feb. 28, 1799. The eminent piety of his father was reproduced in the son, and early directed his thoughts to the gospel ministry. In his 11th year he removed to York, Pa. Here he enjoyed superior advan-

tages of education in the academy. From this time on he became a laborious student and it was a lifelong habit. In his 13th year, he received a kindly letter, in Latin, from Dr. Helmuth of Philadelphia, urging him to come to Philadelphia, to the university. In 1814, he repaired thither, and entered the freshman class. He continued there to the end of the sophomore year, adding to his university studies some theological branches under Dr. Helmuth. He allowed himself no vacations. In 1816, young as he was, he took charge of the classical department of the York Academy. Dr. John G. Morris was one of his students. Meanwhile he was studying theology under his father's care. The non-existence of a theological seminary, in the Luth. Church, compelled him to finish his studies in one of another faith. Accordingly, in 1818, he went to Princeton and continued there for two years. Among his fellow-students were Bishops McIlvaine and Johns, and Dr. Robert Baird was his roommate. It may be conceded that the training and associations of this institution measurably influenced his own theological views. On June 2, 1820, he was licensed by the Ministerium of Penna. at Lancaster. Dr. Morris, in his "Fifty years in the Luth. Ministry," states, that at that time he was undoubtedly the best educated young man, of American birth, in the Luth. ministry.

In Dec., 1820, he settled in New Market, Va., and spent six years in earnest and successful pastoral work. But his zeal and intellectual activity sought expression in efforts beyond a limited pastorate. His son, Dr. Beale M. Schmucker, quotes him as saying: "When I left Princeton, there were three *pie desideria*, which were very near to my heart, for the welfare of our church. A translation of some one eminent system of Lutheran Dogmatics, a theological seminary, and a college for the Luth. Church." He set himself to work to meet these wants, and he succeeded. Under the advice of Dr. Koethe, of Allstaedt, and others he translated, and published, *Storr and Flall's Biblical Theology*. In 1823 he began the work of privately preparing students for the ministry. For him it was excellent training for his life-work.

These were formative years in the history of the Luth. Church in this country. She was extending her borders, and the German language was ceasing to be the exclusive one in her worship. In 1820, the General Synod was called into existence, primarily through the agency of the Ministerium of Penna., but in 1823, it withdrew. It is conceded that the energetic exertions of Dr. S. saved the body from dissolution. Thenceforth he was a guiding spirit in its more definite organization and enterprises. He was the author of most of its organic documents, as its constitution, the formula of government and discipline for its synods and churches, the constitution of the theological seminary, etc. At the convention of the General Synod in 1825, it was resolved to establish a theological seminary, and at the same session, he was elected its first professor. Sept. 5, 1826, he was formally inaugurated at Gettysburg, and for nearly forty

years, he filled the chair of didactic theology. During this time about four hundred young men were prepared for the ministry. Many of them became highly successful in pastoral and professional life. Aug. 9, 1864, he resigned his chair, but devoted himself to authorship almost to the end of his days. D. July 26, 1873.

Feeling the need of classical attainments in ministerial candidates, Dr. S. early devoted his energies to the establishment of Pennsylvania College, by appeals to the state legislature, and the church. He was prominently identified with the formation of the Evangelical Alliance. He attended its first meeting in London, and was received with great distinction.

In 1855 the unhappy Definite Platform controversy arose. Dr. S. avowed himself the author of the document. Whilst no one doubted the sincerity of his convictions, it alienated from him many former friends and clouded the evening of his days.

He was the most voluminous author of the Luth. Church in this country in his generation. He published forty-four volumes and pamphlets, mostly theological, historical, and controversial. His *Popular Theology* passed through eight editions, his *Psychology* through three. Apart from partisanship, in the estimation of friends and foes, Dr. S.'s services to the Luth. Church and the cause of Christ were eminent. He was greatly loved by his fellow-citizens in Gettysburg, and his funeral was a demonstration of warm attachment on their part, as well as of many of his students and friends from abroad. (See B. M. Schmucker in *Pt. College Book*, pp. 154 sqq.) B. S.

**Schmucker, S. Mosheim, LL. D.**, eldest son of Dr. S. Schmucker, b. New Market, Va., 1823, d. Philadelphia (1863); graduate of Washington College and Gettysburg Seminary; pastor, Lewistown, Pa. (1842-5), and St. Michael's, Germantown (1845-9); author of twenty volumes of secular biography and history. Changed name to *Smucker*. See *Allibone, Dictionary of Authors*.

**Schneeggass, Cyriacus**, b. 1546, at Buttleben, near Gotha, d. 1597, at Friedrichsroda. He studied at Jena, was pastor of St. Blasius Church at Friedrichsroda, near Gotha, a diligent pastor, mighty in the Scriptures, musician, and hymn-writer, author of "Das neugeborne Kindelein," G. C. Sonntag Schulbuch, "The new born Babe this early morn.," in the Ohio Hymnal; "Herr Gott Vater, wir preisen Dich," tr. by A. Crull, "O Lord, our Father, thanks to Thee," Ohio Hymnal. A. S.

**Schneising, Johannes (Ohiomusus)**, b. at Frankfurt a. Main, d. 1567, at Friemar, assistant pastor at St. Margareth's Church in Gotha, some time before 1524, afterwards pastor at Friemar, a pious, learned, and godly man, author of the hymn "Allein zu Dir, Herr Jesu Christ," tr. by Miss Winkworth, *Lyra Germ* (1858), "Lord Jesus Christ in Thee alone." A. S.

**Schneider, Daniel**, Luth. pastor in Goldberg, Silesia, who wrote against the adherents of Schwenkfeld (called neutrals, or confessors of the glory of Christ) the treatise: *Unparteiische Prüfung des Caspar Schwenkfeld und*

*gründliche Vertheidigung der Augsbürg'schen Confession* (Giessen, 1708). Though written in a moderate and pacific tone this publication directed the attention of the government to those secretaries who had hitherto remained unmolested, and the measures taken against them led to their emigration to Pennsylvania. A. S.

**Schneider, Johann Christian Friedrich**, b. 1786, in Altwaltersdorf, near Zittau, d. 1853, in Dessau. He studied at Leipzig, was organist at the University Church in Leipzig (1807), at St. Thomas Church (1813), Kapellmeister and organist at Dessau (1821). A prominent composer and writer on musical subjects, the favorite leader at many music festivals in Germany. He wrote 16 Oratorios which are mostly forgotten, and a hand book for organists in four parts (1829, 1830). A. S.

**Schneider, John Gottfried**, b. 1808, in Zittau, Saxony, deacon at Neukirche, Leipzig, and pastor at St. Georgi, Leipzig, in which position he was pensioned, and d. 1873. A preacher of great unctio and power he led many, espec. students, to faith in Christ.

**Schnepf, Dietrich S.**, son of Erhard, also prominent as a theologian, b. at Wimpfen, Nov. 1, 1525, studied at Stuttgart and Tübingen. Became prof. of theology at Tübingen (1557). Wrote commentaries on Isaiah, Jonah, and the Psalms, besides several doctrinal dissertations. G. F. S.

**Schnepf, Erhard**, b. at Heilbronn, in Suebia, Nov., 1495, pursued humanistic studies at Erfurt, and then attended the University at Heidelberg. At first a jurist, he subsequently became a theologian. Attracted to the Reformation, he preached for a time at Weinsberg; driven from this place, he labored at Guttenberg in the Kraichgau, and then at Wimpfen, where his marriage kept him from being made chaplain of the rebellious peasants. He introduced the Reformation into Nassau-Weilberg. Philip of Hesse called him to a chair in the new University at Marburg, and in 1534, after Duke Ulrich had regained Wuerttemberg, he was charged with the work of reforming the territory below the Staig, Blaurer having been charged with the section above the Staig. The two adopted a formula concerning the Eucharist known as the Stuttgart Concord, which was so unsatisfactory that the aid of Brenz was sought by Duke Ulrich. As general superintendent in Stuttgart, Schnepf prepared the first order for the Church of Wuerttemberg, with the assistance of Brenz. In 1539, Schnepf was appointed professor and pastor at Tübingen, but was forced to leave on account of the Interim. He found a refuge in Jena, as professor of theology (1549), and d. there Feb. 2, 1558. He took part in various important meetings: Spires (1529); Augsburg (1530); Smalcald (1537); Hagenau and Worms (1540 and 1541); Weimar (1556), as the representative of the Flacian party; colloquy at Worms (1557). He wrote a *Refutation of Majorism*. G. F. S.

**Schnorr, von Carolsfeld, Julius**, b. 1784, d. 1872, in Dresden. Famous painter of Bible scenes. In Vienna the earlier German and

Dutch masters made a deep impression on him. In 1817 he went to Rome, where he became warmly attached to the leaders of the modern school, Cornelius, Overbeck, and others, but remained faithful to his church. Professor of historical painting in Muenchen (1827), where he produced those grand cycles of pictures from the Nibelungen Song, and the history of the German emperors; professor at the Academy of Fine Arts, and director of the gallery in Dresden (1846). His illustrated Bible (1852-1862) has made him most popular with German Protestants. His last work is an oil painting illustrative of the hymn, "Jerusalem, du hochgebante Stadt."

A. S.

**Schoch, James L., D. D.**, b. Berks Co., Pa., 1816; mysteriously disappeared in New York, Oct., 1865; graduate of institutions in Gettysburg; pastor in Reading, Chambersburg, and, during last 13 years of life, at St. James, New York. Contributor to *Evangelical Review*.

**Schoeberlein, Ludwig, D. D.**, b. 1813, at Kolnberg, near Ansbach, Bavaria, d. 1881, in Göttingen. He studied in Muenchen and Erlangen, was tutor in the family of Bethman-Holweg, in Bonn (1835), privat-docent in Erlangen (1848), prof. of theology (extraordinarius) in Heidelberg (1850), in Göttingen (ordin.) (1855), and director of the liturgical seminary there, consistorial counsellor (1862), Abbas of Bursfelde (1878). Author of *Die Grundlage des Heils, aus dem Princip der Liebe* (1818); *Die Geheimnisse des Glaubens* (1872); *Princip und System der Dogmatik* (1881); *Ueber den Liturgischen Ausbau des Gemeinde-Gottesdiensts in der Deutschen Evangelischen Kirche* (1859); *Schatz des Liturgischen Chor- und Gemeinde-Gesangs* (1865-1872, 3 vols., under the musical editorship of Fr. Riegel); *Musica Sacra* (1869); *Hauskapelle zur Feier des Kirchenjahrs, Schrifttexte und Gebete, mit Zeichnungen von Louise Wolf* (1874); *Die Musik im Cultus der Evangelischen Kirche* (1881). He also founded the liturgical monthly, *Siona* (1876), now edited by Max Herold, D. D. (See Memorial Sketch, *Siona* (1881), No. 8.)

A. S.

**Schoellenbauer, Johann Heinrich**, b. 1643, in Brackenheim, Wuerttemberg, pastor at St. Leonhard, Stuttgart, and then prof. at the gymnasium and "Abendprediger," until his death (1687). He was the author of a hymn-book (3d ed., 1690), and of the *Wuerttemberg Kinderlehre*, a catechism long used in Wuerttemberg.

**Schoener, Johann Gottfried**, b. 1749, at Ruegheim, Bavaria, d. 1818, at Nuernberg. He studied at Leipzig and Erlangen, was preacher at St. Margareth's Chapel, Nuernberg (1773), diaconus of St. Mary's (1783), chief pastor at St. Laurence (1809), a popular preacher and hymn-writer, founder of the Nuernberg Bible Society (1805); author of the hymn "Himmelan, nur Himmelan," tr. by Dr. H. Mills, (Heavenward, still heavenward), a favorite hymn in Wuerttemberg.

A. S.

**Schoharie, St. Paul's Evangelical Luth. Church in.** In 1711 a colony of Lutherans from the Palatinate, who had landed in New York the previous year, settled in the Schoharie

valley, 30 miles west of Albany, and were the first white people who there made their home among the Indians, with whom they lived in peace. They received occasional pastoral services from the Rev. Falckner, Kochertial, and Berckenmeyer until 1743, when the Rev. Peter Nicolas Sommer was called from Germany and served the congregation forty-six years with great fidelity, and preached in thirteen other settlements. He baptized 84 Indians. The original little frame church was vacated immediately on his arrival and a parsonage, which is still standing, was built, and service was held in it until 1751, when a stone church was erected. That was occupied until 1796, when the present large brick church was built. The following is the list of pastors to the present time: Revs. P. N. Sommer, A. T. Braun, Dr. F. H. Onitman, Dr. A. Wackerhagen, J. Moltzer, Dr. G. A. Lintner, J. R. Keiser, Dr. E. Belfour, J. H. Heck, E. H. Deik, C. E. Keller, L. D. Wells. (See also H. E. Jacobs, *The German Immigration*, Phila., 1899.)

E. B.

**Scholasticism in the Luth. Church.** Scholasticism stands for two things, a method and a theology. The method is the application of the most rigorous appliances of logic to the formulation and analysis of theological definitions. The method *per se* cannot be vicious, as sound logic always must keep within its own boundaries. It became false, when logic, as a science that has to do only with the natural, and with the supernatural only so far as it has been brought, by revelation, within the sphere of natural apprehension, undertakes not only to be the test of the supernatural, but to determine all of its relations. Scholasticism aimed at an exhaustive treatment of theology, supplementing revelation by the deductions of reason. Aristotle furnished the rules according to which it proceeded, and after awhile became authority for the material of theology, as well as for the moulds in which its definitions were cast. Lutheranism began as a vigorous protest against scholasticism. It abandoned the schoolmen for the Holy Scriptures. Luther taught by expounding the various books of the Bible. To him St. Paul was the greatest of systematic theologians, and the Epistle to the Romans the text-book in dogmatics for all time. But the organizing mind of Melancthon had scarcely made a beginning in lecturing on Romans, until he found it expedient to formulate and arrange the definitions of the common theological terms employed by St. Paul in this epistle; and from this proceeded the ampler treatment of Melancthon and all his followers. Chemnitz, Hafenreffer, and Hutter simply lectured upon and amplified these "Common Places" of Melancthon. In Chemnitz, however, a biblical method prevails. His tendency is constantly to illustrate from what we would now call biblical theology. He appreciates the gradual development of doctrine in Holy Scripture, and examines his proof-texts in their context and historical setting. The scholastic period is properly in the seventeenth century. The task before the theologians is twofold, viz. first, that of collecting, arranging, supporting by arguments, and answering objections with re-

spect to the results attained by their predecessors of the sixteenth century; and, secondly, inasmuch as the Reformation period was occupied only with the discussion of such doctrines as the necessities of the practical life had called into controversy, of completing the system by recurring to the scholastics of the Middle Ages for material which the Reformation was assumed to have accepted. Even with the constant criticism of these writers, their influence is important. The freshness of direct contact with the Holy Scriptures is lost. The charm of John Gerhard is that with him the exegete still remains; but even the exegesis of Calovius is throughout dogmatical. In Quenstedt and his predecessor, Koenig, from whom most of his definitions are taken, the process reaches its culmination. In Holzapuz, the mystic and the scholastic are combined. H. E. J.

**Schomer, Justus Christoph**, b. 1648, in Lübeck, studied in Kiel and Giessen, travelled through Italy, France, Holland, and England, prof. at Rostock and supt. (1680), until his death, April 9, 1693. He defended theol. ethics philosophically ag. Spinoza in *Specimen theologiae moralis* (1690). An orthodox Lutheran he opposed Calvinism, Socinianism, and Romanism in *Collegium novissimarum controversiarum* (1703).

**Schott, Heinrich Augustus**, b. Leipzig, 1780; professor at Leipzig, Wittenberg, and Jena; d. 1835; a prolific writer in the sphere of biblical introduction, exegesis, dogmatics, and homiletics, mediating between rationalism and supernaturalism.

**Schreuder, H. T. S.**, 1817-1882, missionary of the Norwegian Foreign Mission Society to the Zulus, arrived in Natal, 1843. The opposition of the king of the Zulus prevented him from starting a mission among them at once. In the meantime he studied the Zulu language, invented a Zulu alphabet, and, after a journey to China, in 1847, published a Zulu grammar. Having healed the Zulu king of a dangerous sickness in 1851, he was permitted to establish a mission among his people. A number of assistants then came to Schreuder's aid from Norway. In 1866, he was ordained bishop of Natal during a visit to Norway and became the superintendent of the Zulu and Madagascar missions. A misunderstanding with the Norwegian Foreign Mission Society in 1872 led to the establishment of an independent field among the Zulus, in which he was supported by the Mission Society of Christiania. He translated a number of religious works into the Zulu language. E. G. L.

**Schroeckh, John Matthias, D. D.**, church historian, b. Vienna, July 26, 1733; studied at Magdeburg and Leipzig, professor at Wittenberg, from 1761; author of a Church History in 45 vols., d. 1809.

**Schroeder, Johann Heinrich**, b. 1667, at Springe, near Hanover, d. 1699, at Meseberg. He studied at Leipzig, under A. H. Francke, was pastor at Meseberg (1696), author of the popular hymns, "Eins ist noth, ach Herr, dies Eine," tr. by Miss Cox (1841), "One thing's

ne dful, then, Lord Jesus" (See Schaff, *Christian Sing*), and "Jesu hilf siegen, Du Fuerste des Lebens," tr. by Dr. H. Mills, "Jesus, help conquer, Thou Prince ever living." A. S.

**Schubart, Christian Friedrich Daniel**, b. 1739, at Ober-Sontheim, near Aalen, Wuerttemberg, d. 1791, in Stuttgart. He studied theology at Erlangen, was organist and schoolmaster at Geisslingen, near Ulm (1764), organist and musical director at Ludwigsburg (1768), deposed (1772), edited the *Deutsche Chronik* in Ulm, was imprisoned at Hohenasperg (1777-1787) without a trial, after his release he was appointed court and theatre poet in Stuttgart. He was a versatile genius but weak as a character. Author of numerous hymns, some of which were received into the Wuerttemberg hymn-books of 1791 and 1842. Julian's *Dictionary* mentions English translations of five of them. A. S.

**Schubert, Gotthilf Heinrich von**, b. April 26, 1780, at Hohenstein, Saxony, studied theology, but not satisfied with the prevailing rationalism, turned to the natural sciences, for which he had a special liking, and in which he won great distinction. He was successively professor at Nuremberg, Erlangen, Munich, and established his fame by a number of books on various subjects of the natural sciences. The empty rationalistic theology had left him almost religionless for a time, but the intercourse with pious and believing friends gradually brought about a change, so that not only he himself returned to the faith of his youth but became also a guide to others. In 1836 he made a journey to Palestine, which he described in three volumes. D. 1860. J. F.

**Schultz, Heinrich**, b. 1585, at Koestritz a. Elster, d. 1672, at Dresden. Landgrave Moritz, who recognized his eminent musical talent, sent him to Venice to receive his musical education from Giovanni Gabrieli (1609-1613). He became musical director in Dresden (1615). In 1628 he went again to Venice, returning in 1629. The war put an end to his work in Dresden, and he went to Copenhagen and Wolfenbuettel, but resumed his labors in Dresden in 1641, under considerable difficulties, on account of the Italian artists introduced by his prince. He was the greatest composer of sacred music in the Lutheran Church of the seventeenth century, of singular dramatic power, laying the foundation by his sacred concerts for the oratorios of Bach and Haendel. Among his works: "Symphonice Sacrae" (1629, 1647, 1650); "Kleine Geistliche Concerte" (1636-1639); "Musicalia Ad Chorum Sacrum" (1648); "The Seven Words on the Cross" (1645, M. S.); "Passion Music to the Four Gospels." A complete edition of all his works, superintended by Phil. Spitta, was begun in Leipzig (1885). A. S.

**Schultz, Johann Jacob**, b. 1640, in Frankfurt a. Main, d. 1690. He studied law in Tübingen, practised in Frankfurt, an intimate friend of Spener, afterwards through the influence of Petersen, a separatist; author of the fine hymn which was a favorite with H. M. Muhlenberg, "Sei Lob und Ehr dem hoechsten Gut," tr. by Miss Cox (1864), "Sing praise to

God who reigns above," Church Book, and Ohio Hymnal. A. S.

**Schultz, Stephen**, missionary among the Jews, b. at Flatow, Prussian Poland, Feb. 5, 1714, of pious parents, d. Dec. 13, 1776, at Halle; as director of Dr. Callenberg's Institutum Judaicum. His history shows clearly his pre-destination for a missionary among the Jews. Dr. Kalkar compares him to St. Paul. Sch. graduated in Koenigsberg University, whose theological faculty approved of his entering the service of Callenberg. From 1740 till 1757, Schultz journeyed through Central, Northern, and Eastern Europe, Asia Minor, Mesopotamia, Syria, Palestine, and Egypt. Endowed with 25 tongues, he also possessed the gift of touching the hearts of his hearers. Thousands of Jews became acquainted with the truth by hearing him and reading his polyglot tracts. Sch. published an account of his travels in 5 volumes, 1771-76. After Callenberg's death he was principal of the Institutum Judaicum and tried to prepare laborers for the vast field. Rationalism nearly killed the former interest in Jewish missions; Lutheranism (Delitzsch) revived it. W. W.

**Schultze, Benjamin**, b. 1689, at Sonnenburg, Prussia, arrived at Madras in July, 1719, was very active in missionary. Fond of translating he continued Ziegenbalg's Tamil version of the Bible and had it printed at Tranquebar. He went (1726) to Madras, where he also preached in Telugu. He left India (1742), and d. at Halle (1760). A good and diligent man, but impulsive. W. W.

**Schultze, Christian Emmanuel**, b. 1740, in Saxony; educated at Halle; sent to Pennsylvania (1765); assistant to Henry Melchior Muhlenberg, whose daughter he married, in Philadelphia (1765-1770); pastor at Tulpehocken (1770-1809); d. 1809.

**Schultze, John Andrew**, governor of Pennsylvania (1823-29); son of Christian Emmanuel Schultze, and grandson of the patriarch Muhlenberg, b. Tulpehocken (1775); entered the ministry (1796), and assistant to his father until 1804, when protracted attacks of rheumatism compelled him to abandon pastoral labors; before becoming Governor he was for a number of years Representative and State Senator; presidential elector (1840); d. 1852.

**Schuppis, John Balthasar**, b. March 1, 1610, in Giessen, studied in many universities, travelled through many counties in the troublous period of the Thirty Years' War, prof. at Marburg (1635), court-preacher and consistorial counsellor of Landgrave John of Hesse Braunbach, under whom he was present at the conclusion of peace at Munster, and preached the thanksgiving sermons, was called to Hamburg (1649), d. in his 52d year. He was an earnest, pious Christian, but a great satirist, who lashed the sins of his times unmercifully in his many satir. publications. Even in the pulpit he was at times drastically satirical.

**Schurff, Augustine**, b. at St. Gall, in Switzerland. He taught medicine at Wittenberg, and was the first to dissect a human head at that university in 1526. He wrote *De Peste*,

and also certain *Consilia Medica*. D. at Wittenberg, in 1548, at 54 years old. G. F. S.

**Schurff, Jerome**, b. April 20, 1480, at St. Gall in Switzerland, obtained his education at the universities of Basel and Tübingen. Staupitz drew him into the teaching force of the new University at Wittenberg, at the very beginning of its operations. Staupitz seems to have been very partial to the Tübingen men. At first he was required to lecture on the schoolmen, but from the year 1505, his labors were confined to the faculty of law. When Luther entered the university, Schurff lectured on imperial and civil law, but was also familiar with canon law. He was highly esteemed by the Saxon Electors and their intimate legal adviser.

Schurff was not only a learned jurist, but a truly devout Christian. Luther's mighty evangelical sermons attracted him. He rejoiced in the doctrine of justification by faith. He was on the most cordial terms with Luther, whom he accompanied to Worms as counsel, and assisted whenever he had an opportunity. At various times, Schurff was employed by the Elector as a middle man to confer with Luther. Although Schurff had a very high opinion of Luther, whom he termed a true apostle and evangelist of Christ, in his report to the Elector, after Luther had returned from the Wartburg, he was unable to keep peace with him later on. He first took offence at Luther's marriage. Then he was unable to agree with Luther on the subject of ordination, his own view being that no one but a consecrated bishop can consecrate and ordain to the ministry of the gospel. When Luther died, Schurff was in the foremost ranks of the mourners. After the battle of Muehlberg, he accepted a call as professor of law in the university, at Frankfurt-on-the-Oder, where he d. June 6, 1554. He wrote *Consiliorum centurias tres*. G. F. S.

**Schwab, Gustav Benjamin, D. D.**, b. 1792, in Stuttgart, d. 1850. He studied theology and philosophy at Tübingen, was repetent at the theological seminary, (Stift) (1815), professor at the gymnasium, in Stuttgart (1817), pastor in Gomaringen, near Tübingen (1837), pastor of St. Leonhard, and superintendent in Stuttgart (1841), consistorial counsellor and oberstudienrath (1845), a friend of Ludwig Uhland, and prominent member of the early Suabian school of poets; member of the commission for the Wuerttemberg Hymn Book of 1842. In 1845, the theological faculty of Tübingen conferred the title of D. D. on him as "Poeta inter Germanos celeberrimus et theologus cordatissimus." His poems appeared in two volumes (1828 and 1829). He was the father of the late Gustav Schwab, in New York, the intimate friend of Drs. W. J. Mann, and Phil. Schaff. See C. Kluepfel, *G. Schwab, sein Leben und sein Wirken* (Leipzig, 1858). A. S.

**Schwabach Articles**. See AUGSBURG CONFESSION.

**Schwartz, Christian Frederick**, foremost among all missionaries in India, b. at Sonnenburg, Prussia, Oct. 22, 1726, d. at Tanjore, So. India, Feb. 13, 1798. He studied at Halle



(1746-49). Here he met Benj. Schultze, and began to study Tamil. Ordained at Copenhagen, he landed at Kudalore in July, 1750, and preached his first Tamil sermon at Tranquebar, in Dec., 1750. He travelled in So. India as far as Ceylon. From 1762 to '70 Sch. labored at Trichinopoly among Tamil, Portuguese, and English people with wonderful success. His best hours were devoted to the children. He moved to Tanjore (1772), whose king befriended him, and later made him guardian of his heir. Even ferocious Hyder Ali of Mysore respected him as a peacemaker. Sch. preached without ceasing, and did the Tamil people much good in long years of war, pestilence, and famine. His intervention saved the life and property of thousands. He was revered as "the king's priest" by the natives, and highly esteemed by the British rulers, but he remained the same humble, plain-spoken, gentle Luth. missionary, the beloved father of his "Tamil children," and brother of his colleagues. His reports and letters show the sweetness of his character and his burning love for souls. His last sickness and his death were highly edifying. He was buried in Christ Church within the palace gates, and his royal ward as well as the British governor placed marble tablets over his tomb. Bishop Reginald Heber and the general commanding in India blessed the memory of the "truly apostolic man." His successor at Tanjore, Senior Schwartz (d. 1887), wrote, in 1850, that his name is still mentioned with reverence in Tamil Land. Dr. German, his biographer, calls him a model missionary in every respect, the greatest of all evangelists in India. W. W.

**Schwarz, John Chas. Edw.**, b. June 20, 1802, in Halle, chief pastor and supt. at Jena, d. May 18, 1870, known for his studies on Reformation history, on Mel. Loci and Nic. Amsdorf, which was not completed.

**Schwedler, Johann Christoph**, b. 1672, at Krobisdorf, Silesia, d. 1730. He studied theology in Leipzig, was diaconus (1698), and pastor (1701) at Niederwiese, Lusatia, a prolific and popular hymn-writer, friend of Zinzendorf, author of "Wollt ihr wissen, was mein Preis?" tr. by Dr. Kennedy (1863), "Ask ye what great thing I know?" A. S.

**Schweitzerbarth, Johann Gottlob**, b. in Stuttgart, June 28, 1796. Graduate of Tübingen; entered Ohio Synod, 1821; pastor, Zehlenople, Pa., and neighborhood; d. 1862; claimed and habitually used title "bishop" for himself and all other Lutheran ministers.

**Schwerdfeger, Samuel**, one of the founders of New York Ministerium; educated at Erlangen, came to America (1753 or 1754); preached at York, Pa.; pastor at New Holland, Pa., Frederick, Md., Albany, and Feilstown, N. Y.; d. 1788.

**Seamen's Missions (Scandinavian).** SWEDEN. The Fatherland Society of Sweden, began Seamen's Missions (1869). At present, it has stations at Hamburg, Lübeck, Kiel, Bremerhafen; London, Liverpool, Dunkirk, West Hartlepool, Grimsby; Marseilles, Boston, Mass.; and Melbourne, Australia. A church is now being built at Hamburg. Another society

known as the mission among Deep-Sea Fishers owns eight ships and works among the 25,000 Swedish fishermen on the North Sea.

**NORWAY.** The society for preaching the gospel to Scandinavian Seamen in foreign ports was organized in Bergen, Norway (1864). It has missions at London, Shields, Newcastle, Hartlepool, Sunderland, Middlesborough, Gateshead; Cardiff, Bristol, Swansea, Newport; Antwerp, Ghent, Lowen; Amsterdam, Rotterdam; Havre, Honfleur, Rouen; Quebec, New York, Philadelphia, and Pensacola. The yearly income is upwards of 100,000 crowns.

**DENMARK.** The Seamen's Mission of Denmark has stations at London, Hull, Newcastle; Paris, Havre; Queensland, New Zealand; Capetown, Africa; Faroe Islands; and the West Indies.

**FINLAND.** The Seamen's Mission of Finland has a yearly income of over \$15,000 and has stations in several European ports and in New York and San Francisco. C. A. B.

**Scandinavian.** See SWEDEN; NORWAY; NORWEGIAN; AUGUSTANA SYNOD (SYNODS II.).

**Scriptures.** See BIBLICAL; INSPIRATION; WORD OF GOD.

**Scriver, Christian**, b. Jan. 2, 1629, at Rendsburg, Prussia. His early years were spent during the trying times of the Thirty Years' War. He was educated at Rostock (1647). In 1653, archdeacon at Stendal; 1667, preacher at Magdeburg, where he served for 23 years, refusing repeated honorable calls to Berlin, Stockholm, etc. In 1690, he was persuaded to accept a call as chief court-preacher, at Quedlinburg, Saxony, where he d. of apoplexy, April 5, 1693. S. was unquestionably sound in his Lutheranism, though he earnestly protested against the mistakes which were becoming more and more pronounced in the church of his time. Together with Heinrich Müller, he was called to prepare the way for the Pietism of the succeeding period, which was a reaction against the dead orthodoxy which had become characteristic of the Luth. Church. S. is particularly distinguished for his writings, of which there are many. The most noted of his works is *Seelenschatz*, which is ascetic in character. His sermons are mostly on the regular Gospel lessons. *Die Herrlichkeit und Seligkeit der Kinder Gottes im Leben, Leiden und Sterben* (1670); *Die lebendige und thätige Erkenntnis Gottes* (1686); *Zufällige Amdachten* (1667); *Goldpredigten über die Hauptstücke des Lutherischen Catechismus*, seven sermons on the catechism; *Gottholds Siech- und Siegesbeth*, are among his best known works. H. W. II.

**Seckendorf, Vitus Louis von**, statesman, "the most Christian of all nobles and the most noble of all Christians," son of a Swedish officer, b. in Franconia, 1626; page at the court of Duke Ernst the Pious; educated at Gotha and Strassburg; became first librarian and afterwards ecclesiastical counsellor to Duke Ernst, and his executive in accomplishing important reforms; chancellor to Duke Maurice of Saxe-Weist; chancellor of the University of Halle; d. 1692. Best known by his great work, particularly valuable for the documents drawn

from the archives of various states, *Commentarius historicus et apologeticus de Lutherianismo*, written in answer to the work of the Jesuit, Mainbourg, and indispensable even at the present day to every student of the Reformation. Author also of a Compendium of Ecclesiastical History. His ideas concerning reforms in the church are embodied in his *Christenstaat*.

**Secret Societies.** Secret societies are permanently organized fraternities, the members of which, known to each other by secret signs of recognition, have at their initiation pledged themselves by oaths or other solemn obligations to conformity with the present and future laws of the Order, and to the maintenance of secrecy concerning all its affairs. In most of these societies, members join in stated religious rites and exercises conducted by religious officers, chaplains, priests, etc., according to accepted rituals or books of forms. That the religion thus exercised is not the Christian religion, is evident from the fact that Unitarians, Jews, and others who are not Christians, are admitted to membership and participation in these religious exercises, and after death, buried with the same utterances of hope for the life to come. A. L. G.

[The General Council, in the Pittsburg Declaration (1869), testifies that "mere secrecy in association is not in itself immoral," but adds "All societies for moral and religious ends, which do not rest on the supreme authority of God's Holy Word, as contained in the O. and N. T.—which do not recognize our Lord Jesus Christ as the true God and the only mediator between God and man—which teach doctrines or have usages or forms of worship condemned in God's Word, and in the Confessions of the Church—which assume to themselves what God has given to His Church and her ministers—which require undefined obligations to be assumed by oath, are unchristian." Eds.]

**Sect** means by derivation a party. It is the Latin parallel of the Greek *hairesis* (heresy), a sect organized to propagate a heresy. It is a malformation, which arises from a false subjectivity unwilling to accept the full truth, and either over-emphasizing or repudiating individual features of doctrine. It generally claims superior holiness and disregards the catholicity of the Church. It injures the unity of faith, brings about divisions on wrong or insufficient ground, and rends asunder the Church. The spirit of separation as well as errorism mark a sect (Herm. Schmid, *Die Kirche*, 1884; *Symbolik*, 1895; Rohnert, *Kirche u. Sekten*).

**Seidemann, John Chas.** b. at Dresden, April 10, 1807, pastor at Eschdorf, near Dresden, retired 1877, d. Aug. 5, 1879. He is known for his historical studies of the Reformation period, particularly for his work on the sources and documents, and gave the impulse to modern study of Luther. His best work was done in completing DeWette's letters of Luther, and in pointing to Lauterbach as the main source of L.'s Tabletalk.

**Selnecker, Nicolaus D. D. (Schellenecker)**, b. 1528, at Hersbruck, near Nuernberg, d. 1592, in Leipzig. He studied in Wittenberg (1550), was a favorite pupil of Melancthon, second

court-preacher at Dresden (1557), professor of theology at Jena (1565), professor in Leipzig and pastor of St. Thomas Church (1568), court-preacher, and general superintendent in Wolfenbuettel (1570), returned to Leipzig (1574), assisted in the preparation of the Formula of Concord, which appeared in 1577. He suffered much during the theological controversies of that period, being attacked by Ultra-Lutherans on the one side and by Philippists, and crypto-Calvinists on the other. After the death of Elector August, 1586, the latter gained the ascendancy, and in 1589 Selnecker was deprived of his offices. Later on he accepted the appointment as superintendent at Hildesheim. When Christian I. died suddenly, he was recalled to Leipzig, and died a few days after his return. S. wrote some 175 theological and controversial works, among them *Institutio Religionis Christianae* (Frankfurt, 1572, 1573). His contemporaries honored him with the title "Testamenti Christi Assertor Constantissimus." His "*Christliche Psalmen, Lieder und Kirchengesange* (1587), contain a number of tunes composed by him, as also the music for the Passion according to Matthew and John. He was an eminent musician, and founded the famous St. Thomas Choir, in Leipzig. He was also a prolific hymn-writer, Wackernagel *Kirchenlied*, vol. 4, gives 172 hymns under his name, some of them were translated into English, among them "Ach bleib bei uns Herr Jesu Christ," of which, however, only stanzas 3-9 belong to Selnecker; tr. by L. Heyl, "Forsake us not, O Lord, be near," Ohio Hymnal; "Lass mich Deiu sein und bleiben," frequently used as a closing hymn, tr. by Dr. M. Loy, "Let me be Thine for ever," Ohio Hymnal; "O Herre Gott, in meiner Noth," tr. by Miss Winkworth (1858), "O Lord, my God I cry to Thee," Church Book. A. S.

**Seminaries, Theological**, of the Luth. Church in America mostly furnish, in addition to the general theol. training, a careful indoctrination. Doctrinal theology usually occupies the largest place in the course, which is mostly three years. The professors are bound by, and instruction is based upon the standards of the synods with which the seminaries are connected and by which they were generally founded. The following seminaries responded to our invitation to furnish their history. (For full list see STATISTICS. Cf. also MINISTERIAL EDUCATION.)

#### I. GENERAL SYNOD.

**THEOLOGICAL SEMINARY OF THE GENERAL SYNOD, GETTYSBURG, PA.** Was established by the General Synod in 1826. Its organization formed an epoch in Luth. education in this country. Before that time (the Hartwick legacy having failed of efficient direction) almost the only source of supply of ministers was the uncertain immigration from the mother country and the private training of candidates by individual pastors. The want of ministers greatly interfered with the proper care of the scattered congregations and the right growth of the Church. At the third meeting of the body, therefore, in 1825, it was resolved: "The Gen-

eral Synod will forthwith commence, in the name of the Triune God, and in humble dependence on his aid, the establishment of a theological seminary. . . . And in this seminary shall be taught, in the German and English languages, the fundamental doctrines of the Sacred Scriptures, as contained in the Augsburg Confession." The synod at once elected the Rev. Samuel S. Schmucker, of New Market, Va., who had been privately, in connection with his pastoral work, training a number of candidates for the ministry, as the first professor, and also appointed the first board of directors; at the same time enacting that thereafter the directors should be elected by the district synods in connection with the General Synod, and contributing to the support of the institution, and that the board of directors should elect other professors and control the seminary under a constitution framed in consonance with the principles fixed by the General Synod. This constitution requires the board to present, at every stated meeting of the General Synod, a detailed account of the state of the seminary. It has thus a fixed relation to that body.

Gettysburg was chosen for its location on the basis of financial proposals, and as central in the Luth. territory of that day. The work started with very limited funds. But a collecting agency of about twenty-two months in Germany by Rev. Benj. Kurtz, under appointment of the General Synod, resulted in about \$8,000 addition to its funds and several thousands of volumes for its library.

Besides Dr. Schmucker, the following have been professors before the present faculty, viz.: Rev. Ernst Hazelius, D.D. (1830-1833); Rev. Henry I. Schmidt, D.D. (1839-1843); Rev. Chas. A. Hay (1844-1847); Rev. Chas. P. Krauth, D.D. (1850-1867); Rev. Chas. F. Schaeffer, D.D. (1855-1864); Rev. Jas. A. Brown, D.D., LL. D. (1864-1881); Rev. Chas. A. Hay, D.D. (1865-1883); Rev. Milton Valentine, D. D. (1866-1868); Rev. Chas. A. Stork, D.D. (1881-1883). The roll of its alumni numbers nearly 900.

The property of the institution, consisting of ample grounds, two large seminary buildings, with all modern improvements for the comfort of students and the work of education, and four professors' houses, is valued at \$160,000. It has a valuable and increasing library, and contains the library of the Luth. Historical Society. The seminary, by its constitution, is open to students of all Christian denominations. The course of study is arranged to furnish a well-organized and thorough theological education upon the basis of a prior college training or its equivalent. A lectureship on the Augsburg Confession was established in 1865, by Dr. S. A. Holman. The faculty consists of the following: M. Valentine, D.D., LL. D., prof. of systematic theology and chairman of faculty; E. J. Wolf, D.D., prof. of biblical and ecclesiastical history and New Testament Exegesis; J. W. Richard, D.D., Elizabeth Graff, prof. of homiletics and ecclesiastical theology; T. C. Billheimer, D.D., prof. of Hebrew and Old Testament Exegesis, German language and literature, and pastoral theology. A chair of Biblical Theology, provided for, will soon be added. [Rev.

J. A. Singmaster, D.D., was elected to this chair in 1899.] M. V.

**HARTWICK SEMINARY.** This is the oldest classical and theological school of the Luth. Church in America. It is situated in a beautiful valley at the head waters of the Susquehanna, near Cooperstown, N. Y. It was founded by the Rev. John Christopher Hartwick in the year 1797, when the income of his estate was first used to pay Rev. John C. Kunze, D.D., of New York City, to teach theology, Rev. Mr. Braum of Albany to teach the classics, and Rev. John Frederick Ernst, to teach the children on the patent, where, according to Mr. Hartwick's will, the seminary was to be located. The first building was erected in 1815, and on Dec. 5, the school opened with Rev. Ernst Lewis Hazelius, D. D., as principal and prof. of theology, and John A. Quitman as assistant.

In 1879 action was taken by the board of trustees looking to the further endowment of the seminary with the view of providing a new professorship in theology, and of raising the classical department to a full college course.

In 1881 the Dr. Geo. B. Miller professorship of theology was established, and in 1888 the James F. Clark, professorship of Greek language and literature. The institution is governed by twelve trustees, the majority of whom must be Lutherans, and they are empowered to elect their successors in office. Since the year 1871, the trustees have requested the Franckean, Hartwick, and New York and New Jersey Synods, each to nominate three trustees as vacancies occur, thus giving them a controlling representation in the board.

The present assets of the institution, including building, library, endowment, etc., is \$102,000. In the classical department, in addition to the regular preparation for the Sophomore year, a shorter course of instruction is given in nearly all the subjects taught in college.

In the theological department, a three-years' course is given, and, since 1893, the institution has been authorized by the legislature of New York to confer degrees in theology. W. H.

**THE WESTERN THEOLOGICAL SEMINARY,** located at Atchison, Kansas, founded by the General Synod, through its board of education, for the purpose of equipping young men for the ministry of the Church. After Midland College was opened, in 1887, a special interest was awakened on the subject of Christian education. The college prepared the way for a demand for theological instruction. Students with the ministry in view, graduating from the college, desired to secure the full equipment for their work on the territory where they expected to labor.

In 1893 the board of education authorized theological instruction to be given at Midland College under the direction of its president and board of trustees. The first class of five young men was graduated in the spring of 1895. By the authority and direction of the General Synod, held at Hagerstown, Maryland, in June, 1895, the Western Theological Seminary was formally opened in September of the same year, and on November 13, 1895, its first president, Rev. Frank D. Altman, D.D., was duly in-

stalled. As associate teachers, Drs. Jacob A. Clutz and J. H. Stough have had part from the beginning. Revs. W. F. Rentz and J. Schauer assisted for three and two years respectively. In the first five years thirteen have been graduated. The past year, closing with June 1, '98, seven were in attendance. It is the first and only theological seminary of the General Synod west of the Mississippi. F. D. A.

WITTENBERG THEOLOGICAL SEMINARY is a department of Wittenberg College, Springfield, Ohio. The Evangelical Luth. Synod of Ohio and adjacent states, in 1842, resolved to "organize and establish a literary and theological institution." This institution was chartered by the General Assembly of the State of Ohio in 1845 "to effect the promotion of theological and scientific knowledge. Its constitution provides that "a chief aim shall be the education of young men for the ministry of the Evangelical Luth. Church." This aim the theological department has been successfully accomplishing for more than a half century; hundreds of young men having been here prepared for the gospel ministry during this time. The control of the institution is vested in a board of directors, half lay and half clerical, composed of the representatives of five of the district synods of the General Synod of the Evangelical Luth. Church in the United States, viz.: East Ohio, Wittenberg, Miami, Northern Indiana, and Olive Branch.

The professors of theology in this institution must have had five years' pastoral experience. At their inauguration, and every five years thereafter, they publicly avow their allegiance to the doctrinal basis of the General Synod, viz.: "that the Augsburg Confession is a correct exhibition of the fundamental doctrines of the divine Word and of the faith of our Church founded upon that Word."

This form of subscription was adopted in 1885, at the time of the inauguration of Prof. J. W. Richard, and superceded the old form, which the General Synod had abandoned in 1868, which had declared: "The fundamental doctrines of the Divine Word are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession." The present doctrinal basis of Wittenberg Theological Seminary, therefore, coincides, identically, with that which the General Synod has occupied since 1868. In its spirit and teaching it is unequivocally Lutheran, and in entire harmony with the position and deliverances of the General Synod. Wittenberg Theological Seminary is splendidly equipped, with a commodious dormitory and recitation building, "Hamna Divinity Hall." An adequate theological library and reading-room is accessible. Forty students are enrolled. The course covers three years. The faculty is now the following: Samuel Sprecher, D.D., LL.D., professor emeritus of systematic theology; Samuel A. Ort, D.D., LL.D., professor of systematic theology and president; Luther A. Gotwald, D.D., professor emeritus of practical theology; David H. Bauslin, D.D., professor of practical theology; Samuel Breckenridge, D.D., Prof. of Exeget. Theology; Frederick G. Gotwald, B. D., instructor of apologetics and archaeology. S. B.

## II. GENERAL COUNCIL.

AUGUSTANA THEOLOGICAL SEMINARY, ROCK ISLAND, ILL.—At the organization of the Augustana Synod, 1860, a resolution was passed to establish the Augustana Seminary. It was located in Chicago until 1863, and Rev. L. P. Esbjörn was the first president and regular professor. On Prof. Esbjörn's return to Sweden, the institution was removed to Paxton, Ill., and Rev. T. N. Hasselquist was elected president and professor. In the fall of 1875 the seminary, in connection with the Augustana College, was removed to Rock Island, Ill. Until 1876 Prof. Hasselquist was the only regular professor, but additional instruction was given by professors in the collegiate department. In the year 1877 Rev. O. Olsson was elected professor of historical theology and catechetics, and in 1882 Rev. R. F. Weidner was elected professor of exegesis and dogmatics. Prof. Olsson resigned in the year 1888, and Rev. P. J. Snärd was appointed, but he remained only one year. In the year 1890 the synod elected two regular professors, the Rev. N. Forsander and the Rev. C. E. Lindberg. Dr. Hasselquist died in 1891, and Prof. Olsson was elected professor, and was also elected to the presidency of Augustana College and Theological Seminary. Dr. Weidner removed to Chicago in 1891, and was only partially connected with the seminary until 1894, when he resigned altogether. Dr. C. Elofson was then called as professor extraordinary, and served more or less for two years, but he could not remain on account of his failing health. The work was then distributed among the remaining professors, and professors in the college were called to assist. Dr. E. F. Bartholomew has served as acting professor in philosophy, and has assisted in exegesis and homiletics for two years. The present regular professors are: Rev. Olof Olsson, D.D., Ph. D., president of the faculty; Rev. Nils Forsander, D. D., and Rev. Conrad Emil Lindberg, D. D., secretary of the faculty. The Augustana theological faculty represents a true conservative and progressive Lutheran tendency. Different religious movements in Sweden and influences in this country have molded their individual characters in a different way, but all the theological professors are strictly confessional theologians and upholders of a conservative Luth. Church. And all are active friends of the Americanization of the Church, but desirous that the distinctive good points in the characteristics of the national churches may blend harmoniously in our strong and true American Luth. Church. The Augustana faculty, as representing the Augustana Synod, does not favor any unionistic efforts or compromises at the cost of the truth, but works for union within the Church on a confessional basis. Everything is done to prepare for the change of language as circumstances arise. The practical results may seem to be slow in materializing for the present, but the final outcome, it is hoped, will be a strong English-American Augustana Synod. In the seminary the Swedish and English are used about equally, and most of the graduates of recent years are able to preach both in Swedish and English.

In regard to the mode of instruction, there was a change in 1890, when the university plan, combined with seminary work, was adopted. The course of graduate instruction is divided into eighteen schools or departments, each comprising one or more subjects. The time required for graduation is at least three years. There are also post-graduate courses. These courses number twenty-four. From these courses a post-graduate selects eight, one from each of the five leading departments, and these are elective. Since the beginning of the seminary 475 students have graduated from the regular department. C. E. L.

"THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH AT CHICAGO, ILLINOIS," received its charter July 29, 1891, which was amended May 10, 1894. The directors, originally appointed by the officers of the General Council, are "self-perpetuating, and shall elect their successors from synods in strict harmony with the doctrinal position of this seminary," "as set forth in the 'Fundamental Principles of Faith and Church Polity,'" as declared by the General Council (1867), at Fort Wayne, Ind. The board of directors organized Sept. 30, 1891, by the election of Rev. W. A. Passavant, D. D., as president, by whose zeal and liberality the seminary was founded. The present officers (1899), Rev. S. Wagenhals, D. D., president; Rev. W. K. Frick, secretary, and Rev. H. W. Roth, D. D., treasurer, are charter members of the board. The teachers in the seminary are of three classes: professors, who are elected permanently; instructors, whose tenure of office ends each year, unless reappointed, and fellows, who are also appointed from year to year. So far but three professors have been connected with the seminary—Rev. Prof. R. F. Weidner, professor of dogmatics and exegesis (1891), elected president in 1893; Rev. H. W. Roth, D. D., professor of practical theology and church history (1891-95), professor of historical theology (1895-97), resigned on account of continued ill-health; Rev. Prof. G. H. Gerberding, D. D., professor of historical theology (1894-95), professor of practical theology (1895—). On an average, five instructors are appointed each year, who give instruction from three to twelve hours weekly. All the sciences included in theology are logically arranged so as to be comprised in twenty-one distinct and independent courses, covering seventy-two hours' instruction weekly, and each subject, except Greek and Hebrew exegesis, may be completed in one year. A student of average ability can graduate in three years (16 courses), and in four years take the degree of B. D. (21 courses). Over 40 different courses are also offered to post-graduates by correspondence. On an average, fifty students have been enrolled as resident students, and ninety as non-resident, from 1894-99. R. F. W.

PHILADELPHIA SEMINARY. This institution is the fulfilment of a "pious desire" of Muhlenberg, which he often expressed. In 1749, ground was bought in Philadelphia partly for this purpose. The scheme was delayed for over a century, although the pastors of the

mother congregation generally had theological students under their private instruction. The resolution to found the seminary was passed by the ministerium in the summer of 1864, and the succeeding October 4th witnessed the inauguration of the professors and the opening of the course in the rooms of the Lutheran Board of Publication, 42 N. Ninth Street. The first faculty consisted of three ordinary and two extraordinary professors. The former were Charles F. Schaeffer, D. D., called from Gettysburg; William J. Mann, D. D., LL. D., and Charles Porterfield Krauth, D. D., LL. D.; the latter, Charles W. Schaeffer, D. D., LL. D., and Gottlob F. Krotel, D. D., LL. D. Permanent quarters were found that winter on Franklin Street, where the seminary remained until the number of students and demands of the library determined its removal in the autumn of 1889 to Mount Airy, on the northern edge of Germantown. The connection of Dr. Krotel was broken by his removal to New York (1868), and that of the rest by death, Dr. C. F. Schaeffer, in 1879, Dr. C. P. Krauth, in 1883, Dr. W. J. Mann, in 1892, and Dr. C. W. Schaeffer, in 1896. Their successors have been: Adolph Spaeth, D. D., LL. D. (1873); Henry E. Jacobs, D. D., LL. D., called from Gettysburg (1883), Jacob Fry, D. D. (1891), and George F. Spieker, D. D. (1894). During 1891-2, Herman V. Hilprecht, D. D., LL. D., was instructor in Hebrew and member of the faculty. During nearly the entire history of the seminary, many of the heaviest responsibilities have been borne by the president of the board of directors, Rev. Joseph A. Seiss, D. D., LL. D. The seminary is pledged to the maintenance and defence of the faith of the Church as taught in all the Symbolical Books. Instruction is imparted, and the worship of the seminary conducted in both the English and German languages. The Ministerium of New York co-operated for many years with that of Pennsylvania, and has partially endowed a professorship, that has been vacant since the transfer of Prof. Spaeth to the German professorship of the Ministerium of Pennsylvania, as successor of Dr. Mann. The chief contributors to the endowment have been Charles F. Norton, of Philadelphia; Mrs. Burkhart, of New York; and Henry Singmaster, of Stroudsburg, Pa. At the close of the nineteenth century, the graduates number nearly 600, serving congregations in all parts of the Luth. Church in America. The library, exceedingly rich in some departments, numbers over 23,000 volumes; the endowment is nearly \$200,000 while the property is estimated at about the same figure. During 1898-99, 92 students were in attendance. For further details see *Address at Jubilee Ministerium of Pa.*, 1898, by writer. H. E. J.

### III. SYNODICAL CONFERENCE.

CONCORDIA COLLEGE AND SEMINARY.—This institution was founded in 1839 at Altenburg, Perry County, Mo., where it was housed in a log hut constructed by members of the first faculty shortly after their arrival in this country with the Saxon pilgrims. The building was dedicated in October, 1839, and the first faculty

consisted of C. F. W. Walther, J. F. Bünger, O. Fürbringer, and Th. J. Brohm. When all these men were called away to serve congregations in the ministry, the only instructor of the school was for a time Pastor Löber, of Altenburg, until, in 1813, he received an assistant in Rector J. Gönner. After the organization of the Missouri Synod, it was for various reasons deemed preferable to transfer the school to St. Louis, and the congregations of this city offered two acres of land and two thousand dollars for the erection of suitable buildings, and the proceeds of their cemetery, and of the sale of their hymn-book for the maintenance of the college. On November 8, 1819, the corner stone of the building was laid, and in the same year Rector Gönner, with his students, arrived. The building was dedicated June 11, 1850. To the professorship of theology C. F. W. Walther had been called by the synod, and, in 1850, Prof. A. Biewend was added, chiefly for the classical department. Two more instructors, G. Schick and A. Sachser, were appointed in 1856, and in the same year Dr. G. Seyffarth entered as member of the faculty. Additions were made to the first building, until, in 1857, the original plan, comprising the main building with two wings, was completed. In 1858 the institution suffered a serious loss by the death of Professor Biewend. In December of the same year Prof. R. Lange was called, and in 1859 Professor Larsen was appointed by the Norwegian Synod, whose students were to be educated in Concordia College until the synod could provide a college of its own. But in the same year a more radical change was brought about, as the classical department of the college was, with the Professors Lange, Schick, and Sachser, removed to Fort Wayne, while the practical theological seminary of the synod, with Professor Crämer, was removed from Fort Wayne to St. Louis, to be united with the Theoretical Seminary, under the supervision of Professor Walther. Rector Gönner was pensioned on account of advanced age, in 1863, and a third professor of theology, Professor Brauer, was installed, and in 1865 Professor Baumstark took charge of a preparatory department of the Practical Seminary. After Baumstark's apostasy, in 1869, Dr. E. Preuss, formerly of the University of Berlin, was, in 1870, appointed to a fourth theological professorship. He remained till 1872, when Prof. F. A. Schmidt, of the Norwegian Synod, was appointed to a chair in the seminary, as quite a number of Norwegian and Danish students pursued their studies here. In the same year Prof. G. Schaller was added to the faculty, and Prof. Brauer accepted a call to a pastorate. In 1873, Prof. Günther was called. Till 1875 all the professors lectured to the students of both seminaries, but in that year the Practical Seminary was, with Prof. Crämer, removed to Springfield, Ill. In 1876 Prof. Schmidt was, by his synod, transferred to Madison, Wis. In 1878, Prof. R. Lange and Prof. F. Pieper were called. In 1887 Prof. Dr. Walther died, and Prof. Pieper succeeded him in the presidency and in the chair of systematic and pastoral theology. In the same year Prof. A. L. Gräbner was added to the faculty. In 1892 Prof.

Günther died, and in the following year, Prof. Lange. In 1893 Professors L. Fürbringer and F. Bente were chosen, and, in 1897, a sixth professorship was founded and filled by the appointment of Prof. G. Mezger. The course of studies comprises three years, and lectures are given in German, English, and Latin. The number of students in 1898 was 194. A. I. G.

#### IV. UNITED SYNOD OF THE SOUTH.

The Theological Seminary of the United Synod is still in the tentative stage. Yet there is a long history behind it. As early as 1830, the South Carolina Synod established a theological seminary. The first professor, Rev. J. G. Schwartz, died in less than a year. The second professor, the distinguished Dr. E. L. Hazelius, conducted the institution at Lexington, S. C., from 1833 until his death, in 1853. After that the South Carolina Synod continued to provide for theological education, generally in connection with its college, at Newberry, S. C. In 1872 this body allowed its seminary to merge into that of the General Synod (South), located at Salem, and when this seminary was discontinued, in 1884, the South Carolina Synod at once began its theological work again at Newberry. In 1892 this body offered its seminary, as then constituted, to the United Synod. The offer was accepted as a provisional arrangement. At the meeting of the United Synod, at Newberry (May, 1898), the board of directors were instructed to locate the institution permanently and to elect two professors. In 1898 there was one professor (Rev. J. A. Morehead) and eight students in the seminary. The seminary is in Mt. Pleasant, S. C., near Charleston. A. G. V.

#### V. INDEPENDENT SYNODS.

MARTIN LUTHER SEMINARY, OF THE BUFFALO SYNOD.—The beginning of this institution dates back to 1812, when it was a private undertaking of Rev. J. A. A. Grabau and his congregation. At the founding of the Buffalo Synod, in 1845, this body adopted this school as its own theological institution, and voted a small salary for an assistant teacher, who was Candidate Herman Lange. The school was known as *Präparanden Anstalt* (Preparatory School). In 1853, the synod resolved to enlarge the school to a college. Lots were secured on Maple Street and the present brick building, 40 x 60 ft., three stories high, was erected and dedicated on the 10th Nov., 1854, as the "German Martin Luther College." Rev. Prof. F. Winkler of Detroit was installed in 1856. Rev. J. A. A. Grabau being director. Both were later on assisted by an inspector, the first, Rev. A. Doehler, a graduate from Rostock, Germany, was followed by Rev. Gottfried Zeumer. During the illness of Prof. Winkler, in 1877, Rev. John Kindermann became his substitute; as such he acted also during the sickness of Rev. Grabau until the death of the latter, in June, 1879. Then Rev. Alexander Lange of Detroit became professor, but resigned (1884). After a brief interruption Rev. J. A. Grabau, of Bergholz, Niagara Co., resumed the work, and instructed the small number

of students at his home. Soon after Rev. Wm. Grabau of Cedarburg, Wis., was called to the professorship and installed April, 1885. Rev. Martin Burk of Buffalo, and others assisted for some time, giving special lessons. 1890 Candidate Herman Markensen was elected assistant professor, and after his resignation in the following year Rev. E. Bachmann of Buffalo assisted for two successive school years, by giving three to four half-days' weekly instruction. By this time the Regents of the University of the State of New York, in consequence of new educational laws, denied us the name of a college and ordered us to adopt the title of a theological seminary—which title corresponded better with our work. In 1895, Rev. Fr. Plenz of Town Line, Erie Co., N. Y., was engaged as assistant professor, to give four full days of his time per week to the work of instruction. Rev. J. N. Grabau of Buffalo also devotes one to two hours daily to instructing in the seminary.

In 1897 six students were ordained for the ministry, and the present number of theological students is eleven. W. G.

TRINITY DANISH SEMINARY was founded in 1886, and incorporated the same year as the theological seminary of "The Danish Evangelical Luth. Church Association." Its first president was Rev. A. M. Andersen, from 1886-89. His successor was Rev. G. B. Christiansen (1889-96). In 1896 when "The Danish Evangelical Luth. Church Association" and "The Danish Evangelical Luth. Church of North America" were made one, Trinity Seminary became the theological seminary of the "United Danish Evangelical Luth. Church of America." The school offers two courses of study, one preparatory collegiate and classical course of four years. The main object of that course is to give our future ministers a good solid general education, and especially prepare them for the study of theology. The theological course is of three years and comprises the usual branches: exegetical, doctrinal, historical, and practical theology.

Instruction is given in the Danish and English languages, and the aim is to enable our future ministers to preach in both languages, which becomes more and more necessary in order to administer the means of grace to our people. The seminary has at present five instructors. It has no endowments of any kind. Our conference intends an extension of the school in the near future, so that it can receive any young man and lead him, if need be, from the merchant's desk to the pulpit.

The seminary building is a four-story brick structure of two wings. It can accommodate 75 to 80 students and furnish dwelling for the principal. It is situated on the bluffs of the Missouri Valley near Blair, Neb., and commands one of the finest views to be found in that part of the west. Buildings and grounds worth about \$20,000. The president of Trinity Seminary since 1896 is Rev. P. S. Vig. The present number of students is 21, of whom eight are in the theological class. P. S. V.

WARTEBURG SEMINARY, the theological seminary of the German Synod of Iowa was originally founded in 1852, by Rev. W. Loche at Saginaw, Mich., as a teachers' seminary for the Mis-

souri Synod and was removed to Dubuque, Ia., in 1853, when there came a rupture between him and the Mo. Synod. In 1854 it was transferred to the Iowa Synod, which had just been organized, and was transformed into a theological seminary. Owing to circumstances it was, in 1857, removed to St. Sebald, Ia. Despite many drawbacks it had developed to such an extent in 1868 that it was deemed practicable to drop off the preparatory classes, which occasioned the establishment of the college of the Iowa Synod at Galena, Ill. In 1873, the seminary was removed to Mendota, Ill., where it found better accommodations in a building formerly used by the General Synod for college purposes. But when, after the lapse of 16 years, the increasing attendance imperatively demanded more spacious quarters and the city of Dubuque, Ia., made a very liberal offer, the seminary was removed to its starting-point, and the four buildings occupied at present put up at an expense of \$20,000.

The first president was G. Grossmann, who has also been for many years president of the Iowa Synod. In 1854, S. Fritschel, and in 1857, G. Fritschel were sent as professors by the Rev. Loche. The latter died in 1889, just at the time of the removal to Dubuque. At present the faculty consists of Prof. S. Fritschel, D. D., President, Prof. W. Proehl and Prof. M. Fritschel. The greater part of the ministers of the Iowa Synod have proceeded from this seminary, which now has sometimes an average attendance of 50 students, who are trained for the ministry in two separate departments, a theoretical and a practical one. The lectures are given in the German language, although a few theological branches are taught in English. Departments have a three-years' course. The preparatory education for the theoretical department is gained in the Wartburg College at Clinton, Iowa, for the practical, in the pro-seminary at Waverly, Ia., which is in connection with the teachers' seminary of the Iowa Synod in that place. S. F.

THE EVANGELICAL LUTH. SEMINARY OF THE JOINT SYNOD OF OHIO has, with a few brief intermissions, been in operation since 1830. A very large proportion of Luth. ministers in the state of Ohio, and in a number of other states, have been prepared for their work through its instrumentality. It is under the general supervision of the Joint Synod, and under the special control of a board of directors. It is locally united with Capital University, occupying the same grounds and buildings. As a rule, students admitted as members of the seminary must have completed a regular college course, being especially well versed in the ancient languages, including Hebrew. Besides, they must be able to understand lectures given in German as well as in English, since in every branch lectures alternate in English and German, the field supplied by the seminary needing pastors able to officiate in both languages. The course embraces thorough instruction in the usual branches of exegetical, systematic, historical, and practical theology. The text-books used are almost without exception those of Luth. authors, some in German, some in Eng-

lish, and some in Latin. Exegesis, as a matter of course, is based exclusively on the original text of the Holy Scriptures. The regular course requires a three-years' attendance; and since synod has established two so-called practical seminaries with fewer requirements and a shorter course, a German one, at St. Paul, Minn., and an English one, at Hickory, N. C., there is hardly ever a necessity of departing from this requirement. The first professor of the seminary was the sainted W. Schmidt; his successor was the sainted Prof. W. F. Lehmann, who, later on, was assisted by Prof. Loy. The present faculty consists of Prof. M. Loy, D. D.; Prof. F. W. Stelhorn, D. D.; and Prof. G. H. Schodde, Ph. D. Rev. C. H. L. Schuette, D. D., president of Joint Synod, was a member of the faculty for a number of years. F. W. S.

GERMAN LUTH. SEMINARY is an institution of the *Evan. Luth. Joint Synod of Ohio*, and other states, and was originally a part of the seminary at Columbus, O. In January, 1885, it was made a separate institution, and transferred to Afton, Minn. There it met with marked success; each year showed an increased attendance, and, in 1892, Joint Synod was obliged to provide for more commodious quarters. At the same time it was deemed best to remove the seminary to the capital of the state. So, in the fall of 1893, it was moved to St. Paul, Minn. The whole course embraces two departments, the seminary proper, and the pro-seminary, each of which extends over a period of three years. The main object of the institution is to prepare young men for the ministry. It is, however, not confined to this. Besides affording instruction in almost all of those branches which are usually taught in high schools, it is the aim of the seminary to lay a good foundation for a thorough collegiate course. Therefore, special attention is paid to the study of the Latin and Greek languages, and mathematics. The theological lectures are mostly delivered in the German language, but in both departments instruction is given in the English language. In the pro-seminary about half of the branches are taught entirely through the medium of this language.

Over a hundred ministers have been educated by this institution during the fifteen years of its existence. The faculty at present consists of three teachers and the housefather. Rev. Prof. H. Ernst, D. D., has been the president from the very beginning. W. D. A.

NORWEGIAN AUGSBURG SEMINARY, the oldest Norwegian Luth. divinity school in America, was organized, 1869, and began its work at Marshall, Wis. In 1872 it was removed to Minneapolis, Minn. Prof. A. Weenaas was the first president. He was succeeded in 1876 by Prof. Geo. Sverdrup, who has served continuously since. Prof. S. Oftedal is the senior professor of the seminary, having been connected with it since 1873.

In the twenty-nine years of its existence, 245 young men have graduated from its theological department, almost all serving as ministers in Luth. churches in the States of New York, Pennsylvania, Michigan, Illinois, Wisconsin, Iowa, Minnesota, Kansas, Nebraska, South

Dakota, North Dakota, Washington, Oregon, and in British Columbia. Six of the theological graduates are engaged in missionary work in Madagascar, Africa.

The aim of Augsburg Seminary is to educate pious and devoted ministers qualified for the hard work and self-sacrificing life of the pioneers of a free church for a free people. While adhering strictly to the Luth. confession, and laying great stress on personal Christian experience, Augsburg Seminary takes a view of the education of ministers widely different from what is considered the standard in the European state churches with their Latin schools and universities. The governing ideas of the seminary are as follows:

1. Ministers should be Christian workers trained for their calling in religious institutions, not in secular colleges.

2. Ministers should be educated so as not to become a caste estranged from the people in general, and especially not from the believers in the Church.

3. The essential medium for the spiritual development of young men being educated for the ministry should not be the Greek-Roman classical literature, imbued as it is with pagan ideas and immorality, but the Word of God.

Augsburg Seminary is not, therefore, a combination of a secular college and a theological seminary, but a strictly religious institution for the education of ministers through a nine years' course, of which the first six years are preparatory for the theological study proper. In the theological course much more time is given to Biblical and historical than to dogmatical theology, the idea being that Christianity is not a philosophical system, but a personal life. The history of Augsburg Seminary has been a continuous struggle, partly on account of the financial difficulties with which an institution of this kind must contend among poor and struggling immigrants, partly because the principles of Augsburg Seminary have been the object of many and persevering attacks from those who were more or less interested in continuing in the new country the ideas prevailing in the state churches in regard both to the education of ministers and to the relations between the clergy and the common people in the churches. G. S.

UNITED CHURCH SEMINARY, THE, is the Divinity School of the *United Norwegian Luth. Church*, more briefly known as the United Church, and is located at Minneapolis, Minn. It was founded in 1890, at which time the United Church was organized by a union of three previously separate synods. From 1890 to 1893 it was located in the buildings at Minneapolis now called "Augsburg Seminary," after which it was removed to temporary quarters pending the erection of new buildings. With the seminary is connected a collegiate department. The theological course covers a period of three years, the collegiate six years. The seminary, during 1890-1898, graduated 131 students for the ministry, the attendance in 1898-1899 being 53. The new buildings have not yet been erected (in 1899), but steps are being taken in that direction. The seminary has a theological endow-



ment fund of \$115,000. An excellent beginning has been made for the establishment of a library. There are three professors in the theological department, and six in the collegiate. Prof. M. O. Böckman is president and Prof. E. G. Lund vice-president. E. G. L.

**Seminary, Theological, in Tuebingen.** See STIFT.

**Senderling, John Z., D. D.,** b. Phila. 1800; raised in St. John's; alumnus of Hartwick; pastor of various congregations in state of N. Y., closing his ministry at Johnstown; for many years secretary of foreign missions of General Synod. d. 1877.

**Senior.** An officer of the older synods, chosen for life by the ordained ministers, as one permanently fitted by age, character and general esteem to be their spiritual father. Recognizing the fact that the executive duties of the presidency demanded men in the prime of life, in the Senior they provided one whose experience could be utilized to the end in giving advice and admonition, and in assisting, at his request, the less experienced President. The Seniors of the Mother Synod have been: H. M. Muhlenberg, J. N. Kurtz, C. E. Schultze, J. H. Helmuth, F. D. Schaeffer and W. Baetes. Since the death of the latter, in 1867, the office has remained vacant, although provided for in revised editions of the Constitution.

**Senitz, Elizabeth, v.,** b. 1629, at Rankau, Silesia, d. 1679. Lady at the court of the Duke of Brieg and Oels, author of the hymn "O Du Liebe meiner Liebe," tr. by Miss Winkworth, *Lyra Germ.* (1855), "Thou Holiest Love whom most I love." A. S.

**Separatism.** What in England is generally called Dissent, bears in Germany the name of Separatism, i. e. an organized separation from the Established Church. In such independent communities men seek through conventicles the edification which they do not find in the regularly constituted assemblies, but such movements are often largely the work of a party spirit, the renunciation of authority, the effervescence of fanaticism and pharisaism, symptoms of an unhealthy spiritualism running out in extravagances and excesses. The conservative and loyal spirit which dominates Lutheranism views separatism with strong disapproval, to be justified only by an insufferable denial of the rights of conscience. Almost any wrong is to be borne rather than severance from the National Church.

The union of the Lutheran and Reformed in Prussia, 1817, resulted in the withdrawal of some of the strictly confessional Lutherans and the organization of the General Synod of Breslau, 1841, which continues to be numerically insignificant and which, as is wont to be the case with German separatists, has experienced a separation within the separation. (See INDEPENDENT LUTHERANS.) The nursery of separatism is the kingdom of Wuerttemberg. E. J. W.

**Septuagesima.** See CHURCH YEAR.

**Sermon.** See HOMILETICS.

**Service.** See LITURGY; COMMON SERVICE.

**Sexagesima.** See CHURCH YEAR.

**Seyffarth, Gustav, Dr. Phil. et Theol.,** b. July 13, 1796, at Uebigau in Saxony, the son of the village pastor, Dr. T. A. Seyffarth. After careful preparation, chiefly at St. Afra School at Meissen, he was matriculated at Leipzig (1815), and there pursued theological, philosophical, and philological studies for four years. Contemplating an academic career and taking the doctor's degree in philosophy, he continued his studies, especially of the languages of the ancient translations of Scripture, published a work on the pronunciation of Greek, took charge of the continuation of Spohn's work on the Egyptian languages, and, by extensive original researches in public and private collections throughout Europe, he became one of the most learned Egyptologists of his day. In 1856, having resigned his professorship at Leipzig, he emigrated to America and for three years gratuitously filled a professorship in Concordia College at St. Louis, Mo. In 1859 he returned to his favorite archaeological studies, for which he found the material in the libraries and collections at New York, and there he spent the rest of his years. He d. Nov. 17, 1885. The titles of his works cover 13 8vo pages. A. L. G.

**Shober, Gottlieb,** a Moravian, who, however, served as pastor of Luth. congregations in North Carolina, b. at Bethlehem, Pa., in 1756, d. at Salem, N. C., in 1838. He was a prominent member of the North Carolina Synod in its early period, one of the founders of the General Synod, and a leader in the dissension, which caused the formation of the Tennessee Synod in 1820. A. G. V.

**Sieveking, Amalie,** often called the "Hamburg Tabitha," b. in that city, July 25, 1794, d. there April 1, 1859. Left an orphan, she began at an early age to devote herself to works of mercy. At 18 she conceived the idea of founding a Protestant sisterhood of mercy similar to that of the R. C. sisters of charity, but her plans were not realized. In 1831, on the breaking out of the cholera in Hamburg, she became a nurse in the city hospital, and issued an appeal to women to join her in the care of the afflicted. None came, but in the following year she was enabled in a measure at least to actualize her long cherished plans in effecting the organization of a woman's society for the care of the sick and poor of the city. This society, which still exists, has served as the model for many similar organizations in Germany. What Miss Sieveking had in mind regarding a Protestant sisterhood became an accomplished fact somewhat later in the revival of the Female Diaconate. (See DEACON AND DEACONESS; WOMEN'S SOCIETIES.) J. F. O.

**Sihler, Wilhelm, Dr. Phil.,** b. Nov. 12, 1801, obtained a classical collegiate education, entered upon a military career in his sixteenth year and was made a lieutenant at eighteen. In 1823 he entered the military academy at Berlin, where von Moltke was one of his classmates. Dissatisfied with military life he took his discharge and, in 1826, entered the University of Berlin, where he heard philosophical, philological, and a few theological lectures. In 1830 he accepted a position in Blochmann's

Institute at Dresden. In 1838 he became a private tutor on the Livonian Island of Oesel. In 1840 he went in a similar capacity to Riga. His conversion had taken place at Dresden, and he had since then been an assiduous student of the Bible and the Luth. symbols, when Wyneken's call drew his attention to America and brought him into contact with Loche. He arrived here in 1843. After a brief pastorate at Pomeroy, O., 1844 and '45, he succeeded Wyneken as pastor at Fort Wayne, Ind., where he remained to his death, Oct. 27, 1885. Having separated from the Ohio Synod, he became one of the founders of the Missouri Synod and its first vice-president. He was for fifteen years a teacher in the Practical Seminary at Fort Wayne, and the first president of the middle district of his synod. He was the author of several volumes of sermons, an autobiography, and numerous pamphlets and articles. A. L. G.

**Silesia, Luth. Church in.** Disgusted with the abuses in the Roman Church, the people welcomed the Reformation. Even the Chapter of the Breslau Cathedral attacked the wicked traffic in indulgences. The bishops of Breslau, John von Turzo (d. 1520), "the best of all bishops in this century" (*Luther*), and Jacob von Salza (1539), favored the preaching of the pure gospel. At the request of Baron Zedlitz, a Hussite, Luther sent Melchior Hoffmann, in 1518, who preached the first Luth. sermon at Neukirch, a dependency of the baron. Charged by the town council of Breslau, John Hess introduced the Reformation. Ambrosius Moibanus aided in the good work. Silesia was divided into many principalities. One after the other became Lutheran; Breslau, Jauer, Schweidnitz, Neisse, Oppeln, Glatz; even Upper Silesia, Pless, in 1520; Sagan, a possession of George of Saxony, in 1522 (but secretly); Jaegerndorf (possessed by George of Brandenburg), in 1553; Oels, in 1536; Münsterberg, in 1538; Teschen, in 1540. Frederick II., a grandson of the King George Podiebrad of Bohemia, reformed his possessions in 1524 (Liegnitz, Brieg, and Wohlau); he drove Caspar Schwenkfeld from his court and land in 1528, and cut the ears of the fanatical Anabaptist preachers. The Lutherans had 1475 churches, the Catholics only 400, mostly small and poor ones. But a terrible change was brought about by the Jesuits. When Ferdinand II. had torn up the *Majestät's-Brief*, the charter of religious freedom, and had Bohemia at his mercy, in 1620, Silesia, also, felt the wrath of the bigotted emperor. Before and after his decree of Restitution in 1629, the Jesuits pushed their Reformation, aided by the Lichtenstein dragoons (the "booted Salvationists"), with such zeal that soon 1105 churches were taken forcibly from the Lutherans, and many thousands forced back to Popery. Women were outraged, men hanged or beheaded, people robbed, the Luth. preachers driven away, and priests placed in their charges. Many thousands emigrated to Lusatia, Poland, Brandenburg. Luth. ministers held services in the woods, but when caught they were imprisoned. By the Westphalian treaty, in 1648, three "peace churches" were conceded: at Schweidnitz, Jauer, and

Glogau, but outside the cities. When, in 1675, Liegnitz, Brieg, and Wohlau came into the possession of the emperor, the Lutherans lost their 114 churches, but Charles XII. of Sweden, by the treaty of Altranstaedt, in 1707, secured for them more freedom; 121 churches and the permission to build six "grace churches." Frederick the Great, after conquering Silesia, accorded them complete freedom of worship, in 1742; but he could not restore the churches which they had lost during the Thirty Years' War. In 1815, the Lutherans had 772 churches. Though there were only eight Reformed congregations, the King, Frederick William III., introduced the Union in 1817, and many, not aware of the consequences, agreed to it. But when, in 1822, the new Agenda was forced upon the people, much opposition was manifested. Prof. Dr. Scheibel, pastor at Breslau, defended the right of the Luth. Church and opposed the Agenda. He was deposed and banished from the country. Prof. Dr. E. Huschke, Prof. Henrik Steffens, and others, joined in the protest. Soldiers opened churches forcibly and introduced the Agenda, e. g. at Hoenigern. Pastors who protested were deposed and imprisoned. When, at last, emigration was permitted, thousands of Lutherans went to Australia and to the United States. Frederick William IV. granted the Lutherans the right of a separate organization, in 1845. The Breslau Synod was organized, governed by an "Upper Church Collegium." From 8,400 members, in 1845, the synod grew to 13,000 in 1852, and afterwards to about 50,000 under fifty pastors and seven superintendents. But when the collegium claimed un-Luth. church powers, a goodly number separated and organized the Immanuel Synod (P. Diedrich, and others), in 1861. Rationalism followed Pietism in the last century, but a Christian awakening came during the Napoleonic wars. Still, there were only 30 to 40 truly Christian ministers in 1830. The general superintendent, August Hahn (1813-1863), encouraged the faithful. Former Catholics, and others, gathered around Ronge (*Lichtfreunde*) after the shameful exhibition of "Christ's coat" at Treves, in 1844, and formed "free" congregations, but without lasting success. The present general superintendent, Dr. David Erdmann, is an active worker and defender of the pure gospel, being of the same Luth. type as his predecessor, Dr. Hahn. Christian faith has become a power, but the strict Lutherans, who contributed so much to this happy result, had to suffer most from poverty and persecution. But even in the state church there are many exceedingly poor parishes; others are very extensive. The Protestants number about 2,000,000, and have 909 churches and chapels (41 of which belong to the separate Lutherans); the Catholics number 2,250,000. Formerly both lived peacefully together, but since the "Kulturkampf," their relations are strained. E. F. M.

**Sin.** The original signification of the word "sin" (in German "*Sünde*"), seems to be "denial, refusal," viz.; to do what ought to be done. As a theological term, it is, of course, a translation of the Hebrew and Greek terms used in the original languages of the Bible. In He-

brew the usual expression is *châlâth*, derived from the verb *châlâ*, which means, to fail, miss, mistake, err, sin. The Greek equivalents in the New Testament are the noun *hamartia* and the verb *hamartanô*. The Latin noun, *peccatum*, together with its verbal root, *peccare*, has the same signification. Other (synonymous) terms in Hebrew have the original meaning of error, deviation, perversion, or depravity; deflection, or apostacy; wickedness, impiety, folly, worthlessness, etc. The New Testament has a corresponding variety of expressions for sin viewed under different aspects (comp. Trench, *New Testament Synonyms*, pp. 23 1 sqq.). In 1 John 3:4, sin is stated to be "lawlessness," or a violation of the law (*anomia*). Hence our dogmatists define sin as "a departure from the divine law." The divine law is the expression of the will of God as to the conduct of a rational being, in whatever way this will may be revealed. Sin, then, has its ultimate root in the will of a rational being; of a being without reason and free will neither conduct in accordance with the revealed will of God nor sin, can be properly predicated. This, however, does not mean that only what proceeds from a deliberate volition can be called sin. It may be a state or condition resulting from, and primarily consisting in, a depraved will (original sin); or an involuntary manifestation of such a condition. Consequently, sin has its real seat not in the body or sensuality of man, although it manifests itself therein and is called into activity thereby. As also the first sin committed by man shows sin in its very essence is selfish love of the world in opposition to God.

The cause of sin cannot be God. It is not possible that he created man, or any other being, a sinner; or that he created man such a being that sin should be a necessary stage in the process of his development; or that he in any way brings about or furthers sin as a means for a higher end. For all this would be destructive of the holiness and righteousness of God, and therefore of his Godhead itself, as also of man's responsibility, and consequently, contrary to the knowledge of God and his will, implanted in the heart of every man by nature. Still God, as the all-wise, almighty, and just Ruler of the universe, not only curbs, limits, and punishes sin, but also governs it in such a way that ultimately it must serve his glory and the welfare of his children. "Touching the cause of sin, they (the Luth. churches) teach that although God doth create and preserve nature, yet the cause of sin is the will of the wicked; to wit, of the devil and ungodly men; which will, God not aiding, turneth itself from God, as Christ saith, 'When he speaketh a lie, he speaketh of his own' (John 8:44)" (*Augs. Conf.*, Art. 19, Eng. ed. of Jacobs). That man, as well as the fallen spirits, though created without sin, could fall and become a sinner, is a necessary consequence of his being endowed with a free will that cannot be forced without being destroyed, and that, in order to be perfectly and lastingly good, must choose to be good, though it could choose otherwise.

The necessary consequence of sin on the part of the sinner, as a responsible being, is guilt;

on the part of God, as the Holy and Righteous One, punishment (Gen. 2:16 sqq.; 3:17 sqq.; Rom. 6:23).

The main divisions of sin are, *original sin* (see article) and *actual sin* ("every action, whether external or internal, which conflicts with the law of God."—*Hutter*). The principal classes of the latter, viewed from different aspects, are: *voluntary sins* (against the testimony of conscience and with the consent of the will) and *involuntary sins* (of ignorance or infirmity); *venial sins* (that do not extinguish faith, and therefore are pardoned immediately) and *mortal sins* (that cannot exist together with faith and spiritual life, and hence, unless repented of, bring on eternal death); *sins of commission* (doing what is forbidden) and *sins of omission* (not doing what is commanded). "*Outcryng sins*" are called those that, as the Scriptures express it, cry to God for revenge, though men may be silent about them or connive at them (Gen. 4:10; 18:20; Ex. 3:9; 22:22 sqq.; James 5:4). The *sin against the Holy Ghost*, the only one that cannot be forgiven (Matt. 12:31 sq.; Mark 3:28 sqq.; Luke 12:10; Heb. 6:3 sqq.; 1 John 5:16), "is an intentional denial of evangelical truth, which was acknowledged and approved by conscience, connected with a bold attack upon it, and voluntary blasphemy of it" (*Gerhard*). The question, whether "an obstinate and finally persevering rejection of all the means of salvation" is a constitutive part of this sin, or a necessary result of it, is, in Heb. 6:3 sqq., decided in favor of the latter alternative. Final impenitence is the natural consequence of this Satanic sin. F. W. S.

**Sinlessness of Jesus.** A doctrine taught in John 8:46; 14:30; 2 Cor. 5:21; Heb. 4:15; 7:26; 1 Pet. 1:19; 3:18; 1 John 3:5. The sinlessness of Jesus was essential to the perfection of his work as Redeemer. This sinlessness was more than the mere absence of sin, as manifested in his triumph over all temptations. It was impeccability; for sin is personal; but the person of Christ is divine, and sin is the want of conformity with the divine will. (See TEMPTATION.) H. E. J.

**Sitka**, capital of Alaska, in 57° 3' N. latitude. Before Alaska was transferred to the U. S., Captain Adolph K. Etholin, of the Russian navy, a Finnish Lutheran, when appointed chief manager of the Russian-American Co., took with him to Alaska in 1840 a Lutheran pastor and built a church. The pastors in succession were Sidnyeurs, Platen, and Wenter, the latter from 1852 to 1865. They were supported by the Russian Co. The church had an altar draped in costly lace, a picture of the Ascension, an excellent organ, and expensive baptismal and communion service. The last Russian chief official, Admiral Furnhelm, was a member of the congregation, which, in 1853, had from 120 to 150 souls, and was under the Lutheran consistory of Finland. With the departure of Russian officials, the congregation was dispersed, and in 1885 the building removed, as it had become insecure. In 1895, Lutheran trustees in Sitka held the ground in perpetual trust for a Luth.

Church. (Material gathered in 1895 by Rev. W. H. Myers, Reading, Pa.)

**Sitting at the Right Hand of God** is the assumption of Christ, according to his human nature, of the full use of his divine glory and power (Heb. 1:13; Eph. 1:20, 22; Mark 16:19; Rom. 8:34; Rev. 3:21). The Reformed theologians since the Reformation have generally interpreted the right hand of God locally, and used it as an argument against the real presence of Christ in the Lord's Supper, but Luth. theology, adhering to the Scriptural use of "right hand of God," which is power and dominion, have always denied such local restriction. (See *UBIQUITY*.)

**Slavery.** Luther is sometimes quoted as an advocate of slavery. The passages bearing on the subject are in his *Admonition to Peace against the XII. Articles of the Peasants* (1525 Erlangen ed.: 24: 281); on Exodus XII. (1525, 35: 233); on John vi.-viii. (1532, 48: 385). The references are to the serfdom of the Middle Ages, and are directed against the attempts of the peasants, by means of revolutionary methods, to throw off the yokes of their feudal lords. They must be read in the light of Luther's well-known attitude with reference to non-resistance to rulers—a theory which he had to modify. As when the gospel was first preached in the Roman world, where the slaves constituted a large proportion of the population, the New Testament writers had to lay the greatest emphasis upon the fact that the freedom of the gospel is internal and spiritual, and not external and corporeal, and taught that it is not the aim of Christianity to change immediately the entire framework of society, but to be a leaven, so also at the Reformation. The change is in the motives according to which duties are required and discharged. This cannot, however, be justly construed into any apology for the enslaving of those born in freedom, or for slavery such as was forced upon this country in its colonial days. The serfdom which Luther knew was where the subjects belonged to the land, and changed masters only with it.

In 1619 (1620, according to some), a Dutch vessel landed the first cargo of slaves on the James River, in Virginia. As early as 1631, trade companies were regularly chartered by Great Britain for the slave trade. The Royal African Co., chartered by Charles II. in 1661, contracted to supply the West Indies with 3,000 slaves annually. By the Peace of Utrecht (1713), Spain granted England a monopoly of the colonial slave traffic for thirty years, and England engaged, during that period, to land upon the coasts of America 144,000 slaves, the kings of Spain and England to receive one-fourth of the profit. Between 1698 and 1707, 25,000 were imported annually, and between 1713 and 1733, 15,000 annually by the English alone. The horrors of the slave-trade are described in *McMaster's History of the People of the U. S.* (II.); 16 sq. Of 60,788 negroes shipped from Africa (1680-1708), 14,388 died during the passage. "If the infamy of holding slaves belongs to the South, the greater infamy of supplying slaves must be shared by England and the North. While the States were yet colonies, to

buy negroes and to sell them into slavery, had become a source of profit to the inhabitants of many New England towns" (*McMaster* II.; 15).

The Swedes on the Delaware are said to have prohibited the introduction of slavery as long as they controlled the government. The earliest protest against slavery came in 1688 from the Germans of Germantown. The New York Lutherans held a few slaves, but cared for their spiritual welfare, as the records of Justus Falkner and Berkenmeyer show. Muhlenberg refers to his interview with a slave in New York who had been deeply affected by his sermons. Among the Germans, as well as the Quakers of Pennsylvania, there were constant efforts to restrict and interdict the importation of slaves, that were persistently thwarted by the English government. No sooner had the colonies become independent, than these efforts were resumed, resulting in the bill of March 1, 1780, by which Pennsylvania led the way in provisions for emancipation. It provided for the registry of all slaves then in bondage, who were to be retained either for life or until thirty-one years old, and prohibited all others. Under the provisions of this law, the last trace of slaves in the state is in the census of 1840, when 64 are reported, while New York had but four, and New Jersey 674.

In the South, Boltzius, the leading pastor of the Salzburgers, resisted and protested against slavery, as introducing a heathenism more to be dreaded than that of the Indians, and as a great injustice to white labor. But he soon found it necessary to purchase slaves in order that the work of the colony be done, and sought in every way to ameliorate their condition and provide for their religious training. The vicious principle of the system which regards the slave as a thing, and not as a person, thus disappeared. He appealed to friends in Germany to provide him with money to purchase children directly from the slave-ships, in order to train them as Christians, and save their souls. At the death-bed of a slave child, one of these Georgia pastors exhorted its owner, a lady, to "become as this child." The venerable Madison Co. (Va.) congregation owned slaves, as a part of its endowment, having a precedent for this, however, in Gloria Dei Church, Philadelphia, where the pastor "hired out the negroes that had been purchased." The general influence of the Lutherans of the South was in harmony with the example of the first Georgia pastors. The most prominent Luth. clergyman in the South of this century, Dr. John Bachman, ministered faithfully to a large number of slaves belonging to his congregation in Charleston, S. C.

The slave trade to the United States was abolished in 1808. Slavery practically ceased with the Emancipation Proclamation, which went into effect January 1, 1863. H. E. J.

**Sleidanus, John**, b. 1506 or 1508, in Schleiden in the Eifel, a humanist friendly to the Reformation in 1530, went to Paris and had political positions for nine years, sought to effect a union with German Protestantism, sent (1540) to Hagenau, he met the Reformers. Leav-

ing France (1542), he was called by Landgrave Philip of Hesse as historiographer of the Reformation (1544), material for which he had begun to collect. When it gradually appeared, St. fairness made enemies of Evangelicals and Romanists. His work, *De statu religionis et reipublice Carolo Quinto Cesare Com. libr. XVII.*, written in irenic spirit, is defective in method, at times inexact in facts, but just in spirit. He d. Oct. 30 or 31, 1556.

**Sick, Communion of.** The practice of the early Church was retained upon the ground of the peculiar need that the sick have of the assurance of grace and forgiveness, and of the consolation against temptations that the sacrament offers. Luther, while defending it as permissible, felt practical difficulties arising from the great number of such cases in time of pestilence, and possibly because of manifest abuses, expressed the wish that it were discontinued (Erl. ed. 55: 256; 252. Cf. Koestlin *Luther's Theology*, Trans. 2: 520). Calvin, on the other hand, regretted its disuse among the Reformed (Knebel in Herzog-Plitt "*Hauskommunion*"). The objections of Reformed theologians, Gerhard has answered at length, *Locus de Sacra Coena*, Sec. 259 sq. The greatest care is taken to warn people that the sacrament offers only spiritual, but no physical relief, and against deferring repentance and the reception of the Lord's Supper until sick or in prospect of death. The sick person must be tenderly admonished of anything in his life contrary to God's will, and especially exhorted to forgive all with whom he has been at variance. The elements are consecrated in the sick room immediately before administration, the bread being administered before the wine is consecrated. See Kliefoth, *Liturgische Abhandlungen*, VIII., 155-164; Calvor, *Rituale*, I., 765-771; Deyling *Prudentia Pastoratis*, 478; Walther, *American Lutheran Pastoral Theology*, 291 sq. and the following Orders: Mark-Brandenburg (1540); Veit Dietrich (1546); Mecklenburg (1542); Pomerania (1503); Brunswick (1569); Lower Saxony (1585). H. E. J.

**Slueter, Jochim (Kutzker)**, b. 1484, at Doernitz, d. 1532, at Rostock. Teacher at St. Peter's School (1531), pastor of St. Peter's Church (1533). The introduction of the Reformation into Mecklenburg is chiefly due to his efforts. He edited the Rostock hymn-book of 1531, with 147 hymns. A. S.

**Smalcald.** See SCHMALKALD.

**Society for the Promotion of Christian Knowledge.** An organization of the Church of England, founded in 1698, by Rev. Dr. Nicholas Bray, primarily as a book and tract society, but also for the establishment of church schools. It also did missionary work among prisoners. The chief field for its labors originally was intended to be the American colonies. Among its corresponding members, it included prominent pastors and professors of the Luth. Church in Germany and Sweden. Its relations with the authorities at Halle were close and cordial, and through them its aid was gained for Luth. missions, both in America and India. At present, an income of about a quarter of a million of dol-

lars a year is spent on its various operations, distributed into five departments, viz. Bibles and prayer-books; tracts and pure literature; home missions and education; foreign and colonial missions; and emigrants' spiritual aid.

**Society for the Propagation of the Gospel in Foreign Parts.** This society was also founded by Dr. Bray, for the purpose of supplying missionaries and ministers to the English colonies. It dates from 1701. The sphere of its operations is not always clearly distinguished from that of its sister society; as that also prosecutes foreign mission work. Substantial aid was afforded by this organization to the early Swedish pastors in America.

**Society for the Propagation of the Gospel among the Germans**, an organization suggested by the London societies and projected about the middle of the eighteenth century by Dr. William Smith, provost of the University of Pennsylvania, for missionary work among the Pennsylvania Germans.

**Sohm, Rudolph**, b. Oct. 29, 1841, in Rostock (1870), prof. in Göttingen (1872), in Strassburg (1887), prof. of "Kirchenrecht," in Leipzig noted for his original work on church Law, which claims that the very idea of law contradicts the evang. truth. S. is a Luth. layman of great earnestness and high moral purpose. He has written: *Das Verhältniss von Staat u. Kirche* (1873); *Recht der Eheschliessung* (1875); *Kirchengeschichte im Grundriss* (10th ed., 1896); *Kirchenrecht*, I vol. (1882), etc.

**Solida Declaratio.** See CONCORD, FORMULA OF.

**Sommer, Peter Nicholas**, b. Hamburg, Germany, Jan. 9, 1709; d. Sharon, N. Y., Oct. 27, 1795. Having received a thorough classical and theological education, S. was pastor of the Lutherans settled in Schoharie Co., N. Y., from 1743-1788. His life abounds in heroic incidents. (See Kapp's *History of the German Emigration to New York*; new biographical material in Belfour's *Schoharie Jubilee Discourse*, 1897.) D. M. G.

**Somundsson, Tomas**, pastor at Braidabolsstad, Iceland, b. 1807, d. 1841. Studied theology in Copenhagen, and travelled for a long time in England, Germany, and France, before entering on his pastoral duties. With some literary friends in Copenhagen he started a literary journal, *Fjölónir* (1835), creating a new era in the literature of Iceland. S. excelled in patriotism of a pure and Christian type, and may be called the patriot preacher of Iceland, successfully endeavoring with his pen and personal influence to create spiritual interest and vigorous activity in almost all branches of social life. Died in the prime of his life, 1841. A volume of sermons appeared after his death. F. J. B.

**South Carolina, Lutherans in**, are all in the United Synod of the South, and divided among the South Carolina and Tennessee Synods. In 1890, the statistics were: congregations, 74; communicants, 8,757. They are found chiefly in Lexington and Newberry districts, west of the centre of the state, which had over 5,300

communicants, and in Charleston, which reported 5 congregations and 1,540 communicants.

**South Carolina Synod.** See **SYNODS**, (IV.)

**South Dakota.** See **DAKOTAS**.

**South Western Virginia Synod.** See **SYNODS**, (IV.)

**Spain, Early Lutherans in.** Spain's close connection with the Netherlands, and the election of Charles V. as emperor of Germany, afforded many opportunities to get acquainted with Luther's teachings. But, only some of the better situated and educated classes took a lively interest in them. Spanish merchants who frequently visited Antwerp, carried home copies of Luther's books, translated and printed at their expense. Some of Charles V.'s retinue being present when the Augsburg Confession was publicly read in 1530, became friends of the pure gospel. Alfonso Valdez (d. 1532), the privy secretary, and Alfonso de Virves and Ponce de la Fuente, the chaplains of the emperor, were forced to abjure Luther's doctrines. The Inquisition searched for Luth. books, and punished their possessors. Juan Valdez (1546), having been sent by Charles V. to Naples as secretary to the viceroy, spread the truth most earnestly and successfully by word and pen. Many gathered around him for the study of the Bible, e. g. the famous Vittoria Colonna and her friend, the great Michael Angelo. Rodrigo de Valér, also a layman of great courage, having put to shame the priests in many a public doctrinal discussion, was kept a prisoner in a Spanish monastery until his death. Juan Gil, bishop of Tortosa, called Doctor Egidius, won over by Valér, was thrown into prison, but liberated in 1555, by Charles V., who loved the famous preacher. He died soon afterwards, but his body was disinterred and burnt. Francesco San Romano, a merchant, was burnt alive at Valladolid, in 1544, being the first martyr of the true faith. There, as well as at Seville, Toledo, Granada, Murcia, Valencia, in Leon and Arragon, were many bands of Lutherans who came together secretly for worship. Even some princes of the Church, e. g. Carranza, archbishop of Toledo, and Ayala of Segovia, favored the Reformation. Francesco Enzinas, called Dryander, being one of three famous brothers, had studied at Wittenberg; he translated the New Testament, in 1543 was imprisoned, but escaped, in 1545, and went to Wittenberg; from thence to England, Strassburg and Basle. After him Juan Perez translated the whole Bible. Cassiodoro de Reyna published it in 1569. Revised by Cypriano de Valera, the New Testament was published at London in 1596, the whole Bible at Amsterdam in 1602. About the middle of the sixteenth century the Luth. movement had spread so far that in a few years more it would have secured a firm foothold in Spain. Aroused by this danger the Inquisition began a systematic persecution in 1557. Charles V., repenting of his former moderation, resolved on harsher measures against the Lutherans. But his son, Philip II., needed no urging. He, as well as the Grand Inquisitor, Valdez, and the twelve Tribunals of Inquisition, persecuted them mercilessly.

The first Auto-da-fe (actus fidei!) was held at Valladolid on May 21, 1559; two martyrs were burned at the stake, twelve were garroted; in the same year thirteen more were burned, and at Seville, twenty-one; in 1560, at Seville, fourteen; the other tribunals did their share of the cruel work, all of them burning Lutherans year after year. Julian Hernandez, who for years had zealously distributed portions of the Bible, was treated most cruelly in prison for three years, and finally burned at the stake, in 1560. Many Lutherans escaped from Spain to the Netherlands, to England, to Geneva, and to Germany. In 1570, the whole Luth. movement in Spain was completely crushed. E. F. M.

**Spalatin, George**, b. Jan. 17, 1484, at Spalt, Bavaria. His real name was Burkhardt, but according to the custom of his time, he derived his name from the place where he was born, Spalt-Spalatimer. Few men, besides Luther, were of greater importance to the cause of the Reformation than was Spalatin. At a very early date he came into communication with Luther. When Luther entered the University of Erfurt (1501), he there met Spalatin. After 1509 both were at Wittenberg, Luther as the Reformer, and Spalatin first as tutor of the Saxon princes, later on as the most intimate counsellor of three Saxon Electors. His influence over the Elector Frederick showed itself to be of the greatest importance for the progress of the Reformation. When Luther had met the papal legate Cajetan (1518), and was summoned to Rome, he was on the point of leaving Germany. Here it was Spalatin who moved the Elector not to deliver Luther to the Pope, but to keep him in Germany and Wittenberg. And by his counsel it was that the great Elector protected the Reformer through those troublesome years from 1518 to 1525, the Elector's death, against the Pope and all his minions. Wolff. Agricola, one of the Pope's followers, therefore said: "If there had been no Spalatin, Luther and his heresy never would have gained so much." At every imperial diet held at that time, Spalatin was present, and furthered the cause of the Reformation, thus at Angsburg (1518), at Worms (1512), and again at Angsburg (1530). Spalatin d. on Jan. 16, 1545, at Altenburg, where he had been pastor from 1525. He was buried in the vault of the St. Bartholomew church. A. E. F.

**Spangenberg, Cyriacus**, b. at Nordhausen, June 7, 1528, studied in Wittenberg from 1542-46, and was made M. A. in 1550. On account of the Schmaikald War (1546), he went to Eisleben, where his father, Johannes Sp., in the same year was appointed superintendent of the Earldom of Mansfeld. From 1546-50, teacher at the gymnasium; 1550-53, preacher at St. Andreas; 1553, he became diaconus; 1559, court-preacher and decanus in the town of Mansfeld. In January, 1575, he lost his place as an adherent of Flacius; 1580-90, pastor at Schlitz, in Upper Hessa; expelled (1590), he went, after a short retreat at Vacha, to Strassburg, where his youngest son, Wolfhart, a celebrated poet, lived and where he d. Feb. 10, 1604. In the Flacian controversy he sided with Flacius. He taught that through

original sin also some of the substantial faculties of men were corrupted, against the doctrine of his opponents that only accidental faculties were depraved. Among the last pupils of Luther Sp. is the most prominent. He wrote about 150 works. His best are, theological: *Cithara Lutheri* (1569), *Theandrus Lutheri* (21 sermons on Luther, 1589), *Explanations of the Catechism and many Epistles, Formularbuechlein der alten Adamssprache* (1562), *Ehespiegel* (1561), *Wider die boese Sieben in's Teufels Karnoeffelspiel* (1562); historical: *Chronicles of Mansfeld* (1572), *Querfurt* (1590), *Henneberg* (1599), *Adelspiegel* (1591), *Bonifacius* (1603); poetical: *Gesangbuechlein* (1568), *Der Psalter gesangsweise* (1582), and several biblical comedies.

LIT.: J. G. Leuckfeld, *Hist. Spang.* (1712), W. Thilo, *Cithara Luth.* (1855), H. Rembe, *Formularbuechlein*, with a biographie, *Der Briefwechsel Sp's.* (1887-8). H. R.

**Spangenberg, Johann**, b. 1484, at Hardegsen, near Goettingen, d. 1550, in Eisleben. He studied in Eimbeck and Erfurt, was rector of the school at Stolberg (1520), pastor at Hardegsen (1521), of St. Blasius Church, Nordhausen (1524), where he introduced the Reformation, pastor at Eisleben, and superintendent of Mansfeld (1546). At Luther's request he prepared and published the *Cantiones Ecclesiasticae, — Kirchengesange Deutsch* (1545), a standard work on the order and the music of the Luth. service of the sixteenth century. A. S.

**Spiegel, Hakan**, b. 1615, at Ronneby, Sweden, received his university education in Lund and Copenhagen, but studied also in Holland and England. He was bishop of Skara and Linköping, but died as archbishop in Upsala (1714). His fame rests on his merits as an author of hymns. His ability was of the highest order and he has rarely been excelled. His hymns are characterized by an unconscious and natural beauty. Nothing is written for affectation, but every hymn is naturally effective and inspiring. C. E. L.

**Spener, Philipp Jakob**, b. Jan. 13, 1635, in Upper Alsace, d. Feb. 5, 1705, at Berlin, is "with justice counted among those who retained their baptismal grace, and in it harmoniously continued to develop their Christian life." He was a man of fervent spirituality, spotless character, rich and broad intellectual attainments, and epoch-making influence. Entering the University of Strassburg in 1651, he devoted himself entirely to his studies, having among his professors Sebastian Schmid, the most famous exegete of that day, and Johann Schmid whom he designated his "father in Christ." On the completion of the curriculum he spent a year at Geneva, where his mental horizon was widened, and where he found much to produce in him a charitable judgment of the Reformed, and learned to value discipline for securing purity of life. There, too, he came under the fiery eloquence of Lahadie, and read the ascetic writings of English Puritans, as well as the devotional works of Arndt.

In 1663, he became pastor at Strassburg where he also delivered lectures in the university on

history and philosophy. In his thirty-first year he attained the honor of being appointed pastor at Frankfurt-on-the-Main and President of the Clerical Seminary, a position which he held for twenty years of "fraternal harmony," seeking to awaken earnest Christianity, and exerting even far beyond Frankfurt a powerful influence by means of his sermons, which, while chiefly didactic, were characterized by experience and a profound knowledge of the Scriptures.

In 1686, he was made chief court-preacher at Dresden, and member of the Consistory, usually considered the first ecclesiastical position in Germany, offering him a larger sphere of influence. His zeal and conscientious firmness as the Elector's Confessor soon drew upon him the latter's displeasure. His attempt to re-introduce here, as at Frankfurt, and later at Berlin, thorough catechetical instruction, exposed him to ridicule and abuse. His private devotional meetings, *collegia biblica* were not new, they had previously found favor with the orthodox, but when the collegia for biblical study at the university grew into German Collegia in which laymen took part, and when they multiplied and developed peculiarities looking to Separatism—a tendency which S. himself opposed—they evoked fierce opposition from the Leipzig theological faculty, who were indeed also anxious for practical piety, but disliked S. as a stranger, envied his high position, and smarted under the censure which he had brought upon them for neglecting exegetical studies.

Appointed in 1691 Provost of St. Nicolai at Berlin, and member of the Consistory, he promoted the appointment of earnest pastors and secured the selection of Breithaupt, Francke and Anton, in the newly-founded University of Halle. With the spread of Pietism over Germany there came attacks from abroad charging him with being the source of the many fanatical sects springing up everywhere, and a libellous publication emanating from "the mentally weak senior of the Wittenberg faculty," Deutschmann, imputed to him 283 heterodox opinions. This like all the other rancorous personal assaults which he endured, proved "a harmless fabrication." His answers show "learning, research, and a deep piety," and at the same time courage, dignity, and equanimity—verifying his own statement that his enemies never caused him "a single sleepless night."

He had no superior among them, and none more strictly devoted to the Luth. Church, and its confessions. He inveighed against prevalent abuses in teaching and in life, holding that pure doctrine and pure living do not always go together, while admitting that departure from the truth is followed by departure from a Christian life. He sought the cooperation of the laity in the Church's service and government in accordance with the doctrine of the spiritual priesthood of believers. He was not, according to Tholuck, the father of Pietism as later developed, although "the most influential centre of this movement." Amid all ecclesiastical conflicts he was ever inclined to peace. A true conservative, he distinguished between use and abuse, and he suffered more, as he himself laments, from his inconsiderate friends than from his enemies.

S. was a voluminous author. In Canstein's list of his publications there are seven volumes folio, sixty-three quarto, seven octavo, forty-six duodecimo. (See PIETISM.) E. J. W.

[The fullest and most discriminating estimate and defence of Spenser, and account of his controversial writings, with collection of testimonials from both friends and opponents, are found in vols. i. iv, and v. of Walch's *Streitigkeiten der Luth. Kirche*, drawn from extensive contemporary material collected by Walch's father-in-law, Buddeus. His book, *Pia Desideria*, originally an introduction to Arndt's *Positivs*, published (1675), which had to the Pietistic Controversy almost the significance of Luther's Theses to the Reformation, has been republished in vol. xxi. of the *Bibliothek theol. Klassiker*, Gottha (1889). Two of his sons, notwithstanding frail health, attained distinction. Christian Max (b. 1678, d. 1714), after medical education, became a writer on heraldics and genealogy. Jacob Charles (b. 1684, d. 1730), after a theological course, devoted himself to jurisprudence, and wrote a learned treatise, *Deutsches Jus Publicum*, largely occupied with the antiquities of German law. The archaeological tastes of the sons were inherited from and cultivated by the father, who diligently pursued similar investigations as recreations from severer work.—Eds.]

**Spengler, Lazarus**, b. 1479, at Nuernberg, d. 1534. He studied at Leipzig (1494), was town-clerk at Nuernberg (1507), counsellor (1516). He made Luther's acquaintance when the latter was on his way to Augsburg (1518), and became one of the leaders of the Reformation movement in Nuernberg. His name appears on the famous Bull of Leo X. as one of the condemned. He represented Nuernberg at the Diets of Worms (1521), and Augsburg (1530). Author of the hymn "Durch Adam's Fall ist ganz verderbt," rather didactic, "like a system of theology in rhyme, but conceived in the spirit of deep piety" and very popular in the Reformation period. It was translated by Coverdale in 1539, "By Adam's fall was so forlorne." A paraphrase of the hymn by Dr. M. Loy, in the Ohio Hymnal, "Our nature fell in Adam's fall." A. S.

**Speratus, Paul (Sprett, Spretten)**, b. 1484, in Rottweil (?) or Roeteln, near Ellwangen (?) d. 1551, at Marienwerder. He studied in Paris, and Italy, was pastor in Dinkelsbuehl, Bavaria (1518), in Wuerzburg (1519), suspended on account of his evangelical preaching in 1520. He went to Salzburg and Vienna, where he preached a famous sermon in the Cathedral of St. Stephen (printed in 1524), for which he was condemned by the theological faculty. He became pastor at Iglau, Moravia, and gained many adherents for the Reformation, but was imprisoned in 1523. Being released after three months he went to Wittenberg, assisting Luther in the preparation of the first hymn book of 1524, which contains three hymns of Speratus. Luther recommended him to Margrave Albrecht of Brandenburg-Prussia, who appointed him court-preacher at Koenigsberg (1524), and Bishop of Pomerania in Marienwerder (1529). There he

was active in the work of ecclesiastical reorganization on a purely evangelical basis. He was eminently gifted as a poet and a musician. Author of the hymn "Es ist das 11e11 uns kommen her," on Rom. 3: 28, written in 1523, the "true confessional hymn of the Reformation" tr. by Dr. H. Mills, "To us salvation now is come," in the Ohio hymnal. A. S.

**Spielmann, Christian**, one of the pioneers of the Synod of Ohio, b. April 15, 1810, at Scherzhessin, Baden, Germany, came to America 1831, entered the Luth. Seminary at Columbus, Ohio, 1832, the holy ministry (1835,) became editor of the *Luth. Standard* (1845), was President of Capital University (1854-57), served the Luth. congregation at Lancaster, Ohio (1860-64). His failing health then compelled him to retire to his home near Lancaster, where, though an invalid in body, he in every possible way manifested a never-failing interest in all matters pertaining to the welfare of his beloved Luth. Church. Author of a History of the Ohio Synod, Columbus, 1880. Died January 3, 1895. F.W.S.

**Spires, Diet of.** As Luther's firm stand immortalized Worms, so has the unflinching firmness of his followers immortalized Spires. Of the four Diets convened here during the Reformation, the second, opened March 15, 1529, is the most famous. Apparently the Turks and the religious innovations were to engage the attention of the Diet. The real object, however, was the expulsion of the first gleams of religious liberty ushered in by the Diet of 1526, and the destruction of the Reformation, as agreed upon at Barcelona, June 29, 1526. It was believed that this could be best accomplished by annulling the decision of 1526, which allowed each State to regulate its own religious affairs. After this had been rescinded by a majority vote and declared, by Ferdinand, as the decision of the Diet, the king haughtily replied to the pleadings of the Evangelicals, "I have received an order from his imperial majesty, I have executed it. All is over. Submission is all that remains." Ferdinand had considered a majority vote sufficient to wipe out the Reformation. Hence he treated the whole matter as settled, forgetting that some questions cannot be settled by majority votes, and that the great Reformation was one of them. As soon as the Evangelicals saw that remonstrances were in vain, they entered, April 19, a solemn protest against the decision. When Ferdinand declined the famous document, they published it. This noble protest maintained that for which Luther so firmly stood at Worms, advanced the great cause, gave to the Church of the Reformation its future name—Protestant, placed conscience above magistrates, and the Word of God above the visible Church. J. J. Y.

**Spirit, Holy.** "The Holy Spirit is the third person of the Godhead, of the same essence with the Father and the Son, who from eternity proceeds from the Father and the Son, and in time is sent forth by both, to sanctify the hearts of those who are to be saved." This definition given by Hollaz (Schmid's Doctrinal Theology, transl. by Hay and Jacobs, p. 153) contains all the essential points to be considered



here.—He is called "Holy Spirit" in contradistinction to the other persons of the Godhead; though this name in itself could be applied to the whole Trinity and to the Father and the Son individually. For God is a spirit (John 4 : 24) and holy (Lev. 11 : 45 ; 19 : 2) ; hence also each one of the divine persons is a holy spirit, and this in the most perfect sense. The name "Holy Spirit" consequently must befit the third person in a special way. "Spirit" is the Anglicized form of the Latin *spiritus*, which is the equivalent of the Greek *Pneuma* and the Hebrew *Kuach*. Of all these the first meaning is *breathing, breath, wind*. The English word "Ghost," in German *Geist*, seems to denote originally an internal moving power. As in man breath is the immediate manifestation of physical life and the spirit is the principle of life, so "the Spirit is the hypostatic life of the Godhead," whilst "the Father is the hypostatic essence, and the Son the hypostatic intelligence." (Philippi.) Thus the third person is called Spirit in a special sense. He is also called "Holy" in such a sense, because he, accordingly, has the special office of communicating life, which, originating in God, is, as such, always holy, *i. e.* pure and perfect.

That the Holy Spirit is not merely a divine attribute or power, but a *person*, is evident from those passages of Holy Writ that predicate of him what can be predicated solely of a person, e. g. being the Comforter or Advocate who is to take the place of Christ, continuing and completing his work (John 14 : 16, 26 ; 15 : 26 ; 16 : 8, 13 sq.) ; hearing witness and interceding for the children of God (Rom. 8 : 16, 26), from whom he is distinct as a person (Acts 15 : 28) ; becoming grieved (Eph. 4 : 30) ; being on a level with Father and Son (Matt. 28 : 19 ; 2 Cor. 13 : 14 ; comp. 1 Cor. 12 : 4-6 ; Eph. 4 : 4-6 ; 1 Pet. 1, 2). And also that he is *God* in truth and essence follows from 2 Cor. 13 : 14 and especially Matt. 28 : 19, where the Holy Ghost is made equal with the Father and the Son both as to revelation ("name," which word is put only once, referring to all three persons) and as to relation to a baptized person, which is that of the most intimate union and communion ("baptizing into"). He is also called God (Acts 5 : 3 sq. ; comp. 1 Cor. 3 : 16 with 6, 19 and 2 Cor. 6 : 16), and divine attributes are ascribed to him (1. Cor. 2 : 10 ; 12 : 8-11).—As to the *relation* of the Holy Spirit to Father and Son Hollaz says : "Holy Scripture teaches *αὐτοῦ ἐξεί* and in express words, that the Holy Ghost proceeds from God the Father (John 15 : 26). That He proceeds from the Son of God is correctly inferred from the name, the Spirit of the Son (Gal. 4 : 6) ; from identity of essence with Father and Son (John 16 : 15) ; from his reception of omniscience from the Son (John 16 : 13 sq.) ; from the apocalyptic vision of the river proceeding from the throne of the Lamb (Rev. 22 : 1) ; from the sending of the Holy Ghost by the Son (John 15 : 26) ; from the breathing of Christ upon his disciples (John 20 : 22), and from the order and distinction of the three persons." (Schmid, *l. c.*, pp. 175 sq.) And Quenstedt adds : "The sending forth, in time, of the Holy Ghost upon and to the apostles and other believers, is

the manifestation or consequence and effect of the eternal procession. The former is eternal and necessary ; the latter is gracious, intermitted and free, and likewise conditional ; nevertheless this sending forth is not local, and does not introduce an inferiority, because it is not ministerial and servile." (Ib., p. 176).

The office of the Holy Spirit, as already stated, is to complete the work of salvation wrought out by Christ, in and through the means of grace announcing, offering, and conferring the merits of Christ, calling men to repentance, kindling and preserving faith in their hearts. Hence he could not enter upon the full exercise of his office, did not exist in that respect, before the death and resurrection of Christ (John 7 : 39), though he, of course, existed and also manifested himself as the source and giver of life, physical as well as spiritual, already during the times of the Old Testament (Gen. 1 : 2 ; Psalm 33 : 6 ; 104 : 30 ; Job 33 : 4 ; F. W. M. 51 : 11 ; Isa. 63 : 10).

**Spitta, Friedrich, Dr.**, son of Karl J. P., b. 1852, in Wittingen, Hanover, studied in Göttingen and Erlangen, was teacher at the Young Ladies' Academy in Hanover (1876), assistant pastor in Bonn (1879), privatdocent (1880), professor in Strassburg (1887) ; prominent writer on liturgics and church music ; author of *Liturgische Andacht zum Luther-Jubiläum* (1883), *Haendel und Bach* (1886) ; *Heinrich Schuetz* (1886) ; *Der Chorgesang im Evangelischen Gottesdienst* (1889) ; *Drei Kirchliche Festspiele, Weihnachten, Ostern, und Pfingsten* (1889) ; *Zur Reformation des Evangelischen Cultus* (1891). A. S.

**Spitta, Karl Johann Philipp, D. D.**, b. 1801, at Hanover, d. 1859, at Burgdorf. He studied at Göttingen (1821), was assistant pastor at Sudwalde, near Hoya (1828), military and prison chaplain at Hameln-on-the-Weser (1830), pastor at Wechold, near Hoya (1837), superintendent at Wittingen (1847), at Peine (1853), at Burgdorf (1859). A faithful pastor of high poetical gifts, who, in his student years, had been intimate with Heinrich Heine. After 1825 he devoted his gifts only to sacred poetry. He published *Psalter und Harfe* (1833), second collection (1843), of which about fifty editions have appeared. Though his hymns were intended for family and private use, and from their subjective and personal character are best fitted for that, many have been admitted into recent German hymn-books, and English translations are found in almost all recent collections of hymns in England and America. *Psalter und Harfe* was translated in full by Rich. Massey, as *Lyra Domestica* (1860-1864), and Julian mentions not less than fifty-nine different hymns of his in English versions. A. S.

**Spitta, Philip, Dr.**, elder brother of Friedrich, b. 1841, at Wechold, studied at Göttingen, teacher in the gymnasium at Reval (1864), prof. at the gymnasium in Sondershausen (1866), professor at the Nicolai Gymnasium in Leipzig (1874), professor of music at Berlin (1875), author of the classical biography of Johann Sebastian Bach, 2 vols. (1873-1880), editor of the complete edition of Heinrich Schuetz's works. A. S.

**Sponsors.** From ancient time it has been customary that there should be sponsors for those brought to baptism in the Church. The following, from the Brandenburg-Nürnberg Order of 1533, is a just presentation of their office, as well as of the Luth. usage: "Sponsors should be retained, especially on account of the Anabaptists, who now pretend that they do not know whether they ever were baptized or not, so that the sponsors, especially, as well as others, may bear witness, and in the mouth of two or three witnesses every word may be established (Deut. 19). And also that some may answer for the child, and if his parents are taken away from him early by death they may remind the child what they promised for him in baptism, and may have a diligent care of him that he may meet those promises and may learn God's commandments, the Creed, and the Lord's Prayer." Only such as are in the communion of the Church, and whose faith and life are exemplary, should be chosen as godparents. After old custom, three sponsors were to answer for a child (Pomeranian Order, 1563), but not more than three (Electoral Saxony, 1580). It was always understood that the promises made by the sponsors were made, not in their own name, but in the name of the baptized, and that they became subsequently responsible (*Dict. Christ. Ant.*, 1925). It is manifestly improper for a Christian to promise to bring up a child in a faith which he does not accept. E. T. H.

**Sprinkling.** See BAPTISM.

**Staehlin, Adolf von, D.D.**, one of the most prominent Bavarian theologians, b. Oct. 27, 1823, at Schmachingen, Bavaria, studied theology at Erlangen, was for eleven years "candidate" at Nuremberg, pastor at Taubeschukenbach, near Rothenburg, and of St. Leonard, then at Nördlingen, and, in 1866, was made member of the Consistory and first pastor of Ansbach. In 1879, he was called into the high consistory at Munich, whose president he became in 1883, which office he held for fourteen years. From 1894, also president of the missionary society of Leipzig. He was a man of vast learning, deep insight into the needs of the Church, and of perfect soundness in doctrine. Wherever he had to act in his official capacity, he left a blessed memory. The affairs of his church he conducted with the greatest zeal and love, and with marked success, winning by his administration the esteem of his superiors and the love of his subordinates. D. May 4, 1897. J. F.

**Stahl, Frederick Julius**, b. a Jew, 1802, at Munich, became a Christian (1819), and four years later brought his entire family over to Christianity. He was professor of political and ecclesiastical law in the universities of Würzburg, Erlangen, and, after 1840, Berlin. A noted jurist and statesman, he was elected to the Prussian diet, where he became the leader of the Conservative party, and exerted his energies and learning in the establishment of a "Christian State." A sincere member of the Church, interested in everything that belonged to the life of the Church, he accepted an appointment to the Prussian General Synod and a place in the high consistory, which, however, he resigned on ac-

count of his polemical attitude to the Prussian Church-Union. D. Aug. 10, 1861. An advocate of strict Luth. orthodoxy, he is known in the literary world for his *Philosophy of Law* (1830), and *The Christian State*; as a theologian for his *Church Constitution* (1840), and particularly *The Lutheran Church and the Union* (1860). He shows in the latter work that the chief obstacle to union with the Reformed is the antagonism of their entire doctrinal conception towards everything involving mystery, and applies this statement successively to the doctrine of the sacraments, the Person of Christ, predestination, power of the keys, church government and order of service. J. F.

**Stancarus, Francesco**, b. Mantua, Italy, 1501; compelled to flee from his native country because of his sympathy with the Reformation, in 1543; prof. of Hebrew, at Cracow, Poland (1550); filled the same chair at Königsberg from May until Aug. 23, 1550-1, when his extreme antagonism to the error of his colleague, Osiander, caused his dismissal. While Osiander had taught that Christ is our righteousness only according to His divine nature, Stancarus taught that He is such only according to His human nature. The Formula of Concord condemned both. His later life was spent in Hungary and Poland; d. 1574.

**Staphylus, Friedrich, v.**, b. 1512, at Osnabrueck, d. 1564, in Ingolstadt. He studied philosophy and theology at Krakau and Padua, and in 1536 came to Wittenberg, where he became intimate with Melancthon, who recommended him, in 1546, for the first professorship of theology in Königsberg. His entrance disputation, *De Justificationis Articulo*, was sound in doctrine, but his attitude towards Gnapheus, whom he caused to be expelled from Königsberg, showed a selfish and unchristian character. In consequence of the controversy with Osiander he left Königsberg (1551), and became a convert to Romanism in Breslau (1552). The Emperor and the Pope showered honors upon him. Though a married man, and never ordained, he was made doctor of theology. In his *Consilium de reformanda Ecclesia* he demanded a limitation of papal prerogatives, the cup for the laity, and the right of marriage for the priests. A. S.

**Stark, Johann Friedrich**, b. at Hildesheim, Oct. 10, 1680, entered university at Giessen (1702); 1709-1711, preacher of the German Evangelical Congregation at Geneva, Switzerland; 1715, city preacher at Sachsenhausen; 1723, preacher at Frankfort-on-the-Main; 1742, member of the consistory; d. July 17, 1756. Stark belonged to the Pietist school of Lutherans, and was an earnest follower of Spener. His name is known in ten thousands of German families as author of *Tägliches Handbuch in guten und bösen Tagen*, a prayer-book first appearing in four parts in 1727. In 1731 were added parts 5 and 6. The book has had a phenomenal circulation and has been translated into English. *Lebenswege* grew out of little tracts written for servants. Besides these he published numerous other religious works. H. W. II.

**Starke, Christopher**, b. Freienwalde on the Oder, 1684, studied at Berlin and Halle, under Spener's influence; pastor, Nennhausen (1709-37), Driesen (1737) until death (1744). Author of the *Order of Salvation*, published as a supplement to many editions of Luther's Catechism, including the 169 Questions and Answers often ascribed to Freylinghansen, and still popular. Best known from his now somewhat obsolete, but, nevertheless, sound, valuable, and suggestive *Synopsis* a commentary covering the entire O. and N. T. First edition, 1733-7; 1741-4. The commentary on N. T. has recently been republished.

**States of Christ.** See KENOSIS.

**Statistics, Luth.** The Luth. Church in this country is not a foreign sect, recently translated to these shores; but the beginning of

its interesting history dates back almost to the first permanent settlements in the country. As early as 1623, Lutherans were among the colonists on Manhattan Island, and as early as 1638 an organized congregation existed on the banks of the Delaware, in the settlement known as New Sweden. From this point begin our statistical calculations. From this date the growth of the Church has been regular, sometimes, during periods of immense immigration, remarkably rapid, until it has become one of the largest and most influential religious communions of the country, standing third in numerical strength among the denominations. The following tables present the growth and present status of the Church in the United States and Canada, and the numerical strength of the Church in all lands.

GROWTH OF THE LUTHERAN CHURCH IN AMERICA.

YEAR.	Synods.	Ministers.	Congregations.	Communicant Members.
1638.....		1	1	50
1738.....		9	45	5,000
1838.....	15	350	1,125	65,000
1848.....	22	538	1,307	135,620
1858.....	30	1,034	1,939	200,000
1868.....	45	1,748	3,111	351,860
1878.....	56	2,914	5,136	655,529
1888.....	58	4,406	7,505	1,033,367
1898.....	60	6,482	10,513	1,535,552

LUTHERANS IN THE WORLD, 1898.

COUNTRY.	Pastors.	Churches.	Baptized Members.	Parochial Schools.	Deaconesses.
Germany.....	*R. 17,500	23,200	31,350,000	61,000	8,040
Denmark.....	R. 1,700	1,900	2,270,000	3,100	202
Norway.....	R. 869	660	2,060,000	7,875	334
Sweden.....	R. 2,511	2,514	4,915,000	10,700	189
Iceland.....	R. 180	300	70,030	180	
Faroe Islands.....	R. 22	22	12,955	10	
Fmland.....	R. 804	1,022	2,530,000	5,547	32
Poland.....	R. D. 64	105	300,000	100	2
Russia.....	R. D. 541	1,766	3,010,000	2,400	159
Austria.....	R. D. 195	581	327,162	234	34
Hungary.....	R. D. 1,105	1,433	1,204,090	3,820	12
Roumania.....	R. D. 8	33	9,030	14	11
Servia.....	R. D. 1	5	1,200	2	12
Turkey.....	D. 2	2	1,000	3	
Bulgaria.....	D. 2	2	1,000	2	
Italy.....	D. 12	26	10,000	10	11
Switzerland.....	D. 8	9	11,095	8	12
Spain.....	D. 3	5	1,500	6	
Portugal.....	D. 2	3	1,000	3	
France.....	R. D. 124	85	80,655	50	92
Belgium.....	D. 3	4	2,000	3	3
Holland.....	R. D. 69	60	86,000	30	
Heligoland.....	R. 2	1	2,086	2	
England.....	D. 32	46	61,000	24	74
Wales and Ireland.....	D. 3	6	2,000	2	2
Scotland.....	D. 4	8	2,500	2	
Total in Europe.....	25,945	36,098	48,323,203	95,147	9,221
Palestine.....	D. 6	8	800	9	15
Asa Minor.....	D. 4	5	600	4	33
Caucasia.....	D. 13	34	37,000	41	2
Persia.....	D. 2	3	500	4	
India.....	F. D. 260	1,081	102,215	789	20
China.....	F. D. 105	151	10,000	152	4
Japan.....	F. D. 5	4	1,300	4	
Siberia.....	D. 8	16	10,000	17	
Total in Asia.....	403	1,202	162,415	920	74

LUTHERANS IN THE WORLD, 1898.—(Continued.)

COUNTRY.	Pastors.	Churches.	Baptized Members.	Parochial Schools.	Deacons.
Algeria..... D.	10	39	5,000	20	
Egypt..... D.	2	3	1,000	4	17
East Africa..... F. D.	40	26	1,200	14	4
South Africa..... F. D.	245	436	117,604	342	17
West Africa..... F.	95	253	17,204	175	4
Central Africa..... F.	15	28	600		
Madagascar..... F.	94	531	58,000	552	5
Total in Africa.....	491	1,316	200,598	1,107	47
Australia..... D. F.	104	267	110,500	118	
New Zealand..... F. D.	10	14	11,000	10	
New Guinea..... D.	10	7	400	7	
Borneo..... F.	12	20	1,693	18	
Sumatra..... F.	64	154	36,436	165	
Nias..... F.	10	10	2,384	12	
Hawaii..... D.	1	4	1,000	1	
Total in Oceanica.....	211	476	163,410	331	
Venezuela..... D.	1	2	800	1	
British Guiana..... D.	1	6	500	1	
Dutch Guiana..... D.	1	2	3,200	2	
Brazil..... D.	71	155	160,000	168	
Uruguay..... D.	2	4	3,500	3	
Paraguay..... D.	1	1	1,000	1	
Argentine..... D.	5	11	15,000	11	
Chili..... D.	8	17	20,000	14	
Peru..... D.			300		
Total in South America.....	90	198	204,300	201	
Greenland..... F. D.	15	12	10,000	9	
United States and Canada.....	6,482	10,513	8,000,000	3,500	104
Mexico..... D.	1	1	1,000	1	
West Indies..... D.	3	4	4,500	4	
Total in North America.....	6,501	10,528	8,015,500	3,514	104
Total in the World.....	33,641	49,818	57,069,526	101,210	9,446

\* R. Planted by Reformation.

D. Diaspora Missions.

F. Foreign Missions.

SUMMARY OF STATISTICS OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA.

GENERAL COUNCIL—1867.

N. O.	NAME.	Organized.	Ministers.	Congregations.	Communicant Members.	Parochial Schools.	Teachers.	Pupils.	Sunday Schools.	Officers and Teachers.	Scholars.	Benevolent Contributions for Missions, etc.
1	Ministerium of Pennsylvania.....	1748	337	505	127,504	21	31	1,650	510	8,800	95,430	\$ 116,066.20
2	Ministerium of New York.....	1773	163	152	51,113	44	70	2,265	174	3,716	38,583	35,484.59
17	Pittsburg Synod.....	1845	130	203	26,686				194	1,713	18,900	24,846.69
32	District Synod of Ohio.....	1857	38	62	9,180				50	627	5,108	5,929.44
33	Augustana Synod.....	1860	445	932	111,458	371	460	17,711	800	6,013	46,627	90,139.34
38	Canada Synod.....	1861	38	90	10,000	35	35	1,190	75	580	5,150	4,655.00
43	Chicago Synod.....	1871	27	45	4,533				40	440	1,430	2,400.00
55	English Synod of the Northwest.....	1891	18	15	1,592				15	145	1,599	808.15
57	Manitoba Synod.....	1897	0	52	3,196	4	1	132	15	42	521	160.00
	Total.....		1,214	2,056	347,268	472	597	22,957	1,873	22,181	213,440	\$280,480.42

SYNODICAL CONFERENCE—1872.

20	Missouri, Ohio and other States United German Synod composed of.....	1847	1,564	1,986	392,651	1,603	1,675	89,202				\$ 20,4397.57
21	Wisconsin Synod.....	1860	203	309	102,897	193	85	10,000				30,000.00
35	Minnesota Synod.....	1860	68	107	17,476	71	15	2,434				7,607.13
36	Michigan Synod.....	1860	12	14	3,000	12	4	556				2,280.61
49	English Synod of Missouri.....	1888	42	35	3,500	12	3	450	26	275	3,000	
	Total.....		1,879	2,451	519,524	1,891	1,872	102,642	26	275	3,000	\$ 243,275.00

SUMMARY OF STATISTICS OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA.—(Continued.)

UNITED SYNOD, SOUTH—1886.

No.	NAME.	Organized.	Ministers.	Congregations.	Communicant Members.	Parochial Schools.	Teachers.	Pupils.	Sunday Schools.	Officers and Teachers.	Scholars.	Benevolent Contributions, Missions, etc.
3	North Carolina Synod	1803	36	53	6,302				54	643	5,290	\$ 2,858.92
8	Tennessee Synod	1820	40	120	8,462				77	375	3,703	3,569.05
7	South Carolina Synod	1824	36	64	8,408				62	627	4,850	5,667.86
9	Virginia Synod	1830	31	70	6,159				65	775	5,641	6,024.94
15	Synod of S. W. Virginia	1842	33	63	4,774				56	332	3,654	2,648.84
31	Mississippi Synod	1855	8	14	817				7	22	243	14.55
32	Georgia Synod	1860	15	10	2,176				10	229	1,153	1,566.34
37	Holston (Tenn.) Synod	1864	8	24	1,475				17	92	740	555.87
	Total		207	427	38,642				357	3,095	25,805	\$ 20,904.27

GENERAL SYNOD—1821.

6	Maryland Synod	1820	110	131	23,133				147	2,620	22,714	\$ 34,194.44
8	West Pennsylvania Synod	1825	98	120	25,686				104	2,902	23,182	33,250.48
10	Hartwick Synod (New York)	1830	41	36	5,439				35	608	4,475	5,868.68
11	East Ohio Synod	1836	45	54	6,276				57	847	7,172	7,060.40
12	Franckean Synod (New York)	1837	17	23	1,931				25	251	1,640	1,998.04
13	Allegheny Synod (Penn'a.)	1842	64	149	14,763				148	1,978	15,317	13,143.76
14	East Pennsylvania Synod	1842	107	119	22,680				136	2,806	23,431	21,142.70
16	Miami Synod (Ohio)	1844	39	51	5,097				52	822	6,444	7,800.33
21	Wittenberg Synod (Ohio)	1847	50	70	8,797				71	1,228	9,383	7,350.07
22	Olive Branch (Ind. Ky. and Tenn.)	1848	36	47	4,725				37	572	5,013	8,820.91
23	Northern Illinois Synod	1851	34	37	3,077				34	533	3,968	5,782.23
24	Central Pennsylvania Synod	1855	41	87	9,494				87	1,447	11,158	9,240.99
29	Iowa Synod	1855	26	26	2,662				24	319	2,362	3,441.09
30	Northern Indiana Synod	1855	45	75	5,917				65	844	5,772	4,545.50
37	Pittsburg Synod (Second)	1866	90	92	10,600				90	1,290	8,977	9,768.66
40	Susquehanna Synod (Penn'a.)	1867	58	77	11,577				78	1,522	13,649	16,225.60
41	Kansas Synod	1868	58	43	2,933				42	578	3,282	3,076.83
42	Nebraska Synod	1871	43	35	2,632				35	397	3,270	2,363.39
45	New York and New Jersey Synod	1872	63	47	9,103				48	952	8,090	9,969.91
46	Wartburg Synod, German	1876	43	43	5,255				43	303	2,668	2,182.74
52	California Synod	1881	20	11	1,214				11	139	1,414	1,862.62
53	German Iowa Synod	1866	16	10	528				8	73	562	345.72
54	Nebraska Synod, German	1861	48	66	3,500				62	87	1,422	2,072.40
60	Central and Southern Illinois	1867	35	47	3,550				39	468	3,500	5,764.59
	Total		1,196	1,466	190,839				1,533	23,436	188,206	\$ 219,272.78

INDEPENDENT SYNODS.

4	Joint Synod of Ohio	1818	449	608	86,007	265	102	9,355	433	29,948	\$ 50,000.00	
18	Buffalo Synod	1845	26	39	4,300	24	7	960	1	24	180	.....
19	Hauge's Norwegian Synod	1846	89	217	17,483	.....	.....	.....	.....	.....	29,644.37	
25	Texas Synod	1851	11	11	1,289	1	.....	16	15	.....	600	368.75
26	Norwegian Synod	1853	251	676	65,000	300	200	22,000	64	.....	.....	15,886.67
27	Danish Lutheran Church in America	1854	417	794	71,074	370	46	9,684	233	1,388	15,913	200,000.00
47	Icelandic Synod	1855	7	25	3,000	.....	.....	.....	20	85	1,200	500.00
48	Immanuel Synod, German	1886	45	51	6,118	11	15	547	46	146	974	1,605.00
50	Suomi (Finnish) Synod	1889	11	44	5,000	7	9	415	30	120	1,350	1,500.00
51	United Norwegian Church in America	1890	358	1,059	123,575	.....	669	39,992	3,304	.....	.....	42,357.06
56	United Danish Ev. Luth. Ch. in America	1866	77	145	7,983	60	132	.....	206	739	5,101	6,350.00
58	Michigan and other States	1867	64	88	7,869	69	72	1,660	82	.....	.....	2,500.00
59	Norwegian Free Church	1867	50	60	5,500	.....	.....	.....	.....	.....	.....	.....
	Without Synodical Connection	.....	83	200	25,000	.....	.....	.....	.....	.....	.....	.....
	Total		1,986	4,083	410,279	1,137	1,331	86,620	1,120	5,951	57,153	\$ 353,701.85
	Grand Total, 60.		6,482	10,513	1,535,552	3,500	3,710	212,228	4,010	54,998	487,694	\$ 1,118,143.62

EDUCATIONAL AND CHARITABLE INSTITUTIONS.

The numbers prefixed to names indicate the Synods to which the respective institutions belong; those marked with \* belong to the General Synod; those with \*\* to the United Synod of the South; and those with § to the General Council. (1) No property; (2) No endowment; (3) Reported under Colleges; (4) Reported under Theological Seminaries; (5) Reported under Academies; (6) Reported under Orphanages; (7) No report furnished.

THEOLOGICAL SEMINARIES. (See Seminaries.)

Synod.	Name.	Founded.	Location.	Value of Property.	Amount of Endow't.	Volumes in Library.	Profs.	No. of Students.
59	Augsburg (Norwegian).....	1869	Minneapolis, Minn.....	\$ 50,000	(2)	1,000	2	28
33	Augustana (Swedish).....	1860	Rock Island, Ill.....	(3)	(3)	(3)	5	61
3	Chicago Theological Seminary.....	1841	Chicago, Ill.....	100,000	(2)	4,100	7	54
20	Concordia (Practical).....	1846	Springfield, Ill.....	124,000	\$ 2,116	2,500	7	171
20	" Seminary.....	1839	St. Louis, Mo.....	250,000	(2)	10,000	6	102
36	German Evangelical Lutheran.....	1885	Saginaw City, Mich.....	12,000	(2)	250	5	23
4	German Lutheran.....	1830	Columbus, O.....	125,000	(2)	6,000	3	42
4	Lutheran Seminary, German.....	1884	St. Paul, Minn.....	30,000	(2)	600	3	30
4	German Theological.....	1885	Chicago, Ill.....	11,000	(2)	2,400	3	10
4	Gettysburg.....	1826	Gettysburg, Pa.....	160,000	201,687	12,000	4	51
4	Hartwick.....	1815	Hartwick Seminary, N. Y.....	50,000	50,000	4,000	2	7
16	Luther Seminary, Norwegian.....	1876	Hamline, Minn.....	55,000	1,500	900	4	44
28	Martin Luther.....	1853	Buffalo, N. Y.....	12,000	(2)	2,000	3	11
51	United Church, Norwegian.....	1890	Minneapolis, Minn.....	(1)	100,000	22,000	3	60
1	Philadelphia.....	1864	Mt. Airy, Philadelphia, Pa.....	150,000	195,382	25,000	5	92
19	Red Wing.....	1879	Red Wing, Minn.....	35,000	(2)	800	2	25
19	St. Paul's English Practical.....	1888	Hickory, N. C.....	7,000	(2)	900	2	4
4	Southern.....	1831	Mt. Pleasant, S. C.....	15,000	6,000	1,000	1	8
5	Susquehanna University.....	1858	Schmorgrow, Pa.....	(1)	43,000	(1)	1	10
5	Theol. Dept. Lenoir College.....	1892	Hickory, N. C.....	(3)	(3)	(3)	1	12
16	Trinity.....	1886	Blair, Neb.....	15,000	(2)	200	5	25
56	Wartburg.....	1854	Dubuque, Iowa.....	30,000	12,000	6,000	3	53
5	Western Theol. Seminary.....	1895	Atchison, Kan.....	(1)	1,500	300	3	8
23	Wisconsin Synod Seminary.....	1893	Wauwatosa, Wis.....	30,000	(2)	1,000	3	35
5	Wittenberg.....	1845	Springfield, O.....	20,000	50,000	3,000	4	36
	Total—25.....			1,282,000	663,185	103,950	86	1,092

COLLEGES. (See Colleges.)

Synod.	Name.	Founded.	Location.	Value of Property.	Amount of Endow't.	Volumes in Library.	Profs.	No. of Students.	Student Ministry in view.
50	Augsburg, Norwegian.....	1860	Minneapolis, Minn.....	(4)	(4)	(4)	5	166	150
51	Augustana, Norwegian.....	1884	Canton, S. Dak.....	\$ 20,000	(2)	1,100	5	138	10
33	Augustana, Swedish.....	1860	Rock Island, Ill.....	191,880	\$ 35,000	16,000	24	459	50
33	Bethany.....	1881	Lindsborg, Kan.....	125,000	(2)	5,000	26	456	(7)
4	Capital University.....	1880	Columbus, O.....	(4)	(4)	(4)	10	71	60
4	Carthage.....	1870	Carthage, Ill.....	39,000	36,560	5,000	12	207	15
26	Clifton.....	1897	Clifton, Tex.....	15,000	(2)	200	3	32	(7)
20	Concordia.....	1839	Fort Wayne, Ind.....	90,000	(2)	3,800	7	175	173
20	Concordia.....	1881	Milwaukee, Wis.....	150,000	(2)	4,000	9	219	219
49	Concordia.....	1881	Conover, Catawba Co., N. C.....	5,000	(2)	300	4	31	11
51	Concordia.....	1891	Moorhead, Minn.....	45,000	(2)	(7)	8	238	(7)
20	Concordia.....	1883	St. Paul, Minn.....	75,000	(7)	(7)	5	60	35
20	Concordia.....	1881	Neperan, N. Y.....	70,000	(2)	400	3	38	(7)
4	Concordia, English.....	1894	Giddings, Texas.....	3,000	(7)	(7)	(7)	(7)	(7)
56	Elkhorn College.....	1885	Gravelton, Mo.....	2,000	(2)	(7)	2	75	(7)
56	Evangelical Lutheran.....	1891	Brenham, Texas.....	12,000	4,000	200	3	49	6
33	Gustavus Adolphus.....	1862	St. Peter, Minn.....	70,000	(2)	8,000	15	256	64
33	Holston Synodical College.....	1897	Mosheim, Tenn.....	49,000	(2)	500	5	200	16
19	Jewell.....	1894	Jewell, Ia.....	22,000	(2)	500	4	103	3
5	Lenoir.....	1891	Hickory, N. C.....	25,000	(2)	200	7	145	11
4	Lima.....	1893	Lima, O.....	45,000	(2)	(7)	10	291	(7)
26	Luther, Norwegian.....	1899	Parland, Wash.....	60,000	8,526	9,000	9	102	(7)
35	Martin Luther.....	1884	New Ulm, Minn.....	25,000	(2)	500	6	77	2
5	Midland.....	1887	Atchison, Kan.....	52,500	25,000	5,000	17	124	14
1	Muhlenberg.....	1867	Allentown, Pa.....	100,000	154,000	10,000	12	164	55
7	Newberry.....	1856	Newberry, S. C.....	45,000	22,000	7,000	8	161	(7)
8	North Carolina.....	1859	Mt. Pleasant, N. C.....	20,000	15,000	4,000	4	75	5
23	Northwestern University.....	1864	Watertown, Wis.....	65,000	(2)	3,570	9	136	71
51	Norwegian United Church.....	1890	Minneapolis, Minn.....	(4)	(4)	(4)	8	125	(7)
26	Pacific University.....	1896	Portland, Wash.....	60,000	(2)	1,000	9	66	(7)
26	Park Region.....	1892	Fergus Falls, Minn.....	(7)	(7)	(7)	5	158	(7)
5	Pennsylvania.....	1812	Gettysburg, Pa.....	324,000	210,000	24,000	16	263	(7)
5	Pleasant View.....	1896	Ottawa, Ill.....	30,000	(2)	200	7	169	(7)
51	Roañoke.....	1853	Salem, Va.....	100,000	40,000	21,000	11	191	30
49	St. John's.....	1893	Winfield, Kan.....	35,000	15,000	300	3	139	4
51	St. Olaf, Norwegian.....	1874	Northfield, Minn.....	48,000	4,000	2,500	8	132	(7)

COLLEGES.—Continued.

Synod.	Name.	Founded.	Location.	Value of Property.	Amount of Endow't.	Volumes in Library.	Profs.	No. of Students.	Student Ministry in view.
50	Suomi College and Sem.	1896	Hancock, Mich.	\$ 5,000	(2)	100	4	33	4
50	Susquehanna University.	1858	Selinsgrove, Pa.	60,000	(2)	5,500	10	168	26
17	Thiel.	1870	Greenville, Pa.	50,000	\$ 62,178	7,000	10	120	(7)
33	Upsala.	1893	East Orange, N. J.	65,000	10,000	800	6	85	11
2	Wagner Memorial.	1883	Rochester, N. Y.	40,000	15,000	750	5	34	30
20	Walther.	1889	St. Louis, Mo.	60,000	(2)	400	5	116	22
27	Warburg.	1868	Clinton, Ia.	75,000	(2)	3,000	7	72	53
*	Wittenberg.	1845	Springfield, O.	150,000	200,000	12,100	10	385	30
*	Watt's Memorial.	1873	Guntur, India.	40,000	(2)	1,000	27	470	72
Total—46				2,616,380	856,273	165,520	302	7,125	1,282

ACADEMIES.

Synod.	Name.	Founded.	Location.	Value of Property.	Amount of Endow't.	Volumes in Library.	Profs.	No. of Students.	Ministry in view.
44	Ashland High School.	1882	Ashland, Mich.	\$ 3,000	(2)	(7)	3	45	(7)
31	Betheden Collegiate Ins.	1878	Betheden, Miss.	1,000	(7)	350	5	75	(7)
26	Brufat Academy.	1888	Portland, Traill Co., N. Dak.	25,000	(2)	1,200	8	224	7
3	China Grove Academy.	1867	China Grove, N. C.	4,000	(2)	(2)	7	220	7
20	Concordia Pro-Gymnasium.	1848	Springfield, Ill.	(4)	(4)	(4)	4	108	97
44	" Danebod " High School.	1888	Tyler, Lincoln Co., Minn.	5,000	(2)	(7)	4	32	(7)
56	Danish High School.	1878	Elk Horn, Ia.	10,000	(2)	1,000	5	145	6
*	Eichelberg Academy.	1896	Hanover, Pa.	30,000	(2)	100	3	90	6
17	Greensburg Seminary.	1874	Greensburg, Pa.	35,000	(2)	(7)	12	350	15
*	Hartwick Seminary.	1797	Hartwick Seminary, N. Y.	40,000	\$60,000	5,784	4	62	12
15	Hawkins Chapel Institute.	1891	Rural Retreat, Va.	6,000	(2)	(7)	4	52	1
51	Indian Mission School.	1884	Wittenburg, Wis.	(7)	(7)	(7)	(7)	155	(7)
33	Luther Academy.	1883	Wahou, Neb.	20,000	(2)	1,200	6	82	6
26	Luther Academy.	1888	Albert Lea, Minn.	40,000	(2)	1,000	7	150	(7)
26	Luth. Normal School, Norw.	1888	Sioux Falls, S. Dak.	30,000	25,000	2,000	6	120	(7)
4	Luther Seminary, German.	1884	St. Paul, Minn.	(4)	(4)	(4)	3	10	10
51	Lutheran Normal School.	1890	Madison, Minn.	25,000	(2)	300	0	110	(7)
5	Male and Female Academy.	1886	China Grove, N. C.	.....	.....	(7)	2	97	(7)
51	Mt. Horeb Academy.	1893	Mt. Horeb, Wis.	18,000	(2)	200	2	74	(7)
51	Norwegian Institute.	1878	St. Ansgar, Ia.	10,000	(2)	500	5	95	(7)
44	Nysted High School.	1887	Nysted, Neb.	(7)	(7)	(7)	2	27	(7)
4	Teachers' Seminary.	1880	Woodville, Sandusky Co., O.	25,000	(2)	1,000	4	39	3
35	Parochial Teachers' Sem.	1893	New Ulm, Minn.	25,000	(2)	600	5	53	5
19	Preparatory Seminary.	1879	Red Wing, Minn.	(4)	(4)	(4)	1	144	(7)
Ridge Academy.	1894	Henry, N. C.	500	(2)	(7)	2	101	(7)	
4	St. Paul's Academy.	.....	Hickory, N. C.	(7)	(7)	(7)	2	40	(7)
4	St. Paul's Pro-Seminary.	1887	Hickory, N. C.	(4)	(4)	(4)	2	13	13
20	St. Paul's Pro-Gymnasium.	1883	Concordia, Mo.	(7)	(7)	(7)	4	33	(7)
51	Scandinavia Academy.	1891	Scandinavia, Wis.	(1)	(2)	(7)	6	80	(7)
20	School Teachers' Seminary.	1864	Addison, Dupage Co., Ill.	98,000	(2)	2,000	8	185	46
20	School Teachers' Seminary.	1894	Seward, Neb.	15,000	(2)	150	3	36	(7)
26	Stoughton Academy.	1888	Stoughton, Dane Co., Wis.	8,000	(2)	700	4	176	(7)
27	Warburg Teachers' Sem.	1879	Waverly, Ia.	25,000	(2)	900	4	60	12
27	Whitset Institute.	1884	Whitset, N. C.	15,000	(2)	2,000	8	296	25
27	Willmar Seminary.	1882	Willmar, Minn.	20,000	(2)	800	8	226	(7)
20	Wittenberg Academy.	1890	Wittenberg, Wis.	5,000	(2)	(7)	3	35	(7)
Total—36				542,500	85,000	20,384	166	3,861	274

LADIES' SEMINARIES.

Synod.	Name.	Founded.	Location.	Value of Property.	Amount of Endow't.	Volumes in Library.	Profs.	No. of Students.
6	Brunswick Seminary.	1890	Brunswick, Md.	\$ 4,000	(2)	300	4	110
*	Elizabeth College.	1897	Charlotte, N. C.	100,000	(2)	(7)	20	64
5	Gaston College.	1879	Dallas, N. C.	10,000	(2)	600	6	102
1	Girls' School.	1890	Philadelphia, Pa.	(1)	(2)	(7)	10	38
5	Iring College.	1856	Mechanicsburg, Pa.	56,000	(2)	1,000	14	320
1	Kee-Mar College.	1851	Hagerstown, Md.	75,000	\$ 5,000	8,000	18	115
*	Maryland College.	1853	Lutherville, Md.	50,000	(2)	800	12	100
15	Marion College.	1873	Marion, Va.	20,000	(2)	200	9	88
3	Mount Amonea Seminary.	1859	Mt. Pleasant, N. C.	10,000	(2)	500	14	98
26	Red Wing Luth. Seminary.	1891	Red Wing, Minn.	100,000	(2)	600	12	125
26	West Green Street Institute.	1868	Philadelphia, Pa.	(1)	.....	(7)	8	49
Total—11				425,000	5,000	10,500	117	1,039

ORPHANAGES. (See Orphans' Homes.)

Synod.	NAME.	Founded.	Location.	Value of Property.	Amount of Endow't.	No. of Inmates.
49	Augsburg	1893	744-6 W. Lex. Ave., Baltimore, Md.	\$ 20,000	\$ 2,000	10
56	Bethany	1896	Waupaca, Wis.	4,000	[2]	21
10	Bethesda	1894	Beresford, S. Dak.	[7]	[7]	17
20	Bethlehem	1881	New Orleans, La.	20,000	6,000	52
20	Bethlehem	1886	College Point, L. I., N. Y.	25,000	[2]	90
20	Child Jesus	1867	Des Peres, St. Louis Co., Mo.	75,000	6,000	130
4	Children's Home	1897	388 26th St., Milwaukee, Wis.	[7]	[7]	42
4	Children's Mission Home	1890	918 State St., Knoxville, Tenn.	[7]	[7]	45
20	Concordia	1882	Delano (Denny), Butler Co., Pa.	26,000	4,000	85
44	Danish	1884	1183 Maplewood Ave., Chicago, Ill.	4,000	[2]	33
56	Danish	1892	Elk Horn, Shelby Co., Ia.	3,000	[2]	27
1	Emmaus	1813	Middletown, Dauphin County, Pa.	80,000	[2]	26
1	Evangelical Lutheran	1859	6050 Germantown Ave., Phila., Pa.	150,000	32,947	97
20	Evangelical Lutheran	1883	3310 E. Wash. St., Indianapolis, Ind.	12,000	[2]	50
27	German and English	1805	Andrew, Jackson Co., Iowa	5,000	3,000	40
20	German Lutheran	1873	Addison, Dupage Co., Ill.	30,000	[2]	107
27	German Lutheran	1862	Toledo, East Side, O.	30,000	[2]	72
33	Gustavus Adolphus	1883	Jamestown, N. Y.	40,444	[2]	63
12	Home for Boys	1852	Zelienople, Butler Co., Pa.	50,000	[2]	75
2	Home for Boys	1894	Sulphur Springs, N. Y.			52
2	Home for Girls	1894	Buffalo, N. Y.	90,000	11,000	38
4	Home for Colored Orphans		Lauraville, Balt., Co., Md.	3,000	[7]	3
4	Ivy Lane	1893	Lauraville, Md.			13
51	Lake Park	1895	Lake Park, Minn.	6,000	[2]	22
6	Loats	1882	Frederick, Md.	80,000	41,500	10
6	Lutheran	1892	Fremont, Dodge Co., Neb.	15,000	1,500	53
98	Lutheran	1890	Salem, Va.	5,000	[2]	28
5	Mary and Martha	1890	Poulsbo, Kitsap Co., Wash.	4,000	[2]	32
20	Martin Luther	1871	W. Roxbury, Boston, Mass.	30,000	2,000	50
20	Martin Luther	1885	Wittenberg, Shawano Co., Wash.	15,000	4,500	97
20	Martin Luther	1892	San Francisco, Cal.	3,000	[7]	3
27	Martin Luther, Norwegian	1889	Madison, Dane Co., Wis.	5,500	[2]	63
29	Muscatine	1895	Muscatine, Ia.	30,000	[2]	16
51	Norwegian	1890	Beloit, Lyon Co., Iowa	25,000	2,000	84
33	Swedish	1895	Vasa, Goodhue Co., Milan	17,750	[2]	69
33	Swedish	1867	Andover, Henry Co., Ill.	15,000	[2]	66
33	Swedish	1880	Mariedahl, Kan.	12,580	[2]	34
33	Swedish	1881	Stanton, Montg. Co., Ia.	17,593	[2]	40
33	Swedish	1891	Joliet, Ill.	16,000	[2]	22
33	Swedish	1885	Syracuse, N. Y.	10,500	1,000	28
4	Tabor	1896	Topton, Berks Co., Pa.	25,000	[2]	4
4	Tressler	1897	Syracuse, Perry Co., Pa.	35,000	[2]	170
4	Wartburg	1890	Mt. Vernon, N. Y.	150,000	[2]	152
4	Wernle	1879	Richmond, Ind.	30,000	10,000	83
4	Wittenberg	1882	Wittenberg, Shawano Co., Wis.	36,000	[2]	50
	Total—44			978,849	912,145	2,100

HOMES FOR AGED, ASYLUMS, ETC.

Synod.	Name.	Founded.	Location.	Value of Property.	Amount of Endow't.	No. of Inmates.
20	Aged, Augsburg Home for	1893	Baltimore, Md.	[6]	[6]	18
1	Aged, Asylum for	1890	Germantown, Phila., Pa.	[6]	[6]	36
1	Aged, Drexel Home for	1889	Philadelphia, Pa.	[2]	[2]	38
1	Aged, Home for	1882	Wittenberg, Wis.	\$ 6,000	[6]	12
20	Aged, Home for, Wartburg	1876	Fulton St., Brooklyn, N. Y.	40,000	[2]	70
4	Aged, Marie Louise Home	1898	Mt. Vernon, N. Y.	[7]	[7]	7
4	Aged, Nat'l Luth. Home for	1890	Washington, D. C.	40,000	[2]	25
4	Aged, St. John's Home for	1893	Allegheny, Pa.	24,000	[2]	10
20	Aged, Home for, Lutheran	1894	Monroe, Mich.	26,000	\$ 5,160	30
20	Aged, Home for	1893	Arlington Heights, Ill.	28,000	[7]	45
2	Aged, Home for	1896	Buffalo, N. Y.	1,500	3,574	19
27	Aged, Home for	1895	Muscatine, Ia.	[6]	[2]	6
20	Deaf and Dumb, Asylum for	1873	North Detroit, (Norris) Mich.	20,000	4,050	40
1	Homeless Women, Asylum for	1890	Knoxville, Tenn.	500	[2]	25
1	Women and Children, Ger. Home for	1898	Howard Ave., Brooklyn, N. Y.	20,000	[7]	[7]
1	Epileptics, Passavant Memorial	1895	Rochester, Pa.			36
4	Friendless, Home for	1894	912 State St., Knoxville, Tenn.	[7]	[7]	154
4	Samaritan Home	1895	413 N. 4th St., Phila., Pa.			
	Total—18			206,000	13,384	564

DEACONESS INSTITUTIONS. (See Deaconess.)

1	Mary J. Drexel House	1886	Philadelphia, Pa.	600,000	[2]	391
1	Children's Hospital	1880				
1	Deaconess Motherhouse	1888				
1	German Hospital, Nursing in	1860				
1	Girls' School	1890				
1	Home for Aged	1899				
1	Little Children's School, German	1893				
1	Parish Work	1891	2			
1	Eastern Hospital, Nursing in	1891	727			



DEACONESS INSTITUTIONS.—Continued.

Synod.	Name.	Founded	Location.	Value of Property.	Amount of Endow't.	No. of Inmates.
51	Deaconess Home	1867	Chicago, Ill.	\$ [1]	[2]	5
33	Deaconess Institute, Immanuel.	1860	Monmouth Park, Omaha, Neb.	10,000	[2]	27
33	Deaconess Institution.	1884	151 Lincoln Ave., Chicago, Ill.	[1]	[2]	12
33	Deaconess Motherhouse.	1863	Milwaukee, Wis.		[2]	26
33	Deaconess Motherhouse.	1869	607-9 N. Fulton Ave., Baltimore, Md.	3,500	200	27
33	Deaconess Inst. (Norwegian).	1883	4th Ave. and 40th St., Brooklyn, N. Y.	20,000	[2]	70
33	Deaconess Inst. (Norwegian).	1888	15th Ave. & E. 23 St., Minneapolis, Minn.	14,000	[2]	40
Total—8.				747,500	200	4,425

HOSPITALS. (See Hospitals)

Hospital	1872	Jacksonville, Ill.	100,000	[7]	187	
33 Hospital, Augsburgiana.	1884	151 Lincoln Ave., Chicago, Ill.	200,000	[2]	200	
33 Hospital, Bethesda.	1880	249 E. 6th St., St. Paul, Minn.	46,000	1,500	50	
Hospital, Emergency.	1885	Chicago, Ill.	6,000			
Hospital, German.	1865	New York, N. Y.	250,000	[2]	[7]	
33 Hospital, Emanuel.	1869	Monmouth Park, Omaha, Neb.	15,000	[2]	30	
20 Hospital, Lutheran.	1858	O Ave. & Potomac St., St. Louis, Mo.	48,000	[2]	174	
20 Hospital, Lutheran.	1881	East N. Y. Ave., Brooklyn, N. Y.	250,000	25,000	437	
Hospital, Milwaukee, Wis.	1863	Milwaukee, Wis.	20,000	[7]	414	
4 Hospital, St. John's.	1866	Allentown, Pa.	70,000	[7]	105	
Hospital, Passavant Memorial.	1849	Pittsburg, Pa.	20,000	[7]	105	
6 Infirmary, Lutheran Free.	1869	Cor. 14 & N. Sts., Washington, D. C.	[1]	[2]	1,403	
20 Hospital, Lutheran.	1879	Franklin Circle, Cleveland, Ohio.	[1]	4,054	81	
Hospital, Norwegian.	1887	4th Ave. & 47th St., Brooklyn, N. Y.	20,000	[2]	70	
51 Hospital, Norwegian.	1868	Zumbrota, Minn.	5,000	[2]	185	
51 Hospital, St. Luke, Norwegian.	1891	Grand Forks, N. Dak.	30,000	[2]	[7]	
51 Hospital, St. Olaf, Norwegian.	1896	Lansing Ave., Austin, Minn.	8,000	[2]	540	
Total—17.				1,008,000	30,554	4,187

IMMIGRANT AND SEAMEN'S MISSIONS. (See Emigrant Missions and Seamen's Mission.)

56 Immigrant Mission, Danish.	1878	193 4th St., Brooklyn, N. Y.	12,000	[2]	[7]	
Immigrant Mission, Finnish.	1887	53 Beaver St., New York, N. Y.	[1]	[2]	[7]	
5 Immigrant Mission, German.	1873	26 State St., New York, N. Y.	100,000	[2]	6,125	
20 Immigrant Mission, German.	1869	New York, N. Y.	80,000	[2]	2,981	
20 Immigrant Mission, German.		500 N. Gray St., Baltimore, Md.	[7]	[7]	420	
26 Immigrant Mission, Norwegian.	1873	8 State St., New York, N. Y.	[1]	[2]	1,666	
33 Immigrant Mission, Swedish.	1895	5 Water St., New York, N. Y.	3,000	[7]	2,000	
33 Immigrant Mission, Swedish.		14 Moore St., Boston, Mass.	[7]	[7]	[7]	
Scandinavia Seamen's Mission.	1878	William St., Brooklyn, N. Y.	24,000	6,500	[7]	
Scandinavia Sailors' Home.	1887	172 Carroll St., Brooklyn, N. Y.	[7]	[2]	[7]	
Seamen's Mission, Norwegian.	1876	Quebec, Can., and Pensacola, Fla.	[7]	[7]	[7]	
Total—11.				226,000	6,510	13,192

GENERAL SUMMARY: 60 Synods, 6,482 ministers, 10,513 congregations, and 1,535,552 communicant members; 3,500 parochial schools, with 5710 teachers and 212,228 pupils (not all synods reporting); 4,919 Sunday-schools with 54,998 teachers and 487,694 scholars (not all reporting); and benevolent contributions amounting to \$1,188,143.62. The theological seminaries number 25, with property valued at \$1,282,000; endowment amounting to \$663,185, having 103,950 volumes in their libraries, employing 86 professors and having 1,092 students. The colleges number 46, having property valued at \$2,616,380, endowment, \$865,273, with 165,520 volumes in libraries, 302 professors, 7,125 students, of whom 1,282 have the ministry in view. The academies number 36, having property valued at \$542,500, endowment, \$85,000, with 20,384 volumes in libraries, 166 instructors, 3,861 students, of whom 274 (in 16 institutions) have the ministry in view. The ladies' seminaries number 11, having property valued at \$425,000, endowment, \$5,000, with 10,500 volumes in libraries, 137 instructors and 1,039 students. The educational institutions number 118, having property valued at \$4,865,880, endowment amounting to \$1,609,

458, with 300,354 volumes in their libraries, employing 691 professors, having 13,117 students, of whom 2,648 (48 institutions not counted) are in course of preparation for the ministry. The Orphans' Homes number 44, with property valued at \$978,849, endowment, \$912,145, having 2,100 inmates; homes for aged, 18, with property valued at \$206,000, endowment, \$13,384 and 564 inmates; deaconess institutions 8, with property valued at \$547,000; endowment, \$200, and 271 inmates; 17 hospitals, with property valued at \$1,098,000, endowment, \$30,554 and 8,163 inmates; and 11 immigrant and seamen's missions, with property valued at \$226,000, endowment, \$6,500 and 13,192 inmates. The total number of this class of institutions is 101, having property valued at \$3,156,349; endowment, amounting to \$962,793, with 26,468 inmates. The total number of institutions under church control, is 219, with property valued at \$8,122,229, and endowment amounting to \$2,572,251, representing an investment of capital amounting to \$10,694,480. But this is not an exact representation of the real condition of things in the line of education and benevolence, because a number of institutions have failed to report the various items necessary to make up

a correct report. There are published 152 periodicals, of which 64 are in English, 49 German, 14 Norwegian, 8 Danish, 7 Swedish, 3 Icelandic, 2 Finnish, 2 Slavonian, and one each in French, Lettish and Esthonian. S. E. O.

**Staupitz, Johann**, vicar-general of the Augustinian order in Germany at the time of the Reformation. The time and place of his birth are not known, but he came from a noble family and received a regular theological training. He assisted in the organization of the Univ. of Wittenberg (1500) and was professor there, becoming, a little later, vicar-general of his order. He met Luther in the convent at Erfurt when he was undergoing his greatest spiritual trial, and comforted him by directing his thoughts away from himself to Christ. Luther says his words were like "a voice from heaven." This was the beginning of their friendship, and Staupitz was influential in advancing Luther to a professorship in the university. Staupitz assisted and encouraged Luther in his reformatory work, but lacked the moral courage to support him against the pope, and when urged to condemn Luther's doctrine he declared his willingness to submit to the judgment of the pope. He died in 1524, having spent the closing years of his life in Salzburg as abbot of a Benedictine convent. J. F.

**Steck, John Michael**, b. Germantown, Pa., Oct. 5, 1756; d. July 14, 1830. Pastorate: Chambersburg, Pa. (1784-1789); Bedford and Somerset counties, Pa. (1789-1792); Westmoreland Co., Pa. (1792-1830). J. A. W.

**Steck, Michael J.**, son of Rev. John Michael Steck, b. Greensburg, Pa., May 1, 1793. Pastorate: Lancaster, O. (1816-1829); Greensburg (1829-1848). D. Sept. 1, 1848. Was one of the founders Pittsburg Synod. Published arrangement of Luther's Small Catechism. J. A. W.

**Steffens, Henrik**, naturalist, philosopher and poet, b. May 2, 1773, at Stavanger, Norway. He began the study of theology, but became interested in natural sciences through the celebrated Buffon. The years 1790-1796 were spent in travel, during which time he visited various German universities, studying, writing, and occasionally lecturing. He became an ardent disciple of Schelling. He returned to Copenhagen (1802), but the reception he found there induced him to return to Halle, whence he left for Breslau (1811.) When the Prussians rose against Napoleon he left his chair for the camp, serving his country until Napoleon's overthrow. He returned to Breslau as professor of natural sciences, and in 1831 received a call to Berlin, where he died Feb. 13, 1845.

While in Breslau he joined the ranks of the Lutherans, opposing the Union, and remained firm amid many difficulties. His experience is related in a book, "*How I became a Lutheran, and What Lutheranism is to Me.*" Steffens was a remarkably versatile man, of great powers, deeply religious and enthusiastic for all ethical progress. His writings include philosophical, scientific, and theological themes, in fifty-three volumes. All his writings are pervaded by deep religious feeling. *Vide* his autobiography. H. R. G.

**Stegmann, Josua, D. D.**, b. (1588) in Sulzfeld, near Meiningen; d. (1632) at Rinteln. He studied at Leipzig, was adjunct of the Philosophical Faculty (1611), superintendent of Schaumburg, and pastor at Stadthagen (1617); professor of theology at Rinteln (1621.) The war drove him away (1623.) On his return, in 1625, he was appointed Ephorus of the Lutheran clergy of Hesse-Schaumburg. The edict of restitution (1629) gave him much trouble and annoyance. His hymns appeared in his devotional works, among other hymns of earlier date, so that it is difficult to ascertain their authorship. The following is generally ascribed to him: *Ach bleib mit Deiner Gnade*, tr. in the Dalton Hospital (H. B. 1848), "Abide with us, Our Saviour," found in the Church Book; another translation in the Ohio hymnal, "Abide with us, Lord Jesus." A. S.

**Steimle, F. W. T.**, b. in Wuerttemberg, Germany, in 1827; d. in Brooklyn, N. Y., in 1880. Received his classical training in the schools of his native kingdom, afterwards entering the Missionary Institute in Basel, Switzerland, with the purpose of going to Africa as missionary. Was ordained and came to America in 1851; pastor at Ellenville, N. Y., for a short time. Assistant to Dr. C. F. Stohlmann, at St. Matthew's, New York (1851-1855.) Pastor of St. Paul's, Williamsburg (Brooklyn), for a few months, when he came to Brooklyn proper and established the flourishing Zion's congregation, which he served with great fidelity for twenty-five years to his death. Dr. Nicum, in *Geschichte des N. Y. Ministerium*, says that in his later years he is said to have performed more ministerial acts than any other pastor in New York or Brooklyn. Virtually the founder of the German New York Synod (the so-called Steimle Synod), he was its president during the six years of its existence. He was a member of the New York Ministerium till 1866. After the Steimle Synod was dissolved, he organized the conference of Luth. pastors of New York and Brooklyn, which met semi-monthly. It did not survive his death.

He published: *Das Gleichniss vom verlorenen Schaf* (1856), *Vierzehn Predigten* (1859), *Die Reformation ein Werk Gottes* (1867), and sermons and tracts. A. L. S.

**Steimle-Synod.** The official title of this synod was: "The German Synod of New York"; it was called the Steimle-Synod after its president. It was organized in March, 1866, by several pastors seceding from the New York Ministerium, then predominantly English, and still connected with the General Synod, on account of the "Ministerium's stand in regard to the confessions of the Luth. Church." The new synod accepted all the confessions, took a decided stand with reference to pastors' membership in secret societies, and was very active in mission-work. It elected its officers for life, and adopted the rule that "all questions concerning matters of doctrine and conscience shall be decided according to God's Word; all other questions by a majority vote." A property was purchased in Danville, N. Y., for a seminary, but the latter never seems to have been in actual oper-

ation. A church paper, *Das Lutherische Kirchenblatt*, was published as the official organ of the synod. In 1868 a fruitless controversy arose with the Buffalo Synod concerning the admission of lodge-members to the Lord's Supper. Formal union with the New York Ministerium was accomplished in 1872, after a colloquium, in Newark, N. J. The president never re-joined the ministerium.

LITERATURE: *Nicum, Geschichte des N. Y. Ministerium; Oestlicher Kirchen Convent der Luth. Synode von Buffalo* (1868.) A. L. S.

**Stenger, John Melchoir**, b. Erfurt, 1638, called as deacon and assistant to his father, the senior at Erfurt, in 1666, he preached and published views concerning repentance departing from the received faith, occasioning a heated controversy, whose history is recounted in *Walch's Streitigkeiten der Luth. Kirche*, IV. 919-1029. He distinguished between the law of Moses and that of Christ; the former was said to be directed against all human faults, while the latter rebuked only intentional sins. H. E. J.

**Stier, Ewald Rudolph**, b. 1800, at Franstadt, Posen, d. 1862, in Eisleben. He first studied law, then theology, was teacher in the Mission Institute at Basel (1824), pastor at Frankleben, near Merseburg (1829), at Wichlinghausen, near Barmen (1838), resigned in 1846 and devoted himself to literary work in Wittenberg. Superintendent in Schkeuditz (1850), in Eisleben (1859). He was a great biblical scholar, and associated with Friedrich von Meyer in the publication of the Revised Bible. Among his exegetical works we mention *Siebzig ausgewählte Psalmen* (1834-1836, 2 vols.); *Reden des Herrn Jesu* (3d edition, 1870-1874, 7 vols. Eng. Translation, *Words of the Lord Jesus*, T. & T. Clark, Edinburgh); *Reden der Apostel* (2 vols. 1861). He also wrote in favor of the retention of the O. T. Apocrypha. He was prominent in the field of hymnology, as a hymn writer (some 220), editor of a hymn-book, *Evangelisches Gsgb.* (1835), with 915 hymns, and particularly by his famous treatise *Die Gesangbuchsnoth, Kritik unsrer modernen Gesangbuecher* (1835). He published a number of sermons, *Zwanzig Predigten, Kempten* (1832), *Epistelpredigten* (1837, 1855), *Evangelienpredigten* (1854, 1862). His homiletical principles he laid down in his *Keryktik* (1830-1844). In his theological position he developed more and more as an advocate of unionism over against confessional Lutheranism. His biography was written by his sons (2 vols. 1867). See also sketch by Tholuck in *Herzog's Encyclopedia* and Nebe, *Geschichte der Predigt* 3d vol. A. S.

**Stip, Gerhard Chryno Hermann**, b. 1809, at Norden, East Frisia, d. 1882, in Potsdam. He studied theology in Goettingen and Bonn, was tutor in the family of Bunsen, in London, pastor of the Luth. Church, in Potsdam, prominent hymnologist, editor of *Unverfaelsther Liedersagen* (1851), with 876 hymns, among them four of his own. (See *Allgem. Lutherische Kirchenzeitung*, 1882, p. 1187-1190.) A. S.

**St. Louis, Mo., Luth. Church in.** The Luth. Church in St. Louis, dates from the immigration of the Saxons under Stephan, in 1839. Previous to that time only a small so called Protestant Church existed in the city, organized in 1832 by a German preacher, Korndorfer. When, in 1839, the greater part of the Saxon Lutherans settled in Perry Co., Mo., a number of families remained in St. Louis, and there organized Trinity congregation, which is now the oldest Luth. congregation in the city. In the course of years the number of German Luth. congregations connected with the Missouri Synod increased to 16 with a total membership of 1,945 (according to the statistics of 1897), 8,619 communicant members, and 13,916 souls. All these congregations have parochial schools with a total attendance of 2,718 children. Several German congregations have also organized Sunday-schools. Besides these German congregations there are in St. Louis 3 English congregations connected with the Synodical Conference, with a total membership of 129 voting members, 665 communicant members, 1,227 souls, and 622 children in the Sunday-schools. Two of these congregations also have parochial schools. The General Synod is represented in one congregation, with a membership of 450 communicant members, and 300 children in the Sunday-school. This congregation has a mission in a distant part of the city, which was, in 1898, about to be organized as St. Paul's Ev. Luth. Church. The Luth. educational and benevolent institutions depending chiefly on the contributions of the German congregations are Walther College, the Luth. hospital in, and an Orphans' Home near the city. See, also, WALTHER, C. F. W., BUENGER, BROHM, WYNEKEN, SCHALLER, BRAUER, MISSOURI SYNOD, CONCORDIA COLLEGE AND SEMINARY. A. L. G.

**St. Paul, Luth. Church in.** The first Evan. Luth. congregation in St. Paul was organized (Feb., 1854), and was composed of Swedes and Norwegians. It had no regular pastor until 1860, but was supplied by pastors visiting St. Paul from different parts of the country. In 1860 Rev. E. Norelius accepted a call to the congregation. It is now the "First Swedish Evangelical Luth. Church." In 1855 the first German Luth. services were held in the city, by Rev. T. F. Wier, who came to Minnesota from New York. He preached in the court-house once every three weeks. This was the beginning of Trinity German Evangelical Luth. Church. In 1857, Rev. C. F. Heyer (Father Heyer), labored in St. Paul, preaching in a schoolhouse both in German and English. Rev. G. Factmann became the first regular pastor of the congregation in 1862. June, 1883, Rev. G. H. Trabert organized Memorial English Congregation.

There are in St. Paul 12 German Luth. churches belonging to four different synods, Minnesota, Missouri, Iowa, and Ohio, with an aggregate communicant membership of 3,111; four Swedish congregations belonging to the Angustana Synod, with 1,638 communicants; 1 Danish belonging to the Danish Luth. Church in America, and 5 Norwegian belonging to the

Hauge's, Norwegian, and the United Church Synods, aggregating together 1,045 communicants. There are 4 English congregations, 3 belonging to the English Synod of the North-west and one to Missouri, aggregating 540 communicants. Whole number of Luth. communicants in St. Paul, 6,334. G. H. T.

**Stift**, from the Latin "Stipendium," the popular name for the Luth. Theological Seminary in Tuebingen, established by Duke Ulrich, after the model of a similar institution in Marburg, for the free education of ministers of the Church. It was originally intended only for 12 pupils, but in 1548 the spacious Augustinian convent in Tuebingen was given over to this institution, with room for 150 students of theology. The pupils are admitted on the basis of a very strict entrance examination, and, as a rule, come from the four pro-seminaries, Blaubeuren, Maulbronn, Schoenthal, Urach. They are matriculated as university students, and enjoy free lodging, boarding, and an annual allowance of 60 florins (\$25.50). They are kept under strict supervision, though in recent times the former rigorous discipline is considerably relaxed. To aid and stimulate them in their studies a number of tutors (*Repetenten*) are appointed who live in the seminary with the students, and have the right to deliver lectures like university professors. The prominent place which this institution holds in Wuerttemberg appears from the old Latin verse inscribed on its walls:

*Clastrum hoc cum patria statque caditque sua.*

"This cloister stands and falls with its fatherland."

Among its alumni and tutors are many most illustrious men, not only all the leading theologians and preachers of the Luth. Church in Wuerttemberg, since the sixteenth century, but pastors in all continents, professors in all German universities, philosophers (like Schelling, Hegel, Baur, Strauss, Zeller), poets (like A. Knapp, K. Gerock, E. Moerike, Wilhelm Hauff, G. Schwab), statesmen, jurists, physicians, authors, and even a French minister of state (Reinhardt). A. S.

**Stockfleth, N. J. C. V.**, 1787-1866, as pastor of Vatsø parish, Norway, had his attention called to the wretched moral and religious condition of the Lapps, for whom little or nothing had been done since the days of Thomas V. Westen. During his subsequent pastorate at Lesbesy he lived almost entirely with the Lapps, became their missionary, invented an alphabet, wrote a grammar, and translated a number of religious books for them. He finally became professor of Lappish language at the University of Christiania. E. G. L.

**Stoeber, John Caspar, Sr.**, b. Frankenber, Hesse (1685), a near relative of Fresenius, schoolmaster in Germany, came to America in 1728; became pastor of the congregation in Spottsylvania, now Madison County, Va.; collected three thousand pounds for his congregation in Germany, England and Holland, and d. on his return voyage (1738). Fresenius has left on record a tribute to his earnestness, devout

spirit and faithful attempts, at a comparatively advanced age, to prepare himself fully for ministerial work.

**Stoeber, John Caspar, Jr.**, son of the above, b. 1707, at Luedhorst in the Lower Palatinate; studied under four pastors in Germany, emigrated with his father in 1728; began to preach on shipboard; ordained in 1733 by Pastor Schultz; but before then had been extensively active as a travelling missionary; served congregations at Philadelphia, Lancaster, York, Lebanon, Tulpehocken and elsewhere; cordial relations with the missionaries from Halle were not established until 1763, when Stoeber united with the Pa. Ministerium; d. Lebanon, Ascension Day, 1779, in the act of administering confirmation.

**Stoeber, Martin Luther, LL. D.**, great-grandson of the above, b. Germantown, Pa., (1820), graduated Pennsylvania College (1838), in whose service he spent the rest of his life, first as tutor and principal of the Preparatory Department, and afterwards as professor of History and Latin; author of biographies of Drs. H. M. Muhlenberg (1856), and P. F. Mayer (1859); editor of *Literary Record and Journal* (1847-8), and of the *Evangelical Review* (see article), during most of its existence, in which he published sketches of the lives of 83 pastors; d. in Philadelphia (1870).

**Stohlmann, Charles F. E., D. D.**, b. at Kleinbremen, Germany, Feb. 21, 1810, studied at Halle under Tholuck, and after his graduation he came with his parents to America in 1834, settling in Erie, Pa., where he established the first Luth. congregation. In 1838 he was called to the pastorate of St. Matthew's German Luth. Church in New York, then the only German Luth. congregation in this and the adjoining cities. His successful efforts to meet the want of church extension and his staunch Lutheranism gave him a prominent position in his denomination, while his modesty, peacefulness and earnest work commanded the esteem of every one. He d. May 3, 1868, the day of the dedication of his new church edifice. See Nicum, *Geschichte des Ministeriums von New York*, 1888. W. L.

**Stork, Carl Augustus Gottlieb**, b. in Helmsstedt, Brunswick, June 16, 1764, entered the ministry and called to North Carolina in 1788. Salisbury, N. C., was the centre of his efficient labors, until his death, March 27, 1831. A man of great learning, university bred, specially superior as a linguist; of great piety and integrity. C. S. A.

**Stork, Charles Augustus, D. D.**, son of Theophilus, b. Sept. 4, 1838, near Jefferson, Md., a student at Gettysburg, Pa., Hartwick Seminary, N. Y., an alumnus of Williams College, and of Andover Theological Seminary, Andover, Mass., became prof. of Greek in Newberry College, S. C., in 1859, a relation terminated by the civil war. He then took charge, for several months, of St. James' Luth. Mission in Philadelphia, leaving it to become assistant to his father at St. Mark's, Baltimore, three years after succeeding him as pastor, serving there in all twenty years. In 1881 he became prof. of

didactic theology and president of Gettysburg Theological Seminary. He was distinguished for his original thought, literary ability, extensive and varied acquirements, spiritual insight, commanding character, and force as teacher and writer. D. Dec. 17, 1883, at Philadelphia. C. S. A.

**Stork, Theophilus, D. D.**, son of Carl Augustus, b. in Salisbury, N. C., August, 1814, alumnus of Pennsylvania College and Theological Seminary, Gettysburg. Pastor at Winchester, Va.; St. Matthew's, Philadelphia; founder of St. Marks, Philadelphia; became president Newberry College, S. C., 1858; founder of St. Mark's, Baltimore; distinguished as an author, preacher, pastor and scholar. C. S. A.

**Storr, Johann Christian**, b. at Heilbronn, Württemberg, June 3, 1712, educated at Tübingen, preacher at Hirsau (1743), deacon at Stuttgart (1744), and in the same year court chaplain; 1757, city preacher at St. Leonard, Stuttgart; 1759, preacher in the seminary and member of the consistory; 1765, prelate at Herrenalb, and later at Alpmsbach, d. at Stuttgart (1773). Storr belonged to the school of Württemberg Pietists. He was a pupil and earnest follower of J. A. Bengel, and an ardent admirer of Arndt and Spener. The influence upon his son, Gottlob Christian Storr, the head of the older Tübingen school, undoubtedly preserved him from the wild speculation of the rationalism of his day: Author of *Beicht- und Kommunion-Buch* (1755); *Christliches Hausbuch zur Uebung des Gebets* (1756), a book still widely used in Württemberg. H. W. H.

**Strauss-Torney, Victor Friedrich, v.**, b. 1809, in Bueckeberg, d. 1899, in Dresden. He studied law and theology in Erlangen, Bonn, and Göttingen, was Archivath in Bueckeberg (1840), counsellor of the Prince of Schaumburg-Lippe (1848), ambassador in Frankfurt. One of the most gifted modern hymn-writers, author of *Lieder aus der Gemeinde fuer das Christliche Kirchenjahr* (1843), *Die Gesangbuchnoth in Preussen* (1846), *Das Kirchenjahr im Hause*, 2 vols. He also wrote a number of dramas and novels, and was a prominent Chinese scholar. A. S.

**Streit, Christian**, b. near New Germantown, N. J., 1749; graduated, University of Pennsylvania (1768); studied theology under Muhlenberg and Wrangel; pastor, Easton, Pa. (1769-1778); chaplain in Revolutionary Army (3d Va. regiment); pastor, Charleston, S. C. (1778-82), New Holland, Pa. (1782-5), Winchester, Va. (1785), until death (1812).

**Strigel, Victorinus**, b. Dec. 26, 1524, at Kaufbeuren in Swabia; lost his father, a fellow-student of Melancthon (1527); became a student at Freiburg (1538); at Wittenberg, where he was one of Melancthon's most zealous and gifted disciples (1542); Master of Arts and lecturer at Wittenberg (1544); professor at Erfurt (1547). Upon the advice of Melancthon he was (1548) called as the first teacher of the new university at Jena founded by the former Elector John Frederick and his sons to take, for them, the place of Wittenberg. Getting in 1557 as a colleague the most decided oppo-

nent of the later Melancthon, Flacius, the conflict that Strigel had apprehended soon began. As he would not assent to the charges, sometimes extravagant, made against Melancthon and his friends, he was in 1539 rudely seized and put into prison. After his release, in 1560, he held the celebrated debate with Flacius at Weimar, where he defended Melancthon's synergism, and Flacius made the unfortunate statement that original sin is the substance of man. 1562 he was again appointed to his professorship, and in 1563 went to Leipsig. Here he had to leave (1567), then publicly embraced Calvin's doctrine concerning the Lord's Supper, and d. as professor at Heidelberg (1569), only 45 years old. He was very gifted and learned, but also vain, passionate, and factious, and a Philippist to the core. Compare Herzog's *Realencyclopädie*. F. W. S.

**Strobel, William Daniel, D. D.**, great-grandson of John Nicholas Martin (see article), b. Charleston, S. C. (1808); studied at Hartwick Seminary; Missionary in S. C. (1829-30); pastor, Columbia, S. C. (1830-1); St. James, New York (1831-41); Principal of Hartwick Sem. (1841-44); pastor, Valatie, N. Y. (1844-51); Red Hook (1851-60); Middletown, Md. (1863-67); agent for Md. Tract Society (1867-71); pastor, Williamsport, Md. (1871-73); Rhinebeck, N. Y. (1873-81); d. 1884. President of General Synod (1879-81).

**Sturm, Jacob**, b. 1489, d. 1553, in Strassburg. He studied in Heidelberg and Freiburg, was Master of Arts (1505), member of the Strassburg Literary Union (1514), declared himself for Luther (1524), became Counsellor and afterwards Burgomaster of Strassburg (1526). He endeavored to bring the German and Swiss Protestants together, and was present at the Marburg Colloquy (1529). At the Diet of Augsburg, he, together with the Representatives of Lindau, Memmingen and Constance, handed in the Confessio Tetrapolitana. Afterwards he took an active part in bringing about the Wittenberg Concord of 1536. He was present at all the important conventions and diets of the second quarter of the Reformation century, and Sleidan, the celebrated historian, calls him justly "an ornament of the German nobility." A. S.

**Sturm, Johann**, b. 1507 at Sleida, d. 1589, one of the foremost schoolmen of the sixteenth century; professor in Strassburg (1537), where a gymnasium was opened under his rectorship (1538). He was repeatedly entrusted with important negotiations by the Strassburg magistrate and by the King of France. He attended the conferences at Hagenau and Worms (1540), and at Regensburg (1541). As he inclined more to the Reformed doctrine, he lost the confidence and affection of the Lutherans in Strassburg. Things came to a crisis when he resisted the introduction of the *Formula of Concord*, in favor of the "Confessio Tetrapolitana." The conflict ended with his suspension from the office of rector (1589). A. S.

**Stuttgart Synod** (1559), was the meeting at which, Dec. 19, the Stuttgart confession sanctioning the Luth. doctrine of the Lord's

Supper was adopted. It was largely formulated by Breuz, published in German and Latin (1560-61). It was brought about by the leaning of Barth. Hagen, who was in favor with the mother of Duke Christoph, toward Calvin's teaching. It taught real presence, oral manducation, sacramental union, ubiquity of Christ, participation of unbelievers, in real agreement with the Angs. Conf. and Luth. teaching.

**Subscription.** Two modes of subscribing to Confessions of Faith have been technically designated as *quatenus* and *quia* subscriptions. A *quatenus* subscription is when a confession is subscribed to, "in so far as it agrees with the Holy Scriptures." In this sense, every Christian can subscribe to every confession of faith that has ever been formulated. No Lutheran will refuse to accept the Decrees of Trent, or even the book of Mormon, "in so far as they agree with Holy Scripture." But such mode of subscription would be of no value as a declaration of what is actually believed; and would thus not be a confession of the faith of the one thus subscribing. A *quia* subscription is where a confession has been studied and its teaching, upon comparison with Holy Scripture, is believed to be a correct presentation of the doctrines that are therein taught. This implies that every effort has been made to ascertain what the writers of the confession intended, so that their judgment of the meaning of Holy Scripture is approved as in harmony with what the subscriber is convinced is true. If the confession be regarded as a faithful representation of Scripture only in part or conditionally, a *quia* subscription demands that every such exception be explicitly stated. To what lengths a *quatenus* subscription to confessions may be pressed, is illustrated by the famous Tract XC. of "*Tracts for the Times*," in the Church of England, where it was argued that secret adherents of hierarchical views against which the XXXIX. Articles are an avowed protest, could, nevertheless, subscribe them by placing upon the terms employed a different interpretation. (See also CONFSSIONALISM.) H. E. J.

**Succession** of bishops is not taught by the Luth. Church, and is not to be inferred from the ordination of the Swedish bishop Lars Petri by the Roman bishop Petrus Magni. The only succession she knows of is that of apostolic truth. The Brandenburg-Nuremberg Kinderpredigten contain a passage, afterward translated by Craumer in his catechism, and interpreted by Dr. Hook for apostolic succession, which apparently teaches succession. "Thus the ministry, which Christ our Lord himself has begun, instituted and ordered, has come from one to the other, through the laying on of hands, and communication of the Holy Spirit, until this hour." But these words are a portion of Luther's argument in "Von der Winkelmesse" (1533), in which Luther maintains the identity of bishops and presbyters, and with his characteristic emphasis points to the apostolic mode of recognizing the call and inducting into office by laying on of hands, and not "by chrisum or butter." (See Jacobs, *Luth. Movement in England*, p. 323; also art. BISHOP.) J. H.

**Suicide.** Our teachers in expressing their horror of this crime are accustomed to refer to Augustine's treatment of the subject in his *City of God* (I. 20-27), in which he shows that, under no circumstances, is one allowed to take his own life. If the motive, he says, be to escape the ills of this life, the suicide incurs still greater in the life to come; if it be that of wrongs done him, no remedy is obtained by a crime of his own; if it be his own former sins, he has the more need of this life in order to repent; if it be the hope of a better life, this hope of a future life is forfeited; if it be to avoid temptation and the possibility of a fall, then every one should be slain, as soon as he is regenerate. Although, in its official declarations, the Church wisely refrains from determining the question as to the eternal state of particular persons guilty of this crime, since no one knows whether, at the extreme moment, God may not bring them to repentance and faith, nevertheless to testify its abhorrence of the deed, and to deter others, it followed the practice of the Ancient Church in denying them Christian burial. An important limitation, however, is made: "It would be excessively rigorous, not to say impious, to deny those Christian burial, who, from melancholy, mania, or some other form of insanity kill themselves, especially if they have sufficient testimony of a previously well-spent life. . . . Nevertheless to deter others from such a deed, some of the ordinary ceremonies should be omitted" (Carpzov, *Ecl. Jurisprudentia*, II., chap. xxiv.). For this reason, such funerals were without the tolling of the bells, and hymns were either omitted or were sung by only a few voices instead of the entire body of school children, while the time of the funeral differed from that of those church members who died under other circumstances. The older teachers think that every case of suicide should be regarded deliberate and voluntary, unless the fact of insanity be clearly established. H. E. J.

**Sunday, Luth. view of.** This is to be found in Art. XXVIII. of the Angsburg Confession, and in the expositions of the Third Commandment in the Catechisms of Luther. The obligation of the Christian to observe the day by cessation from other employments in order to give attention to the Word of God, and prayer, are clearly taught. The sanctity of the day, it is maintained, lies not in *resting*; but in the hearing and consideration of the Word, for which the rest is required. While, under the New Testament, no one day is better or holier than another, the necessity of a uniform time, for this purpose, being absolute, and the Sunday being the order appointed for this end, its continuance is not an arbitrary matter, or one with which the Christian may dispense. So far there is entire agreement; but between Luth. theologians of the highest standing, there has been a difference of opinion as to whether the Sunday be the Sabbath, or an entirely distinct institution. In support of the latter position, it is claimed that Col. 2 : 16 explicitly declares that the Sabbath is an ordinance of the ceremonial law, and that, in so far as the Sabbath demanded the devotion of all man's time to God's

service, this pertains to every day of the Christian life, which thus becomes a perpetual Sabbath. The Lord's Day was observed by Christians from the first as the memorial of the resurrection, and, where the Sabbath was still held in esteem, it was observed on Saturday, alongside of the Sunday observance. During the sixteenth century this was the predominant view, both in the Luth. and the Reformed churches. While Luther's statements on this side are both numerous and emphatic, it must be admitted that in his commentary on Genesis, the germs of the other view, identifying the Lord's Day and the Sabbath, are found, although they can be harmonized with what is elsewhere taught. His conviction is firm that the Lord's Day has become a permanent institution, that dare not be set aside, and thus replaces the Sabbath of the Old Testament. The Luth. theologians of the seventeenth century universally take the second view. Gerhard, Calovius, Quenstedt, Baier, all support it—the former at considerable length. The subject is discussed at length by various writers in the *Evangelical Review* (particularly 1857, 1869), *Quarterly* (Gettysburg), *Lutheran Church Review* (1863), Dr. Walther in *Lehre und Wehre* (1864-1865), and Dr. S. Fritschel in *Theologische Monatshefte* for 1872 (Allentown). H. E. J.

### Sunday-Schools in the Luth. Church.

THEIR HISTORY AND CHARACTER IN THIS COUNTRY.—The Sunday-School may be said to have originated in the Bible-school of the ancient synagogue. The two essential characteristics of the modern Sunday-School are the interlocutory method of instruction, and the system of division into groups or classes. Of these the more important, by far, is the method of instruction. In the synagogue school, the method was catechetical.

To trace the history of catechetical instruction is to connect this early Sabbath-School with the "Ragged Sunday-School" which A. H. Francke opened in 1695, nearly a hundred years before Robert Raikes began his famous work, with his paid teachers in England.

In our own Church in this country, it is to be noted that Muhlenberg, imbued with the earnest spirit and influenced by the methods of Francke, brought to our shores a full appreciation of the value of this work. He was diligent in teaching in the schools during the week. The Sunday-School, however, had to win its way against great opposition in this country also. It was introduced in America in 1786, by the Methodist Bishop Asbury. The first Luth. Sunday-School was that of St. John's Church, Philadelphia, founded in 1821. The general extension of this work in all our churches is well known.

A Lutheran Sunday-School, however, is recognized by certain well-marked characteristics. It does not stand with us as all-sufficient. It does not supplant the home training which is the due of every child, nor does it do away with the necessity for additional religious instruction, in the catechetical class and the parochial school, if possible, if not, by some other method. It is recognized as the Church at work in the training of its children. It is not something outside of the Church, nor auxiliary to the

Church, but the Church, organized for a specific purpose, and employing means and persons best fitted for that purpose. It is therefore under the governing body of the Church, the pastor, and church council. This conception demands a careful oversight of the teaching, and a careful selection of sound and qualified teachers.

The Luth. Sunday-School, again, deals with the baptized children of the Church. It has as its material those who have been born again of water and of the Spirit, Christians, believers, not yet full-grown, but if babes, babes in Christ. Our conception of Baptism influences greatly our conception of the place and scope of the Sunday-School. The work of our schools is to develop the content of Baptism, to train and feed and strengthen the implanted grace,—not to convert, save in a peculiar and carefully limited sense. The Luth. Sunday-School is to work, in all its lower grades, toward a definite goal,—the preparation of the child for the best and most profitable use of the privileges of the pastor's catechetical class. To provide a full acquaintance with the most prominent facts of Bible history, with a thorough memoriter knowledge of the Catechism, with the ability to find any passage in the Bible and some working knowledge of that book,—these would seem to be the least with which we have a right to expect our Sunday-Schools to furnish the child, and yet we are often disappointed in this expectation. In the whole arrangement of the course of study, in the work of every individual teacher, at all times, the thought of the pastor's catechetical class, and of the best possible preparation of the pupil for it, ought to be a controlling influence.

With these points guarded, there is no room for suspicion of the Sunday-School, nor for regarding it as an undesirable exotic, whose importation is to be regretted. The Parochial School and Kinderlehre, it is to be noted, never flourished except under state control, and it may be questioned whether there, they produced, on the whole, more satisfactory results than the Sunday-School judiciously directed. The great need is a more general recognition of our clearly distinctive principles, and a thorough working out of these principles when recognized.

LITERATURE: The Publication Board of the General Synod publishes the "Augsburg Series" of *Lesson Leaves*, based on the international lessons; the *Augsburg Teacher*, containing helps for the Sunday-School teacher; and two collections of Sunday-School music.

The General Council has had for years an excellent Sunday-School Book, recently supplanted by a new collection of hymns, of a churchly type. It has had also a series of Lesson Leaves, and a Bible History, but has undertaken under the auspices of a committee appointed by the general body, to provide a complete graded system. In this system "Bible Story," for the Infant Class, "Bible History" for the intermediate department, and "Luth. Lessons," for the more advanced pupils have already been published. The lessons are based throughout on passages of Scripture selected with reference to the Church Year. (See SUNDAY-SCHOOL COURSE.)

The fullest presentation of the whole Sunday-School question, from a Luth. standpoint, is to be found in the Luth. Church Review, Oct., 1896, to which this article is indebted. C. A. M.

**Sunday-School Book.** From the very beginning the General Council recognized the importance of giving to our Sunday-Schools a Tune and Service Book which, while "rejecting all sensationalism, and all conformity to a merely popular style" should be in harmony with the spirit of the Church, and help to educate the young to an intelligent and appreciative participation in the services of the house of God. In 1865 the English Church Book Committee was instructed "to hasten their work upon a hymn book for Sunday-Schools." In 1873 the English Sunday-School Book appeared, containing orders for opening and closing the school, with a collection of Psalms and Prayers, Luther's Small Catechism, 11 chants and canticles, and 233 hymns and carols. In 1876 the German Sunday-School Book appeared, following, in the main, the plan of the English book, but containing also the principal parts of the main service (*Hauptgottesdienst*), and a collection of German chorals in chronological order, with 234 songs. The musical editor was J. Endlich, Esq., of Reading, Pa. In 1893 revised and improved editions of both books were ordered. The revised English Sunday-School Book, which is essentially a new book, appeared in 1897; the German in 1896. Dr. J. Zahn of Neuendettelsau, at the request of the committee, had undertaken the musical editorship, making it a standard work in its general musical character, and in the exactness of its dates. The new book contains all that was in the first edition, but incorporates the choral tunes, and gives a number of additional hymns, making the whole number 366, including the liturgical pieces. A. S.

**Sunday-School Course.** Sunday-School is the whole congregation at school. It is the only teaching service for old and young in which progressive and systematic instruction in Holy Scripture can be given to all by the catechetical method.

What is taught in the Church's school is of supreme importance to the Church. More people imbibe unsound doctrine, feelings and views through the Sunday-School than through the pulpit. The church that does not control her own Sunday-School teaching, will not in the end control the faith of her members.

A Sunday-School course should possess the same elements of progressiveness, adaptability to mental condition of pupil, and practicability, that enter into any first-class course of study. No one would consider it wise to compel all classes of all ages in all schools and colleges to study the same grammar lesson on the same day. That is the principle of International Lessons.

In 1895, the General Council, after serious opposition, unanimously decided to commit itself to a graded course of study, with proper text books, and was the first general religious body in America to do so. The system is now being developed, at the rate of one text-book a

year, in the intermediate department of the schools, and without disturbing existing relations. The class fresh from the primary department receives *Bible Story*, embracing separate text-books for teacher and scholar, handsomely illustrated. The following year, the class is promoted into *Bible History*, which weaves the stories into a continuous thread. A year later, this continuous history is set into its physical background in the text-book, *Bible Geography*, *Bible Biography*, *Bible Teachings* and *Bible Literature* (a brief study of the books of the Bible), each a year in length, complete the pupil's preparatory study in the intermediate department, and only then in the seventh year does he enter into the minute study of detached portions of *Bible Text*. The system has been phenomenal in its endorsement and its success. \* \* \*

**Suomi Synod.** See FINNISH SUOMI SYNOD.

**Superintendent.** The official title of the chief pastor of a district of the Evangelical Church in Germany over which he has the oversight; in Bavaria and Baden called *decanus*, in the Reformed Church the *ephorus*. The office was first practically introduced in connection with the Visitation in Saxony, 1527-29, though the Stralsund K. O. of 1525 already made provision for it. Many of the subsequent K. O. O. especially those prepared by Bugenhagen, made similar provision. The office had for its object more especially the conservation of pure doctrine and the maintenance of uniform ceremonies. At present the superintendent as *visitor* has the direct oversight of the pastors, often examines candidates for the ministry, ordains and installs, supplies vacancies, convenes and presides at synods, and exercises a general supervision over the churches and schools of his district or diocese. A general superintendent is frequently placed over the superintendents of a province. Though the superintendent was originally meant to exercise episcopal functions as the organ of the Church, he has largely become an executive of the state. [Stahl's *Kirchenverfassung*, 328 sqq., the works on Church Polity of Carpov, Böhmer and Richter; report on "The Office of Oversight," by Philadelphia Faculty. Minutes of Ministerium of Pennsylvania for 1892.] J. F. O.

**Supper, Last.** See LORD'S SUPPER.

**Supranaturalism** is that tendency in theology, which seeks to find the truth from the Bible alone without the authority of reason. Reason is only to search after the sense of Scripture and explain it. The doctrine of Scripture, even when foreign and displeasing to reason, must be accepted as the instruction of God. Supranaturalism is the opposite of Rationalism. In its actual historical development, though beginning ag. rationalism, it became rationalistic, so that there was a rationalistic Supranaturalism or a supranaturalistic Rationalism. Trinity, incarnation, mystic indwelling of Christ were not denied nor depreciated. Christ was held to be God's Son, subordinate to the Father, and deliverer from error, sin and death. Men fell because of an inclination to evil, but could partially effect their own salvation.



In the doctrine of the Church wisdom and virtue were as important as progress toward the true and good in eschatology. The morality of Supranaturalism was so close to Rationalism, that they could scarcely be distinguished. These principles were not those of the biblical or supernatural Supranaturalism of a Bengel, and the old Tübingen school (Storr, Süskind, Roos, F. J. and E. J. Flatt, Stendel, Knapp, and Holm), but rather originated under the influence of Wolff's philosophy with its non-denial of revelation, but assigning to it what did not contradict reason. It appears in Canz, Carpov, J. D. Michaelis, S. J. Baumgarten, and partly affected Mosheim. In the rationalistic supranaturalists Staudlein, Tzschirner, Tittmann, Rosenmüller, v. Ammon, Nitzsch it began to degenerate, though a nobler influence was exerted by the great Reinhard. These men still holding to revelation virtually emptied it by reducing it to a kernel of moral truth (Kahnis, Inner. Gang des Protest. II, 110ff.; Realencycl. (2 ed.), 12, 507 ff.) J. H.

**Susquehanna (Pa.) Synod.** See SYNODS (I.)

**Svebilius, Olof**, was archbishop of Sweden and d. in the year 1700. As a member of the parliament he represented the clergy for many years. His influence over the noble king, Charles XI., was conducive to the welfare of Church and State alike. He has wielded a great power over the Church of Sweden by his explanation of Luther's Catechism, which has been used as a text-book for all elementary religious instruction in Sweden, from 1659 for two hundred years. C. A. B.

**Svedberg, Jasper**, b. 1653, in Sweden, was ordained (1685), received the appointment as court-preacher (1689), was professor of theology in Upsala for ten years, and in the year 1702 he was elected bishop of Skara. He was also bishop of the Swedish churches in London, Lisbon, and New Sweden in North America. He d. 1735. His name is well known on account of his authorship of hymns. Assisted by men such as Spegel and Kolmodin, he edited the hymn-book of 1694. The original collection was rejected, but served as a basis for a new edition which was ready in 1695. A few hundred copies of the hymn-book of 1694 were sent to the Swedish churches in America. As a preacher he was a man of firm conviction and of fearless utterance, and his style was such that the message was more prominent than the messenger, although he was an eloquent speaker. C. E. L.

**Sveinsson, Brynjúlfur**, b. 1605, d. 1675, bishop in Skálholt diocese, Iceland, a man of profound learning, a theologian, and an anti-quarian, by far the greatest man of the seventeenth century after the death of Gudbrandur Thorláksson. He was also of a broader and more liberal turn of mind than most ecclesiastics of his day. He defended Ján Gudmundsson called "the learned" the author of a scientific treatise "on the different natures of Iceland" against accusations for witchcraft. And it was through his aid that Hallgrímur Pétursson (q.v.), the famous author of the Passion Hymns, got his education, and in this the worthy bishop rendered his country a better service than he

realized himself. He carried on faithfully the work of the Reformation, so ably and energetically lunched by his predecessor, Gudbrandur Thorláksson. F. J. B.

**Sweden, The Luth. Church of.** The Reformation of the Church of Sweden was accomplished through the influence of Dr. M. Luther and the German Reformation. The Swedish Reformer Olavus Petri had studied (1516-1519) at Wittenberg, and the leading men of the Diet of Upsala in 1593 had studied with Dr. D. Chytraeus at Rostock. Furthermore the most beloved devotional books in Sweden are those of Luther, Arnd and Scriver, and the spiritual hymns of Luther are sung in preference to others. But the Swedish Luth. Church has always had a certain character of its own, which may be recognized by its conservative Bible translation and liturgy, and its peculiar episcopal church government. And this Church has enjoyed rich blessings from God, although it has suffered very much from worldliness and its close connection with the state.

The pure Luth. doctrine was preached in Sweden after the Parliament of Westeras in 1527, and the Assembly held at Orebro in 1529 under the auspices of King Gnstavus Vasa, and the popish prelates tried in vain by their political machinations and seditious to obstruct the victorious course of the gospel through the whole country. (See ARTS. OLAVUS AND LAURENTIUS PETRI, AND OF GUSTAVUS VASA.)

During the government of King John III. (1562-1592), a Romish re-action entered especially in liturgy and church government. But after his death a Diet was held at Upsala in 1593, and there the mediating Romish liturgy was abolished, and the Unaltered Augsburg Confession was unanimously adopted as the faith of the Church. Since that time until lately, as Nicolaus Bothmiensis, the president of this Diet exclaimed, "Sweden has become one man, and all its people have one Lord and one faith." The Reformation being well established in Sweden, its greatest king, Gustavus Adolphus, went with his brave soldiers to Germany for the protection of Protestantism. Now came the time of greatness for Sweden, and the strictest orthodoxy prevailed in the Church. This church has, however, not excelled in dogmaticians or metaphysicians, on the contrary its best men have been exegetes as Gezelius, or preachers and hymnologists as Spegel and Svedberg, or governors of church affairs like these men and a great majority of the bishops. (See GEZELIUS, SPEGEL AND SVEDBERG.)

Unlike their German brethren the Swedish orthodox theologians took a very great interest in the education and piety of the common people. The Pietism of Spener came later into Sweden, and was then also a potent factor in the revival of the Church, especially in Stockholm, and some other cities. The pietists, called in Sweden Readers, because they came together for reading the Bible, and the writings of Luther and Arnd, were greatly harassed, and persecuted by the authorities of the Established Church by virtue of the infamous Conventicle Law of 1726, which was at last revoked in 1858.

During the reign of the brilliant but immoral king Gustavus III., 1771-1792, and until the second decade of this century, a rationalism kindred to that of Voltaire prevailed in Sweden. This pestilence spread from the frivolous court down to the lower classes of the people, and even the clergy were more or less tainted by its influence, and gave to the people empty moral phrases instead of the Word of God. Then arose the terrible drinking habit, against which, in the latter half of this century, many have preached and worked successfully and persistently. Notably among these temperance workers Dean Wieselgren and Bishop Thomander have excelled for zeal and prudence. The Gospel of Christ in those dark days of Rationalism took its refuge in the Pietistic conventicles and a few small Moravian societies, that existed in Stockholm, Gothenberg, etc.

With the beginning of our century a fresh and powerful north wind began to dispel the foreign fog that pressed so heavily on all hearts. The Pietists in the northern part of Sweden gathered together closer than before and read with more devotion their Bible and the works of Luther. And contemporaneously in the southern part of the country arose a mighty preacher, Henric Schartau, who boldly testified against worldliness, rationalism, and all kinds of unsound doctrine. He and his followers are congenial to the biblical school of Bengel, but it has justly been added, "that as the Rationalists preached the first article of the Apostles' faith, and the Moravians the second one, Schartau preached the third article of the faith." This spiritual movement is still influential and active with strong churchly tendencies in the southern and southwestern parts of Sweden. Meanwhile the Luther Readers in the northland were very aggressive and zealous, a few of them even became fanatics, e. g., Eric Johnson and his followers, who emigrated to Bishop Hill, Ill. Many of the Readers took the most determined evangelical standpoint, and their foremost leader was Carl Olof Rosenius, whose activity as a lay-preacher and an author has been a heavenly blessing for many thousand souls. After his death some of his friends turned Antinomians, and some others, headed by P. Waldenström, went over to a certain legalistic extreme and entangled themselves in Socinian and other unchurchly views. Many of the Readers, however, kept steadfastly the Luth. faith and are generally to be found on the circles of the powerful mission society called the Evangelical Fatherland Organization. (See below.)

The Luth. Church of Sweden is an established church. The king is not only the protector and defender of the church, but he is even considered its summus episcopus, as the church law expressly says: "The oversight, care and protection of the Church and Congregation of God in Sweden are intrusted by God to the king." The king's power as such is, however, limited by the laws and the constitutional government of Sweden, and the king is by his solemn oath pledged to the Unaltered Augsburg Confession. Until 1866, when a new constitution was adopted and sanctioned, the clergy continued to form

one of the four estates of the Parliament and exercised a powerful influence in both political and ecclesiastical matters. Since 1868, the General Church Assembly meets for a month every fifth year in Stockholm. To this assembly belong ecclesiastical affairs referred to it either by the king or by its own members, but the resolutions of the Assembly are not binding law unless sanctioned by the king. The Assembly has, however, the power to veto all changes in the Church Law made by the king and the parliament. Members of the Assembly are the bishops and the pastor primarius of Stockholm ex-officio, two professors from each of the theological faculties at Upsala and Lund, one pastor from each of the thirteen dioceses and thirty lay delegates from the realm.

The Church of Sweden is divided into twelve bishoprics, of which the first, that of Upsala, is called the archbishopric. The principal duties of the archbishop and the bishops are "to preach the pure word of God, to carefully watch over its being proclaimed in the whole diocese, to ordain ministers, to enjoin upon the people prayer and Christian charity, to convoke and conduct the diocesan synod every sixth year, and, together with the consistory, to govern the diocese in ecclesiastical affairs." It is further the archbishop's privilege to crown the king and the queen, to ordain bishops, and to preside over the General Church Assembly. The confirmation of the young is not a special privilege of the bishop, but the youth of a parish are confirmed by its own pastor.

The confession of the Established Church of Sweden is, according to the Church Law, the Luth. faith, as expressed in the whole Book of Concord, and only an insignificant percentage of the Swedish population belong to other churches and sects.

N. F.

**Sweden, Missions of the Church of.** 1. HOME MISSIONS. *The Swedish Bible Society* was organized (1815) in connection with the British and Foreign Bible Society, and has been one of the active agents to furnish every Swedish home with the Bible. *The Friends of the Church*, a society organized in 1877, with headquarters at Norrköping, has for its aim to circulate good devotional and strictly Luth. literature.

*The Evangelical Fatherland Organization* from 1856, not only circulates devotional books and tracts, but sends out ministers and lay preachers for evangelizing the whole country. Prominent among the founders of this organization were H. J. Lundborg and C. O. Rosenius (see art.), and it has earnestly tried to work in harmony with the Church and its confessions.

*The Swedish Missionary Association* from 1878, is a kind of Free Church movement, under Waldenströmian auspices, with a mission school at Kristinehamn, and a host of active lay preachers, of whom many even administer the sacraments. The association had in 1898 about 80,000 adherents, though not formally seceded from the Established Church.

*A Society Pro Fide et Christianismo* was organized in 1771, with the aim to publish popular editions of good devotional Luth. books. It is still very active, and one of its originators, Rev.

C. G. Wrangel, had been provost (1759-68) in the colony New Sweden.

There is in Stockholm a very flourishing *Deaconess Institute*, which has been under the care and guidance of the able and pious Dr. J. C. Bring, from 1862 to his death, 1898. The institute had in 1897 in 96 different stations 217 deaconesses.

II. FOREIGN MISSIONS. Missionary work among the Lapps in the most northern part of Sweden was already begun by Gustavus Vasa, although it succeeded first from 1606, during the reigns of Charles IX. and Gustavus Adolphus. The best missionaries in this field have been P. Fjellstrom and P. Högström. (See LAPLAND.)

The Church of Sweden supplied with pastors for nearly 150 years the colony New Sweden in North America, and tried to take up missionary work among the Indians in the neighborhood of the colonists, Rev. J. Campanius (1643-48) translating Luther's Catechism into the Delaware language; and in the latter part of the eighteenth century Rev. J. Kjermander established a mission of his own in the East Indies.

The *Swedish Missionary Society* was organized (1835) in connection with the Basel Society, and in 1845, through the efforts of Dr. P. Fjellstedt (see art.), the Missionary Society of Lund, in conjunction with the Leipzig Missionary Society, was founded. The Swedish Society, and that of Lund, were united in 1855 and, participating in the work of the Leipzig Society, have sent to the Tamils in India, as missionaries, the learned Dr. Blomstrand, Revs. Onchterlony, Sandegren, and others.

The *Mission of the Church of Sweden* was called forth through the General Church Assembly of 1873. This mission has the archbishop as president, and receives yearly collections from all the Luth. congregations of Sweden. Having joined with itself the United Swedish Missionary Society, it continues, with six missionaries, the work among the Tamils, and, in 1876, it also took up a new field among the Zulus in Africa, where it has 15 missionaries. Revs. O. Witt and T. Fristedt were the first missionaries, and Oscarsberg was the first mission station.

The *Evangelical Fatherland Organization* in 1862 began foreign missionary work in a missionary institute in Stockholm, under Prof. W. Rodin, as president. Its first missionaries, Carlsson, Lange, Kjellberg, and C. F. Johanson (who is now pastor of the Augustana Synod), were, in 1866, sent to the Kumana people in the neighborhood of Abyssinia. Afterwards, in 1877, the Fatherland Organization also took up mission work at Narsingpur and Sagar, in the Central Provinces of British India.

The *Swedish Missionary Association* (1881) opened a mission field in Kongo, Africa, in connection with the American Baptist Missionary Union. The Association has also sent out missionaries to Lapland, Finland, Russia, Persia, and China.

**Swedenborg, Emanuel Von**, was b. in Stockholm, Sweden, January 29, 1688, the son of the Luth. bishop of Westgothland, Jasper

Svedberg. Until 1743 his studies were in the interests of science and philosophy. But in that year he claimed that the Creator and Saviour appeared to him at night, assuring him of the call he had to the human race. He now retired from worldly pursuits and devoted himself exclusively to the study and description of the phenomena of the world of spirits. His *Arcana Cælestia*, in eight volumes, was completed in 1756; this was followed by many other treatises on similar subjects, among them *De celo et inferno* in 1758. The Church of the New Jerusalem which he founded dates from June 19, 1770. He d. March 29, 1772. The main features of doctrine of the Church of the New Jerusalem are: God the Father is of infinite divine essence, the Son is the human manifestation of the Father for the purpose of redeeming mankind, and in the Holy Spirit the Father sanctifies and regenerates; restoring man to spiritual freedom. Life is not created, only its outward forms. "Man has a spiritual body which is fitted to receive and manifest the divine forces, and the mind or spirit constitutes the spiritual body; the material body is only the husk, and its death is caused by man's resurrection from it; the spiritual world is a substantial world, the realm of causes, and exists in three divisions: heaven, the world of spirits, and hell; the world of spirits, which all enter after death, is the place of preparation for heaven or hell; according to the character brought into it; the life of this intermediate state is similar to the one in this world, except that it is not a life of probation, but a life devoted to bringing discordant elements in man's nature into harmony, and to receiving instruction; but gradually the scene changes, and men rise to heaven or sink to hell, drawn by the invisible affinities of their true character." Still, "hell is not a place or state of constant punishment, but its inhabitants have all the enjoyments of which their perverted nature is capable, living under restraint of penalties which follow every violation of law." In heaven each one finds his appropriate sphere of activity, and is constantly growing towards perfection, which growth goes on forever. "In Scriptures there is a spiritual principle corresponding to every natural act and object they record, a spiritual meaning distinct from, yet harmonizing with and based upon the natural meaning of every word and sentence."—S's doctrine found few followers in Sweden, but even in 1783 churches were organized in England, and Germany, Poland, Russia, and several other European countries followed. The first congregation in America was established in 1792 in Baltimore. There are now organizations in twenty-nine states.

J. N.

**Swedish Lutherans in America.** See AUGUSTANA SYNOD. (SYNODS, II.)

**Swensson, Jonas**, b. in Småland, Sweden, 1828, ordained 1851. He was renowned as an earnest and popular pastor in the diocese of Wexio, but having received an urgent call from the Swedish Luth. congregations at Sugar Grove, Pa., and Jamestown, N. Y., he arrived at these places in 1856. Here he served with great fidelity and self-sacrifice until 1858, when he removed to Andover, Ill., where he d. in

1873 as the beloved pastor of that congregation. His memory will always be held in high esteem in the Augustana Synod as an evangelical and powerful preacher. He was Secretary of the Augustana Synod 1861-1870, and its President 1870-1873. N. F.

**Symbol, Symbolical Books.** The word *symbol* is from the Greek verb *συμβάλλω*, to bring two objects together, make a comparison, and from such comparison reach a conclusion; hence *συμβάλλον*, "a mark," expressing the result of such process: then "ticket," "check," and finally "creed," "confession of faith." The term, in classical Greek, sometimes means "a covenant or treaty." It was applied by Cyprian to the Baptismal Confession, and from the fourth century was a common designation of the Apostles' Creed. Rufinus explains the application: "Every general gives his soldiers particular *symbola*, in order that if anyone be met of whom there be doubt, he may produce, when asked, the *symbolum* as a test as to whether he be friend or enemy." From the Baptismal Confessions, i. e., the Apostles' Creed, the term passed over with Alexander of Hales (1230 A. D.) to the other creeds. Luther applied it to the Apostles' and Athanasian Creeds and the Te Deum. The Formula of Concord calls the Augsburg Confession "the symbol of our time." A symbol, therefore, is a contract or article of agreement, whereby Christians uniting in external association, declare and pledge to each other the faith that they hold and teach. A distinction is sometimes made between symbols and symbolical books. The former term is then restricted to concise thetical statements of doctrine, such as the Œcumenical Creeds, the doctrinal articles of the Augsburg Confession, and the Epitome of the Formula of Concord, while the latter present an elaborate discussion of the topics under treatment. By the "Symbolical Books of the Lutheran Church," the confessions contained in the Book of Concord are always meant. (See articles, CONCORD, BOOK OF; CREEDS; SUBSCRIPTION.) H. E. J.

**Symbolics.** A branch of theology marking the transition of historical into systematic theology. A current definition that "it is the science of the Confessions of Faith of the several churches" would limit its sphere to the history and contents of the various confessions. But, as a scientific treatment inevitably leads to investigation into principles, Symbolics has become "the science that examines into the distinctive characteristics of church bodies that have stated their faith in historical confessions." The lack of definiteness and consistency in the teaching of numerous sects that are without documents which they recognize as confessions, excludes them from scientific consideration. The reference of some of these to the pathology of insanity would be more just than to the sphere of Symbolics. The practical application of this principle reduces Symbolics to a treatment of the distinctive features of Catholicism and Protestantism, and of the two great branches into which each has been divided, viz., Catholicism, into Greek and Roman; and Protestantism, into Lutheran and Reformed. A thor-

oughly scientific treatment cannot be confined to the confessions, but must keep in view ethical, political, and social elements, and the application of these principles in the various branches of practical theology. The preaching, the worship, the church government, the pastoral theology of the various churches reflect and illustrate the principles enunciated in their confessions. Symbolics investigates not only the doctrines themselves, but also the relative place, proportion, and emphasis of each doctrine. Nowhere can more numerous illustrations be found of the maxim: *Quum duo idem dicunt, non est idem* (When two speak the same thing, it is not the same).

All churches are historically rooted in what has been termed "Œcumenical Catholicism." The Symbols of this Œcumenical Catholicism are the Apostles', the Nicene, and the Athanasian Creeds. Upon this basis the Luth. Church has planted itself firmly in the First Article, and the conclusion to the Doctrinal Articles of the Augsburg Confession, as well as in the Schmalckald Articles and Formula of Concord. At this point a thorough treatment of the subject requires that the misconception be guarded against that the common acceptance of these confessions could ever be considered as a common bond of union, as was advocated by Calixtus, or that the Catholic churches are on a solid foundation and need only to add to their confession thus made, as was urged by Kahnis. While the words used are the same, the meaning attached to these words is contradictory. This becomes manifest in the very first and fundamental word of the creed, the *credo*, itself.

The Church, being both a "communion of saints" and an institution for the administration of the Means of Grace and the subjugation of the world to the Gospel, the distinction between Catholicism, in its historical sense, and Protestantism depends upon the emphasis placed on the one or the other side of the Church. When it is regarded chiefly as an institution, and the importance of personal faith retires into the background, Catholicism results. When, on the other hand, the institution is made entirely subservient and subordinate to the individual relation of its members to Christ, Protestantism is found. Schleiermacher's statement is often quoted: "Protestantism makes the individual's relation to the Church dependent upon his relation to Christ; Catholicism, on the other hand, makes the individual's relation to Christ depend upon his relation to the Church."

Catholicism and Protestantism agree in making the Holy Scriptures, in connection with tradition, the source of doctrine. But Catholicism co-ordinates tradition with Scripture, while Protestantism recognizes Scripture as the sole infallible source, and accordingly tests all tradition by this standard. The Catholic, particularly the Roman Catholic, never has a complete revelation, since the future Church, like the present, according to his conception, has the authority of adding to the articles of faith; while the Protestant points to the Holy Scriptures as the complete saving revelation of God, without affirming, however, that the Church

can ever exhaust the contents of this revelation in its progressive appropriation of the riches therein offered (Formal Principle.)

Catholicism and Protestantism agree also in holding that faith in the work of Christ is an indispensable condition of salvation, and that the office of the Christian ministry is necessary. The Catholic, however, regards the work of Christ chiefly as rendering possible and calling forth man's own efforts, while the Protestant, although believing and teaching that a new life inevitably follows faith and justification, finds the sole ground of his forgiveness and acceptance with God to be the sufferings and obedience to the Law of his Redeemer. The Catholic holds that the mediation of a priestly order is necessary; the Protestant emphasizes the spiritual priesthood of all believers, whereby every Christian has direct and immediate access to Christ (Material Principle).

The chief emphasis is laid by the Greek Church upon the formal, and by the Roman Church upon the material principle of Catholicism. The chief emphasis is laid by the Reformed Church upon the formal; and by the Lutheran, upon the material principle of Protestantism. The Greek makes the cultus; the Roman, the organization; the Luth., the doctrine; the Reformed, the holy life of its members, the centre of its teaching and efforts. (See also THESES OF CLAUS HARMS, I.) The Greek and Luth. churches have been more influenced by intellectual; and the Roman and Reformed, by practical, considerations.

The underlying cause of the division between the Eastern and Western churches was the aggressive spirit of the Western Church, in its struggles against the ultra-conservatism of the Eastern Church, which, like a dead weight, embarrassed all the attempts of the former at progress. The controversies concerning the double procession of the Holy Spirit, and the observance of Easter, were only the occasions for making this inner antagonism felt. For over 1100 years, since the death of John Damascenus, the Greek Church has made no progress in the definition of doctrines. The consequence has been that while it has not participated in the more definite conceptions of matters that were brought to consideration by controversies in the West, nevertheless it has also escaped some of the more serious errors of the Roman Church, as works of supererogation, indulgences, worship of the host, withdrawal of the cup from the laity, purgatory, the denial of right of priests to marry. But on the two most important questions, those of the formal and material principles, its position is as objectionable as that of the Roman Church. The superstitious ceremonies are more numerous, and preaching is assigned a still less important place. The Symbolical Books are the decrees of the first seven general councils, including the Trullan (692), which Rome ignores. Unsuccessful efforts were made by Melancthon, and, a generation later, by Jacob Andreae, to bring the Greek Church to an acceptance of the doctrines of the Reformation. Its doctrines are in a modern form chiefly in the "Orthodox Confession" of the XVII. century. It has besides a number of

confessions of secondary rank (Shield of Orthodoxy, Confessions of Genadius, Kriptopulus, Catechisms of Platon and Philaretus).

While the Greek Church occupied itself mostly in metaphysical speculations concerning the Godhead, the Roman Church, with its more practical tendency, entered upon the consideration of anthropological and soteriological questions. But the work of thoroughly mastering, assimilating and carrying to their conclusion the teachings of its great theologian, Augustine, was prevented by the overshadowing practical problem of the conversion and training of the Germanic tribes, to which the Latin race then yielded the supremacy in Europe. It sought to deal with them as Moses did with the Israelites in the wilderness, ruling them in the spirit of the Old Testament, and, by the establishment of an elaborate hierarchy, after the pattern of the Levitical, also made concessions and adaptations to the pagan opinions and practices of its converts. The organizing tendency culminated, in the sphere of doctrine, with the scholastics, who endeavored to run the material of the Church's faith into the moulds of the philosophy of Aristotle, while the Holy Scriptures continually receded from view. The deteriorations of doctrine, however, were not reduced to confessional statements until the Luth. reaction rendered their formulation and revision an unavoidable necessity. This was done by the Council of Trent (1545-63), whose *Canons and Decrees*, *Profession of Faith*, and *Catechism* are the authorized sources of the official teaching of Rome, to which were added, in 1870, the *Decrees of the Vatican Council*, which declared all decisions of the Pope, *ex cathedra*, infallible. The central and fundamental doctrine of the Roman Catholic system, is that of the Church, which is now centralized in the Pope. The chief doctrinal peculiarities are: 1. In *Anthropology*, the theory of the original moral equilibrium in which man was created (*puris naturalibus*), with its appendage of the "superadded gift" of righteousness, by the loss of which, in the fall, nature itself is not impaired, but man's dominion over its lower impulses is destroyed, and he becomes subject to suffering and death. The spiritual infection thus derived is transmitted by inheritance; its guilt is removed in baptism, while the concupiscence which remains in the baptized is not sin. 2. In *Christology*, the doctrine that the merits of Christ are provided for sins committed before baptism (original), and for actual sins only by commuting a penalty beyond man's powers to one within his power to pay. 3. In *Soteriology*, regarding justification an internal process, instead of an external act, teaching that it has degrees, and confounding it with sanctification, defining "grace" as a quality infused into man, instead of the unmerited favor of God, and "faith," as assent to the teaching of the Church, instead of man's confidence in his Redeemer; including man's "good works" in the meritorious ground of his salvation; esteeming Christ as a new lawgiver offering salvation only on easier terms than did Moses; assigning to the sacraments an *ex opere operato* efficacy, without regard to the

faith or unbelief of the one using them; changing the Lord's Supper from a sacrament into a sacrifice, in which the Body and Blood of Christ, present by transubstantiation, are offered anew for the sins of living and dead; inventing "penance" as a sacrament for those who, having fallen after baptism, can no longer avail themselves of its efficacy; establishing in ordination a spiritual order to mediate between the sinner and his Saviour, and assigning to it "an indelible character," without reference to the relation of the priest to a people or their call. 4. In *Eschatology*, the doctrine of purgatory, with the accompanying doctrine of the fund of superfluous merits of the saints obtained by works of supererogation, by drawing upon which deliverance from purgatory is possible.

In the article REFORMED AND LUTHERAN, the relation between the two Protestant churches has been traced. In summing up the distinctions, the suggestions of Bishop von Scheele have much force, that the Greek Church reminds us of childhood, the Roman Church of youth, the Luth. Church of mature manhood, and the Reformed Church of old age. The childhood of the first is seen in its being content with the assurance that its Fathers knew everything better than it can ever hope to know, and that one's only care should be to preserve its inheritance, without any concern as to its contents. The youth of the second, in its energetic, aggressive efforts to subdue everything, both in the sphere of thought, and in the outward world, combined with a prevalent superficiality that is captivated by mere appearances, and amidst its absorption in present surroundings often forgets the divine and eternal. The manhood of the third, in its sober estimate of the relation of the bodily to the spiritual, the temporal to the eternal, the seen to the unseen; while the latter has always the priority, the former is not ignored. The old age of the fourth in its constant tendency to separate what belongs together.

LIT.: Marheinecke, Phil., *Christliche Symbolik*, 3 vols. (1810-13); *Institutiones Symbolicæ* (1812); Winer, George Bened., *Comparative Darstellung des Lehrbegriffs der verschiedenen christlichen Kirchenparteien* (1824), new edition (1866); also English translation, with most important parts untranslated, published by Clarke, Edinburgh. Valuable for its comparative tables, displaying at a glance the points of agreement and difference of the various churches. J. A. Möhler, *Symbolik* (1832); 7th ed., 1864; English translation by J. B. Robertson, New York, American Catholic Publishing House. An epoch-making book, inaugurating an entirely new method of Roman Catholic Polemics, answered by Nitzsch, F. C. Baur, Hase, etc. H. E. F. Guericke, *Allgemeine Christliche Symbolik* (1839); 3d ed. (1861); Karl Mattes, *Comparative Symbolik* (1864); R. Hofmann, *Symbolik* (1857); Köllner, Ed., *Symbolik aller Christlichen Confessionen* (1837). (Reached only Luth. and Reformed); Gustav Plitt, *Grundriss der Symbolik* (1875); G. Oehler, *Lehrbuch der Symbolik* (1876); Scheele, *Theologisk Symbolik* (1877); in German (1881); *Die Christliche Symbolik* in Zöckler's *Hand-*

*buch*; Nösgen, *Symbolik*; Kattenbusch, *Lehrbuch der vergleichenden Religionskunde* (Ritschlian); K. Müller, *Symbolik* (Reformed); and the popular Symbolics of Buchmann, Graul (translated into English), Karsten, Debelius, Berger, Langbein, Günther, Gumlich, Rohmert. H. E. J.

**Syncretism.** The history of this word and its use is interesting. The Greek writer Plutarch (A. D. 40-120) seems to have been the first one to use it. In one of his smaller philosophical works he admonishes brothers to do as the Cretans did, who, whilst often in conflict and war with each other, always when an enemy from without made his appearance became reconciled and united; and this was what they called syncretism (*stankretismos*). According to this statement the term would mean the Cretan way of acting together against a common enemy, though differing among themselves in other respects (from *sun*, with, together, and *kreitō*, to act like a Cretan (*kres*)). Erasmus then uses the expression in a bad, but also in a good sense, in a letter to young Melancthon, calling upon the learned and educated to combine against their opponents. Zwingli also uses it in a good sense, exhorting the Protestants to united action, notwithstanding the difference concerning the Lord's Supper. With Melancthon we find it in both senses. The same is the case in the first half of the 17th century, though the bad signification already begins to predominate. When a Catholic writer had called upon his co-religionists to exercise syncretism, i. e., notwithstanding some differences to combine against the Protestants, the Reformed theologian, D. Pareus, met this by admonishing the Reformed and the Lutherans to do the same over against their common enemy, the Roman Antichrist, until they should have come to complete internal union. But the Luth. Leonhard Hutter, in a reply to the latter, earnestly deprecated such a syncretism, since the differences between the two churches were of a fundamental character (1614). About the same time a German Jesuit, fearing that a combination of the Lutherans and the Reformed would be injurious to the Roman Catholic Church, tried all he could to make such a confederation seem dangerous to the Lutherans. During the Thirty-years' War the term, as also the thing denoted by it, seems to have been used very little; but about the middle of the 17th century its use was renewed and at the same time modified, so that the word syncretism from now on had only a bad sense. George Calixt was the occasion of its being used so. He wanted the different Christian churches to lay more stress upon what they have in common, and especially desired the Lutherans and the Reformed to regard each other as brethren, their differences, as he maintained, not being fundamental. The strict Lutherans objected to this on conscientious grounds. In 1645 two theological opinions published by the Wittenberg faculty warned against the "syncretism of different religions," appealing to passages like 2 Cor. 6: 14, 15; Rev. 3: 15, 16; Eph. 4: 5, 6; 1 Cor. 5: 6. At the same time a Jesuit stigmatized the

tendency of Calixt as syncretism. It seems that he was the first to comprehend under that name not only the partial cooperation of those that differ in faith, but also the mingling of different religions itself; and this use from now on became prevalent, and at the same time the derivation of the word syncretism from *synkerannumi, to mix together*, came into use. The well-known Luth., Daunhauer calls syncretism every harmful mixture of what is dissimilar, beginning with communion of Eve and the serpent. The great Luth. controversialist, Abraham Calov, then makes the term the technical designation of the tendency of Calixt and his friends. And this is still the usage at the present time.

What, then, did Calixt teach to deserve the name of a syncretist? A great many errors were ascribed to him. Only the most important can be mentioned. In the first place he held that there existed a certain union between the Luth., Reformed, and Catholic churches, and that this union should be recognized. In the second place he maintained that the bond of this union consisted in the Apostolic Creed, which was accepted by each one of these churches. In the third place he regarded the common doctrine of the first five centuries (*consensus quinquesecularis*) as a secondary principle of Christian faith, since it showed how the primitive Church under the guidance of the Holy Spirit understood the fundamental articles of faith contained in the Apostles' Creed. These points contain what may be called the *theoretic* syncretism of Calixt. The practical outgrowth of it manifested itself in a number of doctrines in which he more or less agreed with churches other than the Luth., and still claimed to be a good Luth.; but not infrequently unguarded expressions or mere theological opinions of his were by his overzealous opponents magnified into false doctrines and heresies. Thus he renewed the expression condemned by the Formula of Concord, that good works are necessary unto salvation; maintained that God can be called the accidental cause of sin; denied that Christ in his human nature is omnipresent outside of the eucharist, etc. He also denied the assertion of his opponents that the doctrine of the Holy Trinity is clearly revealed in the Old Testament. Even a theologian like Baur must admit that "everywhere Calixt is only concerned to weaken the differences, to break the point of the controversies, to soften the rigor of the antithesis as much as possible, or even to pass by those points altogether in which the proper momentum of the controversy lies. There is no doctrine of the orthodox system which he has held fast in its *whole* strictness." Still he did not wish a formal union of the Christian churches, but simply mutual recognition, love, and toleration. Compare Herzog's *Realencyclopädie*; Walch's *Religions-Streitigkeiten der Luth. Kirche*, I., 219 sqq.; Schmid's *Geschichte der synkretistischen Streitigkeiten*. F. W. S.

**Syncretistic Controversy.** This controversy began in 1645; but before that time George Calixt in several publications, one as early as 1611,

had expressed opinions that showed a more liberal standpoint towards other Christian denominations than the one customary among Lutherans, and the representatives of strict Lutheranism had given expression to their dissent and dissatisfaction. In 1645 King Wladislaus IV., of Poland, regarding it not only desirable but also possible for his Catholic, and Protestant subjects to come to a peaceable understanding, instituted a Colloquy at Thorn to be held by Catholic, Lutheran, and Reformed Theologians. As Calixt did not succeed in being admitted as a member of the Luth. party, he assisted, and openly fraternized with, the Reformed, though he afterwards publicly, and no doubt honestly, declared his dissent from their confession adopted there. In Dec., 1546, the Saxon theologians addressed a rebuke to the Helmstedt faculty, whose leader Calixt was, for their innovations and deviations from the confessions of the Luth. Church. This was the beginning of the long and heated, and in some respects scandalous, syncretistic controversy. From now on ponderous volumes as well as small pamphlets from both sides appeared in great number and rapid succession, few of them free from exaggeration of the differences that really existed. The universities of Helmstedt, and Königsberg, aided to some extent by that of Rinteln, were arrayed on the one side, those of Wittenberg and Leipzig on the other, whilst that of Jena tried to mediate, siding in the points at issue as a rule with the latter, but dealing more fairly and charitably with the former. The principal combatants on the strictly orthodox side were Abraham Calov, A. Strauch, John Hülsemann, Jacob Weller; on the liberal side George Calixt himself and after his death his son Ulrich Calixt, who was in no wise his equal, Conrad Horneius, John Latemann, and Christian Dreier. The foremost of the Jena theologians was John Musäus, one of the profoundest thinkers that the Luth. Church has ever had. After the death of Calixt (1656), the controversy rested for some time. It was revived when, called by Landgrave William VI., of Hesse, the representatives of the Luth. University at Rinteln and two of the Reformed at Marburg in a colloquy at Cassel declared that, notwithstanding the great differences between the Luth. and the Reformed churches, there existed a fundamental unity of faith, and that consequently a fraternal spirit should be cultivated mutually. In 1664, the Wittenberg theologians published a work prepared already in 1655, the *Consensus repetitus fidei vere Lutherane*, where in 88 sections the pure Luth. doctrine and the deviations of the Helmstedt theologians were claimed to be set forth; and it was the desire especially of Calov, the principal author and the most energetic and fertile opponent of Calixt and his friends, to have this work adopted by the Luth. churches as a new confession. But the work was justly regarded as too personal and one-sided. As the Jena theologians, especially, were of this conviction, they, and most of all Musäus, were violently attacked by their Wittenberg colleagues as also being deficient in orthodoxy, though nothing could be proven against them. When

Calov had d. (1686), this painful controversy, in which Strauch and Ulrich Calixt had descended to the shameful depth of publicly calling in question each other's moral character, gradually died. (For details see CALIXT; CALOV; and bibliography under SYNCRETISM.)

F. W. S.

**Synergism**, etymologically means the doctrine or theory of co-operation (*synergia*, from *sun*, with, and *ergon*, work). As a theological term it denotes the doctrine that in conversion man, with his natural powers, in some way works together with God to bring about conversion, is to some degree the efficient cause of it. Historically synergism was a reaction against the doctrine of irresistible grace and absolute predestination logically involved in the Augustinian view which at first was, more or less, embraced by all the leaders of the Reformation. Melancthon is the father of this refined Pelagianism. At first, yielding in theological matters entirely to the powerful influence of Luther, he taught: "Since all that takes place does so necessarily according to divine predestination, there is no liberty of our will" (*Loci*, 1521). "Is there then, thou wilt say, no contingency; to use that expression, is nothing an accident, nothing chance (*nihil casus, nihil fortuna*)? The Scriptures teach that all things take place necessarily" (*ib.*). Afterwards, parting with Luther, he went to the other extreme; teaching that there are three "causes" of conversion, "the Word, the Holy Spirit, and the will (of man), which, indeed, is not idle, but fighting against its infirmity"; that natural man has "the faculty of applying himself to grace" by "hearing the promises, and endeavoring to assent and casting off the sins against conscience." Thus he ascribed to natural man a germ of positively good will which is stimulated by preventient grace. John Pfeffinger, an adherent of Melancthon, held that natural man, when the Holy Spirit "rouses and stimulates" his nature, can faintly assent, obey, and follow (*Propositiones*, 1555). And Strigel, the foremost champion of synergism, notwithstanding all his explanations and restrictions, standing to the will of fallen man a remnant of morally good powers with respect to divine matters. Later Latermann held that in conversion God simply gave man the power to convert himself, thus ascribing to natural man the ability to use these supernatural powers. As to the position of the Luth. Church, and the main literature concerning this matter compare, CONVERSION.

F. W. S. (Ohio.)

**Synergism** is the theory asserting man's concurrence or co-operation in his conversion. The notion had crept into Christian theology very early, and even the term *synergism* was employed, as by Clem. Alex. and Cyr. Hier. In the Luth. Church it was Melancthon who led the way by his argument that, "as the promise is universal, and there are no contrary wills of God, it is necessary that there be in us some cause of the difference wherefore Saul should be rejected, David accepted." (*Loci*, edition of 1548.) This specimen gives the whole matter as to substance and principle. Synergism is a rationalizing effort to solve the

question, why some are saved and others are lost, by a process of reasoning, and in a manner to satisfy human reason, by a logical *neesse est*, instead of abiding by the answer we have in Hosea, "O Israel, thou hast destroyed thyself, but in me is thine help" (13:9). Synergism places in man the decisive factor which is supposed to determine the conversion of one as well as the non-conversion of another, and assumes this factor to be the human will. The synergistic argument, since Melancthon formulated it, is this: Grace, as elacted through the means of grace on and in the human heart, has different results in different cases. The cause of this difference is not in God, whose grace is universal and in whom there are no conflicting wills; it is not in the means of grace, which are efficacious everywhere and nowhere irresistible. Hence, it *must* be in man, the different attitudes of the human will, which either accepts or rejects the grace offered in the Gospel. Synergism is thus a counterpart of Calvinism, which solves the same problem by placing the cause of the difference in God, assuming a will to save some and a will not to save others, in God, and thus accounting for the difference among those who hear the Gospel. In principle and methods Synergism and Calvinism are akin. Both are rationalistic in principle; both are destructive in their methods. To remove the seeming incompatibility between the doctrine of universal grace and that of the spiritual death of natural man, the Calvinist eliminates the former, the Synergist the latter.

Of course, Synergists have in various ways endeavored to cover their tracks in order to avoid the charge of heterodoxy. They have quoted texts from Scripture which ascribe to the *converted* a co-operation in spiritual things and have applied them to the *unconverted*. Or they have adduced texts which demand human compliance with the divine will and have committed the fallacy of deducing from or substituting for the *duty* to perform the *ability* to perform. Or they have confounded the *external* use of the means of grace, of which natural man is in a measure capable, with the *internal*, spiritual acceptance of grace, which God only can work in the human heart. Or they have invented a state of man *in* conversion between the two states taught in Scripture, the state of spiritual death *before* conversion and the state of spiritual life *after* conversion, and to the *homo renascens* as distinguished from the *homo renatus* and the *homo non renatus*, they have ascribed the concurrence of the will in the work of conversion, while in fact both the *homo renascens* and his concurrence are synergistic fictions. Or, they have claimed, that unless their position be correct, either all who hear the Gospel *must* be converted and saved, or a coercive grace *must* be assumed in those who are converted and saved and that, consequently, a refusal to accept their doctrine of human concurrence in conversion *must* lead to or be tantamount to Calvinism.

The synergistic subterfuge advanced more explicitly by the later synergists of the Helmstedt and Königsberg school, Calixt, Latermann,



Dreier, Horneius, was the assertion that man under conversion concurred in that work, not by natural power, but by energies engendered in the subject in the progress of conversion through its various stages, which were, again, synergistic inventions without foundation in Scripture. To give color to these supposed stages of conversion, the distinction of *gratia præveniens, præparans, operans, co-operans* or *adjucans*, and *perficiens*, as representing so many different stages of the operation of converting grace, was resorted to, a distinction which in this sense never entered Augustine's mind, who knew of grace only as occupied with the sinner toward conversion, *gratia præveniens* & *præparans* being the same as *gratia operans*, and with the converted sinner, as *gratia co-operans* or *adjucans* and *perficiens*, which to Augustine were also synonymous terms. Chemnitz, who employs the same terms in the same sense with Augustine, was with the same impropriety claimed as a patron by these later synergists. On the other hand, this synergism of the seventeenth century, though it was not censured with equal severity by all, did not find the approval of any contemporary theological faculty, much as it was sought, and the position as well as the arguments by which these synergists endeavored to uphold their theory were stigmatized as Pelagian, Semi-pelagian, Socinian, papistical, and synergistical. And this is the type of synergism prevalent in modern theology, and these are the arguments chiefly advanced in its defence to-day.

All forms of Synergism are covered by the Formula of Concord. The synergism, which the first and second articles of the F. C. had in view, was that of Melancthon, of Joh. Pfeffinger, who had, in 1555, started the controversy, by publishing two disputations, which held the position of Melancthon, and were attacked by Flacius, and of Viet. Strigel, the colleague, rival, and bitter opponent, of Flacius, whom he trapped into an opposite error during their public disputation at Weimar (1560). But the later form, of the seventeenth century, was not originated by Laternann and his contemporary synergists. Pfeffinger had not only seconded Melancthon by saying: "Hence it follows (sequitur ergo) that there is in us some cause why some assent, while others do not assent" (Propos. 17); but he also said: "Though this cannot be without the aid of the Holy Spirit, yet in these the will does not do nothing, nor does it behave like a statue; but there is a concurrence of the acting causes: The Holy Ghost, moving by the Word of God, the thinking mind, the will, not resisting, but obeying the Spirit already moving it" (Propos. 13); and Melancthon had used very much the same language. But the F. C. denies all concurrence of the human will in the work of conversion. It says: "Therefore, here there is no co-operation of our will in the conversion of man, and man must be drawn and born anew of God; otherwise the thought of turning one's self to the Holy Gospel, for the purpose of accepting it, cannot arise in our hearts. M., p. 598f. And again: "God must give us his Holy Ghost, by whom we are en-

lightened, sanctified, and thus brought to Christ through faith, and upheld in him; and no mention is made of our will or co-operation." M., p. 598. It rejects the error "that in man the human nature and essence are not entirely corrupt, but that man still has something good in him, even in spiritual things, namely, piety, skill, aptness or ability in spiritual things to begin to work, or to co-work for something good." M., p. 521. "Yea," says the F. C., "as unable as a dead body is to quicken and restore itself to bodily, earthly life, just so unable is man, who, by sin, is spiritually dead, to raise himself to spiritual life." M., p. 524. For the conversion of our corrupt will, which is nothing else than a resuscitation of it from spiritual death, is only and alone a work of God, just as also the resuscitation in the resurrection of the body should be ascribed to God alone." M., p. 609. Pfeffinger and others ascribed to the human will a concurrence by non-resistance. The F. C. says: "Yet he can do nothing whatever for his conversion (as also has been said frequently above), and is in this respect much worse than a stone or block; for he resists the Word and Will of God, until God awakens him from the death of sin, enlightens and renews him." M., p. 602. Synergists operated with a state between the state of natural man before conversion and that of natural man after conversion, the homo renascens in progress of conversion. The F. C. knows of but two states, the state of the unconverted, who can not in any wise concur, but only resist, and the state of the regenerate man, who wills what is good. The Confession says: "Therefore, the man who is not regenerate, wholly resists God, and is altogether a servant of sin (John 8:34; Rom. 6:16). But the regenerate delights in the Law of God after the inward man." M., p. 608. And again: "Nevertheless to man, before his conversion, a *modus agendi*, or any way of working something good in spiritual things, cannot be ascribed. But when man is converted, and is thus enlightened, and his will is renewed, man (so far as he is regenerate, or is a new man) wills what is good, and delights in the Law of God after the inward man (Rom. 7:22), and henceforth does good to such an extent, and as long as he is impelled by God's Spirit, as Paul says (Rom. 8:14): 'For as many as are led by the Spirit of God, they are the sons of God.'" M., p. 603. Melancthon and the other synergists had pointed out three concurrent causes in conversion; the F. C. says: "Therefore, before the conversion of man, there are only two efficient causes, namely, the Holy Ghost, and the Word of God, as the instrument of the Holy Ghost, whereby he works conversion." M., p. 526. The synergists had confounded the external acts of hearing the Word, etc., and the inward spiritual act of yielding to the Word and accepting the grace offered therein. The F. C. carefully distinguishes between the two, and maintains its ground. It says: "Before man is enlightened, converted, regenerated, renewed, and led by the Holy Ghost, he can of himself, and of his own natural powers begin, work or co-operate as to anything in spiritual

things, and in his own conversion or regeneration, as little as a stone or a block or clay. For although he can control the *outward* members and *hear the Gospel*, and, to a certain extent, meditate upon it, and discourse concerning it, as is to be seen in the Pharisees and hypocrites; nevertheless he regards it foolishness, and cannot believe it, and also in this case he is *worse than a block*, in that he is rebellious and hostile to God's will, if the Holy Ghost be not efficacious in him, and do not kindle and work in him faith and other virtues, pleasing to God, and obedience." M., p. 594. And: "The reason and free will have the power, to a certain extent, to live an *outward* decent life; but to be born anew, and to obtain *inwardly* another heart, sense and disposition, *this only the Holy Ghost effects*." M., p. 594. And the theory of co-operation, not by natural power, but by energies engendered by the Holy Spirit in the subject in progress of conversion through its various stages, and employed by man in its subsequent stages, is also forestalled in the F. C., which ascribes the beginning and completion of conversion in no wise to man, but entirely to God. It says: "Thirdly, for the Holy Scriptures, besides, refer conversion, faith in Christ, regeneration, renewal, and all that belongs to their efficacious *beginning and completion*, not to the human powers of the natural free will, either entirely, or half, or the least, or most inconsiderable part; but ascribe them *in solidum*, i. e. entirely, alone to the divine working of the Holy Ghost, as also the Apology teaches." M., p. 594. According to the F. C., man is purely passive in his conversion; and this passiveness is not a form of concurrence, but is tantamount to doing nothing whatever; the co-operation begins *after* conversion, whereby man's will has *been* renewed. The Confession says: "Also what Dr. Luther has written, viz. that man's will is in his conversion purely passive, i. e. *it does nothing whatever*, is to be understood in respect of divine grace in kindling new motions, i. e. when *God's Spirit*, through the heard Word or the use of the holy sacrament, lays hold upon man's will, and *works* (in man) the *new birth and conversion*. For if (after) the Holy Ghost has wrought and accomplished this, and man's will has *been changed and renewed* ALONE by his divine power and working, *then the new will* of man is an instrument and organ of the Holy Ghost, so that he not only accepts grace, but also, in the works which follow, co-operates with the Holy Ghost." M., p. 526. The very ability to assent is only ascribed to the already *truly regenerate*: "Truly regenerate, they have now a liberated will, i. e. as Christ says they have been made free again (John 8: 36); for this reason they afterward, not only hear the Word, but also, though in great weakness, *are able* to assent to it and accept it." M., p. 604. The later synergists speak of a beginning of conversion, after which man, to be fully converted, must concur in his conversion in the narrower sense, his transition to the state of grace. The F. C. also speaks of a beginning of conversion and renewal, but in a far different

sense; for this beginning is conversion itself, the bestowal of faith, and when we are exhorted not to receive the grace of God in vain, this is not directed to the unconverted; the co-operation, though still in great weakness, is co-operation in the converted man, and nothing else. The words of the F. C. are: "From this then it follows, that as soon as the Holy Ghost, as has been said, through the Word and Holy Sacraments, *has begun in us* this his work of regeneration and renewal, it is certain that, through the power of the Holy Ghost, we can and should co-operate, although still in great weakness. But this does not occur from our fleshly natural powers, but from the new powers and gifts, which the Holy Ghost *has begun in us in conversion*, as St. Paul expressly and earnestly exhorts that 'as workers together,' we 'receive not the grace of God in vain' (2 Cor. 6: 1). *This, then, is nothing else, and should thus be understood*, than that the *converted man* does good to such an extent, and so long as God, by his Holy Spirit, rules, guides, and leads him." M., p. 604. Conversion, then, according to the F. C., is wholly a work of divine grace and power, as those who are converted, are "converted through the *grace and power* of the Holy Ghost, *whose work alone* the conversion of man is." M., p. 524. But is not this the doctrine of coercive grace? No. The synergistic objection, that to deny all concurrence of the human will in man's conversion would necessitate the assumption of coercive conversion, is met by the F. C., when it says: "And although *God does not force man* to become godly (for those who always resist the Holy Ghost and persistently oppose the known truth, as Stephen says of the hardened Jews (Acts 7: 51), will not be converted), yet God the Lord draws the man whom he wishes to convert, and draws him, too, in such a way that his understanding, in place of darkened, becomes enlightened, in place of perverse, becomes obedient. And the Scripture calls this 'creating a new heart'" (Fs. 51: 10). M. p. 602f. A. L. G. (Missouri).

**Synods** are associations of congregations uniting for the confession of their fellowship in the faith, and co-operation in the various activities of the Church. As a matter of church order, the examination and ordination of all candidates for the ministry, as well as the general oversight and care of pastors and congregations, are committed to the synods. The synods also arrange for the collection of funds for specified church objects, such as home and foreign missions, education, etc., and for the distribution and administration of such funds. Some of them provide for their own colleges and theological seminaries. Declarations concerning important doctrinal and practical questions also come within their sphere, some of the synods devoting a large portion of their sessions to the discussion of doctrines. Synods refer the administration of many local questions to conferences which, however, can act only as the synods give them authority, and which have the place only of committees of the synod. Synods also may unite in larger bodies, such as the General Synod, General Council, United Synod

of the South and Synodical Conference. In the General Synod, the centralizing process has been most active, with the result that most of the functions originally belonging to the synod are transferred to the General Body. In the General Council, boards are organized for the work that it is difficult for the synods to administer separately, such as foreign and emigrant, and home missions outside of the territory of the district synods, while the synods administer the work within their own bounds. Both these bodies have also their own Publication Boards. The Synodical Conference aims at little more than an association for the discussion of doctrinal questions, while all the benevolent activity is carried on through the synods. In the United Synod of the South, the centralizing process has not advanced as far as in the General Synod. The various synods are classified below alphabetically having regard, however, to the status, under their general bodies, which are arranged historically, and the accounts of which are given under their respective titles. The independent synods are placed last.

### I. GENERAL SYNOD.

The ALLEGHANY SYNOD of the Evangelical Luth. Church was organized Sept. 9, 1842, at Hollidaysburg, Pa., by ministers and lay delegates of the Evangelical Luth. Churches of western Pennsylvania. Its conventions are held annually. Its doctrinal basis is "*The Word of God as contained in the Canonical Scripture of the Old and New Testament, as the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Divine Word, and the faith of the church founded upon that Word.*" By synodical action (1845), the territory of Synod embraced originally the counties of Huntingdon, Bedford, Somerset, Indiana, Jefferson, Cambria, Clearfield, Warren, McKean, and parts of Centre and Mifflin. At present, however, the counties of Huntingdon, Blair, Bedford, Somerset, Clearfield and Cambria, comprise practically the synodical territory, few, if any, congregations having been organized in connection with this Synod in the Northern counties and Indiana county having been ceded in 1886 to Pittsburg Synod (G. S.).

The Synod is divided into three conference districts, viz.: North East Conference, Somerset County Conference, and Bedford County Conference.

From its organization, Alleghany Synod has taken a keen interest in the educating of young men for the Gospel Ministry, nor has she been indifferent to mission work, these vital interests of the Church always receiving careful attention in the annual conventions, and a due proportion of the benevolent contributions.

The Synod has made a steady growth in numerical strength and in benevolence, despite the fact of her territorial contraction, 12 ministers and 10 lay delegates took part in the organization of Alleghany Synod and signed the first constitution. The roll of 1897 numbers 64 ministers. The following statistics are

taken from the minutes of the convention of 1897.

No of Churches, 140.	For Bd. of Education,
" " Communicants, 14,763.	\$56,099
" " Sunday Schools, 148.	For Beneficiary Education,
" " " Scholars, 15,317.	\$1,093,360
Benevolent Contributions	For Pastors Fund, \$616 10.
For Gen. Synod Treas.,	For Orphans' Home, \$1,162.
\$151.50	27.
For Synodical Treas., \$415.	For Deaconess Board, \$316.
28.	85.
For Home Missions, \$2.	For Home for Aged, \$354.
112 15.	80.
For Foreign Missions, \$1.	By Woman's Missionary Society, \$1,030.48.
8 03.30.	Estimated value of Church property, \$784,525.00.
For Ch. Extension, \$2,137.	L. N. F.
36.	

SYNOD OF CALIFORNIA, THE EVANGELICAL LUTH., is a District Synod in connection with the General Synod of the Evan. Luth. Church of America, and accordingly accepts the same doctrinal standard, viz.: The Word of God as the only infallible rule of faith and practice, and the (unaltered) Augsburg Confession as the correct exhibition of the fundamental doctrines of the Holy Bible. Its boundaries are coincident with those of the State of California. It was organized in San Francisco in the newly-built First English Luth. Church, March 21, 1862, with eight ministers and four laymen, representing six congregations resp. missions. The missionary work on the Pacific Coast, which the Woman's H. & F. Miss. Society of the General Synod has from its very start most heartily supported, was actually begun in the spring of 1866, when Rev. O. C. Miller, of Cedar Rapids, Ia., entered upon the work in San Francisco, and on the 18th of June, 1866, organized the First English Luth. Church, with 39 charter-members. Mission work was subsequently begun, and organizations were effected in Los Angeles and San Diego, in Sacramento, Oakland, San José, and Riverside; the German Luth. congregations at Sacramento, Oakland, San Francisco, and Alameda, afterwards also joining the California Synod. And at its last convention, held in Sacramento in the German Luth. Church, April 21 to 23, 1898, this body reported a membership of 20 ministers and 11 mostly flourishing congregations, with 1,214 communicants, 1,414 Sunday-school scholars, and church property representing the value of \$184,965, showing a decided gain over each and all of the preceding years. The California Synod holds its annual meetings in the second week after Easter.

C. F. O.

The FRANCKEAN SYNOD was organized in Minden, N. Y., May 25, 1837. The reasons for such organization are stated in a circular letter issued to the Luth. ministers and churches in the State of New York, by the Western Conference of the Hartwick Synod, viz.: 1. "To license pious, intelligent men, sound in faith, although they may not be classically educated, or have pursued a regular theological course." This was not with the intent to encourage an illiterate ministry, but to meet an emergency, then existing, of insufficient ministers to supply the churches and missionary fields. 2. "To license, or admit none to the ministry, who are unacquainted with experimental religion." Then a

significant position. 3. "To license applicants in the recess of Synod." Other minor reasons are also given.

The organization included 4 ministers, 4 delegates, and 19 commissioners. The movement provoked bitter controversy, in which the Synod, by vicious misrepresentation, was declared un-Lutheran, notwithstanding both her "declaration of faith" and practice disclose nought but a firm Luth. position, though of a Pietistic type. [Vice-Chancellor Sanford, of New York, said of this declaration: "It does not maintain and declare the doctrine of the Trinity, or that the three persons constituting the Godhead are equal in power and glory; or even that there are Three Persons constituting the Deity. 2. It does not declare or admit the divinity of Jesus Christ, or his equality with God the Father. 3. It does not teach or declare that man will be condemned to punishment in a future state, because of original or inherited sin, unless it be repented of; or that it condemneth all those who are not born again of water and the Holy Ghost."—Ed.]

Her early advocacy of the abolition of slavery, and temperance, were far in advance of the prevailing sentiment of that period. This Synod has figured conspicuously in the missionary activities of the Luth. Church in America. Rev. Morris Officer, one of her members, with her support, organized, in 1854, the Muhlenberg Mission, in Liberia, Africa; and through the efficient labors of another, the late Rev. D. A. Day, D. D., the work has developed to its present high standing.

More than 50 churches have been organized, by her aid, in the several states of New York, New Jersey, Pennsylvania, Wisconsin, Illinois, and Canada. Many of these have since become identified with other synods. This body was united with the General Synod at York, Pa., in 1864. The present roll shows a membership of 17 ministers, 31 churches, and 2,161 communicants.

A. S. H.  
THE HARTWICK SYNOD was organized in St. Paul's Church, at Schoharie, N. Y., on October 26, 1830, in accordance with a resolution of the Western Conference of the N. Y. Ministerium, held at Brunswick, N. Y., on September 8, of that year. Six of the seven founders were members of that body.

Among the reasons that led to the formation of a new synod, the unwieldy size of the Ministerium, the desire for united action in the General Synod, a more advanced Luth. position by the formal adoption of the Augsburg Confession, the scant encouragement of revivals in the Ministerium, and an earnest wish to do more in the way of home and foreign missions, seem to have been the most prominent.

At this time the Ministerium was spread over the States of New York and New Jersey. The first delegates of the Hartwick Synod to the General Synod were elected the following year. With a membership of 2,000, in 1831, they reported the next year additions of 1,162 as the fruit of revivals. The benevolence grew from about \$100 the first year to nearly \$1,000 at the fifth annual session; moreover, the Ministerium recognized the efficiency and Christian activity

of the Synod by appointing a fraternal delegate in 1832, and this, notwithstanding the irregularities in the organization of a new synod by some of its former members.

In 1837 four members left the Synod to form the Franckean Synod. Since then there has been a steady growth, so that to-day the statistics show that the members have not been idlers in the vineyard of the Lord.

## COMPARATIVE VIEW.

	1831.	1898.
Pastors.....	11	40
Congregations.....	32	36
Infant baptisms.....	602	116
Other accessions.....	185	309
Communicants.....	2,087	5,439
Benevolent contributions.....	\$98	\$5,868

J. G. T.

ILLINOIS, THE SYNOD OF CENTRAL, a descendant of the Synod of the West, which a half a century ago included the churches of the General Synod in the States of Tennessee, Kentucky, Ohio, Indiana, and Missouri.

In its twelfth annual session, held in Luther Chapel, Harrison Co., Ind., June 10, 1846, a resolution was passed authorizing the ministers in the State of Illinois to organize a synod of their own. A preliminary meeting was held by these brethren at this convention. The Rev. Daniel Sherer was appointed temporary chairman. The name adopted was the Synod of Illinois.

It held its first regular session in Zion's Evangelical Lutheran Church (Hillsboro, Ills., Oct. 15, 1846.) The Rev. Francis Springer, of Springfield, Ills., was chosen president. The Synod of Illinois continued its annual sessions until 1867. This meeting was convened in Pulaski, Ills., August 22. It was a crisis meeting for this synod. Owing to certain differences involving loyalty to the General Synod, a number of the brethren withdrew from the Synod of Illinois, and in the lecture room of the church at Pulaski, organized, August 24, 1867, the Synod of Central Illinois.

The Rev. Ephraim Miller was chosen president. The old constitution was retained. Among ministers of prominence who have been connected with this synod from time to time are the following: Rev. and Prof. Wm. Reynolds, D.D.; Rev. and Prof. S. W. Harkey, D.D.; Rev. Francis Springer, D.D.; Rev. Conrad Kuhl, D.D.; Rev. Daniel Sherer, Rev. Geo. A. Bowers, D.D.; Rev. A. H. Trimmer, Rev. Ephraim Miller, D.D. In October, 1897, at Olney, Ills., a union was formed between the Synods of Central and Southern Illinois, the title now being the Synod of Central and Southern Illinois. The Synod of Central Illinois, at the time of this union, numbered twenty-seven ministers and thirty pastors.

M. F. T.  
ILLINOIS, THE SYNOD OF NORTHERN. The entire state was at first embraced in one synod—the Synod of Illinois—which was organized at Hillsboro, in October, 1846. When the synod met at Oregon, in 1850, steps were taken

to form a new organization on account of the great distance that some of the members were obliged to travel. Accordingly, a committee, consisting of Revs. N. J. Stroh, G. J. Donmeyer, J. N. Burkett, and C. B. Thummel, was appointed to organize another synod. May 14, 1851, pursuant to call of the committee, a preliminary meeting of ministers and laymen was held at the home of Dr. Thummel, in Palmyra, Lee County. A constitution was drafted, and the time and the place of holding the first convention were fixed.

The first regular session of the Synod of Northern Illinois was held in the Methodist Church, at Cedarville, Stephenson County, Sept. 8, 1851. Eight ministers and six laymen were present. Rev. E. Miller, of Oregon, was chosen president; Rev. G. J. Donmeyer, of Buena Vista, Stephenson County, secretary; Mr. I. P. Lilly, treasurer. These eight ministers had twenty congregations and seventeen preaching stations. There were but three Luth. church buildings in the entire district. The southern boundary line passed through a point a little south of Peoria, continuing due east to Indiana, and the synod included within its area parts of Iowa, Wisconsin, and Minnesota. Outside of Illinois the synod now embraces only Southern Wisconsin. But two charges in that state are within the bounds of this synod. Thirty-four ministers are at present (1898) enrolled as members of the Synod of Northern Illinois. It contains forty congregations, with a communicant membership of 3,077 (*Historic Sketch of the Ev. Luth. Synod of Northern Illinois*). J. K. R.

ILLINOIS SYNOD, SOUTHERN. Owing to extensive territory covered by the Evangelical Luth. Synod of the South West, making annual conventions impossible, that body dissolved by mutual consent. Members residing in Middle Tennessee were directed to unite with the Kentucky Synod, and members in Southern Illinois, and in South East Missouri, and West Tenn., to form a new synod.

Accordingly on Friday, Nov. 7, 1856, members from the above-named territory met in St. John's Ev. Luth. Church, five miles south of Jonesboro, Union county, Ill., Rev. D. Jenkins, pastor. There were present 8 clerical members; 3 from Ill., 3 from Mo., and 2 from West Tenn. Four lay delegates were enrolled. These delegates formed themselves into a synod to be known as the Evan. Luth. Synod of Southern Illinois. The first officers were Rev. D. Jenkins, pres.; Rev. J. Krimminger, sec.; and Mr. J. Barnhart, treas. Rev. Prof. S. W. Harkey was present as an advisory member. The Luth. material in this territory was mostly from North Carolina, with a few Pennsylvanians in Jackson Co., Ill.

Resolutions looking to the formation of the Synod of Middle Tenn. were introduced at the 21st annual convention; letters were then granted to the pastors in West Tenn., in 1879. The Synod held 41 yearly conventions, the last at Olney, Ill., Oct. 13, 1897, when it dissolved to unite with the Synod of Central Illinois, where, on Oct. 14, 1897, the new synod was formed, receiving the name of The Evan.

Luth. Synod of Central and Southern Illinois. J. G. M. H.

ILLINOIS, SYNOD OF CENTRAL AND SOUTHERN. The Evan. Luth. Synod of Central Illinois, at its 49th annual convention, resolved to send an overture to the Synod of Southern Illinois to unite and form a new synod on the same territory with a view to complete these steps at its 50th anniversary, at Hillsboro, Ill., Oct., 1897. The plan was favorably received, a joint committee arranged the basis of a union so as not to invalidate the property held by the two synods. Brief closing sessions were held at Olney, Ill., Oct. 13 and 14, 1897. On Wednesday, Oct. 14, 1897, in St. Paul's Ev. Luth. Church, Olney, Ill., the delegates of the two synods formally organized the Evan. Luth. Synod of Central and Southern Illinois; electing for its first officers, Rev. J. G. M. Hursh, pres.; Rev. C. W. Leitzell, sec.; and Rev. J. H. Walterick, treas. J. G. M. H.

INDIANA, THE SYNOD OF NORTHERN was organized October 27, 1855, at Columbia City, Ind. The initial members comprising this organization came out of the Olive Branch and Wittenberg synods, and were the following persons: Revs. D. Smith, Camden, Ind.; F. Templin, North Manchester, Ind.; J. Wolff, Coesse, Ind.; J. Cather, Norristown, Ind.; G. Walker, Syracuse, Ind.; W. Waltman, Spencerville, Ind.; R. F. Delo, Lisbon, Ind.; and Messrs. H. Snyder, Columbia City, Ind.; J. W. Kitson, Syracuse, Ind.; J. G. Biddle, Spencerville, Ind. The first officers were, Rev. Hugh Wells, president; Rev. G. Walker, secretary; and Rev. D. Smith, treasurer.

The territory of the Synod includes the northern part of the State of Indiana as far south as the fortieth parallel of latitude, and the entire State of Michigan.

This Synod is one of the five synods composing the territory of Wittenberg College located at Springfield, Ohio. In 1880, the Synod gave \$3,000 toward endowing the institution, and in 1896, \$10,000 more. According to the rules of the College the Synod is entitled to a quota of the Board of Directors governing the institution. A practical and conservative system of beneficiary education is carried on by a board of the Synod.

The doctrinal basis of the Synod is that of the General Synod, with which body it united in 1857. The present membership is 5,000 communicants, 41 ordained ministers, and 76 congregations. A number of missions have recently been founded. B. F. G.

IOWA, SYNOD. "The Evangelical Luth. Conference of Iowa" was organized in 1852. This assumed synodical form, known as the "Evangelical Luth. Synod of Iowa," in the year 1855, when Rev. G. W. Schaeffer was elected president and Rev. J. G. Schaeffer secretary. Revs. G. W. Schaeffer, John Heckenlively, F. R. Scherer, D. Tullis, G. W. Scheide, J. G. Schaeffer and H. F. Ealy, constituted the original clerical membership. It consisted of nine pastorates with a communicant membership of 248. In 1857 it was admitted into the General Synod.

Early attention was given to higher education. Before formal organization as a synod, the con-

ference from which it originated took initiatory steps in founding a college at Des Moines, and called Rev. Reuben Weiser as its president. The citizens of Des Moines made a grant of five acres of land, as a college site, and subscribed \$10,000 as a building fund. A school was opened March 19, 1856. The corner-stone of a college building was laid May 21 of the same year. The structure was completed at a cost of \$25,000, and a goodly number of students secured. After a few years, in consequence of financial embarrassment the entire property was lost to the church. In 1860 the "Marshall County High School Company" offered the Synod a building (45 by 70 ft.), located at Albion, Marshall Co., together with \$1,000 on lands and \$3,000 in scholarships, on certain conditions. The proposition was accepted, and a school opened under the name of "The Iowa Luth. College," with Rev. A. M. Geiger as president. In 1862 it reported 96 students in attendance, which in 1865 was increased to 185. Through some legal technicality this property was wrested from the hands of Synod by the original owners, and our church thus left without an institution of learning. In 1887, in point of benevolence, this was the banner Synod of the General Synod. At this writing, Aug. 8th, 1898, it numbers 26 ministers, 26 churches, and a communicant membership of 2062. The total contributions for all purposes last year were \$14,989.72. J. A. K.

KANSAS, THE EVANGELICAL LUTH. SYNOD OF, organized Nov. 5, 1868. Pursuant to a call published in the *Luth. Observer*, for "a convention of Luth. pastors and laymen favorable to the formation of a synod in the States of Kansas and Missouri," Revs. J. B. McAfee, A. W. Wagenhals, A. J. Hesson, J. G. Ellinger, S. P. Harrington, G. M. Boyer, (licentiate) and Messrs. A. P. Benson, J. G. Schmucker, G. W. Householder, J. H. Stover and G. W. Crotzer, met at Topeka, Kansas, Nov. 5, 1868, and organized the Evangelical Lutheran Synod of Kansas.

In May, 1869, it was received into the General Synod of the Evangelical Luth. Church in the United States of America, then in session at Washington, D. C. With this general body it still retains its membership.

The following table shows its comparative growth for periods indicated :

Year.	Number of Churches.	Communicant Membership.	General Benevolence.	Value of Church Property.
1869	13	344	\$ 425.55	\$ 6,300.00
1880	31	1143	827.46	
1898	43	3977	3150.70	

This Synod includes all of the General Synod Luth. churches in Kansas and five in Missouri. While its territorial boundary takes in the entire State of Kansas nearly all of its churches are in the eastern half thereof.

Upon its territory are two General Synod institutions of learning, to wit : Midland College, Rev. J. A. Clutz, D.D., president, and The Western Theological Seminary, Rev. F. D. Altman, D.D., President. From its beginning it has been the friend and patron of Christian education. One-fourth of its pastorates are

now served by those who received instruction in the above-named institutions. A. E. W.

THE SYNOD OF MARYLAND, now in its 79th year, holds a first place in the history of Lutheranism in the U. S. When it had but fifteen members, in 1820, the first steps were taken in Hagerstown towards organizing the General Synod [Two years before, at the 71st convention of the Ministerium of Pennsylvania, at Harrisburg, Pa., it was resolved that a plan for a General Synod be prepared. This plan was submitted to the Ministerium at its 72d convention, in Baltimore, Md., in 1819, and after adoption was transmitted over the signatures of the officers of the Mother Synod to the various Luth. Synods in the country. In response to this appeal, the delegates of the Ministeriums of Pennsylvania and New York and the Synods of North Carolina and of Maryland and Virginia, met at Hagerstown, Oct. 24, 1820, and organized the General Synod.—Eds.], to which it has always given loyal allegiance. Of the first twelve meetings of the General Synod, nine were held in Maryland. Its first president was Rev. Dr. J. D. Kurtz of Baltimore. Fostering always and faithfully Pennsylvania College, in 1821 the Synod of Maryland agitated the founding of the Theological Seminary, now at Gettysburg. *The Luth. Observer*, the Pastors' Fund, the Luth. Ministers' Insurance League, the Missionary Institute, now Susquehanna University, were all born in this venerable Synod, which was also first to suggest the observance of Reformation Day. Lutherville and Hagerstown Female Seminaries are within its bounds. It has always been abreast of the most advanced, evangelical and catholic life of the Church, giving no uncertain sound upon the Divine obligation of the Lord's day, and against the saloon. With a few churches skirting upon its territory in Virginia and Pennsylvania, from the days when it was known as the Synod of Maryland and Virginia, Baltimore city and county, with Washington city, and Carroll, Frederick, Washington, Allegany and Garrett counties, are its geographical bounds. Among its noted pastors were such men as Rev. Drs. J. D. and B. Kurtz, J. G. Morris, F. W. Conrad, S. W. Harkey, S. D. Finckel, the Drs. Theophilus and Charles A. Stork, all of whom rest from their labors. [To the same rank among the departed belong Drs. D. F. Schaeffer, Charles Philip and Charles Porterfield Krauth, S. S. Schmucker, H. L. Baugher, Sr., W. A. Passavant, Sr., J. A. Brown, and Ezra Keller.—Eds.] The Synod had in 1898, 110 ministers, 131 congregations, 23,133 communicants, 142 Sunday-schools, with 22,714 members; contributions, \$20,107.53. The contributions of the Synod in the past year aggregate \$155,292.81.

J. G. B.

SYNOD OF MIAMI. The Evangelical Luth. Synod of Miami, one of the bodies composing the General Synod, was organized in Xenia, Ohio, Oct. 16, 1844. Rev. Ezra Keller, first president of Wittenberg College, preached the opening sermon.

Originally the boundaries of the Synod were not definitely marked. It included, however, Southern Ohio, Northern Kentucky and South-

ern Indiana. In 1849 its territory was limited to Ohio, and the boundaries were the National Road on the north, the Muskingum River on the east, the Ohio River on the south, and the state line on the west. A few of the churches were beyond these limits. The same is true today.

It was the Synod of Miami that recommended to the General Synod in 1855, the establishment of a mission in Africa. The recommendation was adopted. This body was also among the first of the local synods to organize a Woman's Synodical Missionary Society.

In 1845 the Synod was composed of 32 congregations and 1723 communicant members. The report for 1847 shows 51 congregations, 5,997 communicants, 882 officers and teachers in the Sunday-school, with 6,444 scholars. Benevolence for the year amounted to \$7800, while the total contributions for all objects were \$53,568. Church property is valued at \$493,650.

The semi-centennial of the Synod's organization was appropriately observed at the annual meeting in Urbana in 1893. S. G. D.

THE NEBRASKA SYNOD. In 1858, Rev. H. W. Kuhns, D. D., left Pittsburgh, and, after nineteen days of continuous travelling, he arrived in Omaha, then an Indian trading-post, with a commission in his pocket from the Alleghany Synod, appointing him as the representative of the Luth. Church to Nebraska and adjacent parts. A glance at the old Mitchell Geography, then in use, will show the interested student of American Home Missions the sweeping character of that commission. From this beginning the Nebraska Synod grew.

A meeting of General Synod Luth. ministers was held in Emmanuel, now Kountze Memorial Luth. Church, Omaha, on the 27th of April, 1871, to take preliminary steps toward organizing a Nebraska Synod. A committee was appointed to draft a "Constitution and By-Laws." The formal organization of the Synod took place on September 1, 1871, in Emmanuel Luth. Church, of Omaha. At this meeting Rev. A. G. R. Buetow was ordained at the Sunday services, September 4, 1871.

From its organization to the time of its second convention, which was a called meeting, June 11, 1874, at Fontenelle, for a ministerial trial not for heresy, and attended by five ministers and two laymen, there was an interval of three years. Four years after its organization the Nebraska Synod was received into the General Synod at its biennial convention held in Baltimore in May, 1875.

At the fifth convention of the Synod, at West Point, September 20, 1877, the District Conferences were established. The sixth convention of the Synod was held at Nebraska City, October 10, 1878, when resolutions were adopted calling for the organization of a Woman's Home and Foreign Missionary Society, but nothing came of it until September 14, 1880, when the first annual convention of the Synodical Woman's Home and Foreign Mission Society held their meeting in connection with synod at Ponca. At Ponca, in 1884, at the 12th convention of the Synod, a preamble and resolutions were adopted, praying the General Synod

to appoint a Board of Education. The movement presented in the memorial resulted in establishing the General Synod's Board of Education.

From its organization, a travelling missionary, or secretary, had been a desired agency. With varying success it had been tried, but the goal seemed to have been reached at the 14th convention held in Auburn. After this meeting of Synod, and in 1887, Rev. C. Huber became travelling secretary, and acted as such until October 26, 1893. A headquarters for this work has been built in Omaha.

The most important event in its recent history was the formation in 1890 of the German Nebraska Synod. This occurred at Sterling, Nebraska, August 24-27, 1890, and was effected by the withdrawal of fifteen German pastors. Resolutions discouraging this movement were adopted by the Nebraska Synod at its 18th convention, in Denver, September 9-13, 1890. The ranks of synod were again depleted by the formation of the Rocky Mountain Synod. It has 44 ministers, 37 churches, and 6 stations, 2,418 communicants, 3,615 Sunday-school scholars, and a benevolence for synodical and local objects amounting to \$48,029.02. L. M. K.

THE NEBRASKA GERMAN EV. LUTH. SYNOD was established in July, 1890, at Sterling, Johnson Co., Nebraska. The Ev. Luth. Nebraska Synod, the most western district-synod of the Luth. General Synod, embracing the territory from Missouri to the Pacific ocean, became so large, that it was necessary to separate the east from the west. On account of the difference of language, and the impossibility of entertaining so large a body, the foundation of a purely German synod was justified, President J. Wolff (1890) and Chr. Moessner (1891) effecting the new organization. The General Synod, during its session at Lebanon, Pa. (1891), gave its president the power to incorporate the new synod, if it was organized properly and its constitution in agreement with the rules of the General Synod. The German Ev. Luth. Synod of Nebraska was accepted into the fellowship of the General Synod, Sept. 8, 1891. The Synod then numbered 22 pastors, 30 churches (property valued at \$48,600), 17 stations, 1,925 communicants, 23 Sunday-schools, 834 scholars; for benevolence there was raised \$1,189. The Synod has grown steadily. The congregations are mostly missions in Nebraska, Kansas, Missouri, Colorado and Dakota. New fields are opened and new congregations established every year. President of Synod since 1892 is Theo. R. Neumaerker, St. Joseph, Mo. In August, 1898, there were 52 pastors on the roll of Synod. The record of 1897 shows 64 churches, 20 stations, 3,608 communicants, property valued at \$110,215; 57 Sunday schools with 1,635 scholars; raised for benevolence, \$2,011; for all church purposes, \$22,557. The pastors are in part educated at the German Seminary in Chicago, Ill., in the theological schools at Breklum and Chrischona, Germany, and in German universities. The variety of characters produces great zeal in the work for the Luth. Church, and in the mission work. Faithfulness to the General Synod, and con-

servative loyalty to Luth. doctrine are acknowledged. The Synod has, with the German Wartburg Synod, since 1897 issued the *Lutherischer Zionsbote* as its official synodical paper.

T. R. N.

**NEW YORK AND NEW JERSEY, THE EV. LUTH. SYNOD OF.** In the year 1859 seven pastors connected with the Ev. Luth. Ministerium of New York, but located in New Jersey, withdrew and formed the Synod of New Jersey. In 1866, when the Ministerium of New York withdrew from the General Synod, fifteen clerical members separated from it, and with their congregations organized the Ev. Luth. Synod of New York, in connection with the General Synod. The organization was effected at Red Hook, N. Y., Oct. 22, 1867, with 17 clerical members and to congregations. In the year 1872, at Hudson, N. Y., the Synod of New Jersey united with it, and the new synod first appeared with the present name, "The Ev. Luth. Synod of New York and New Jersey." It numbered 32 pastors and 33 congregations, with 5,249 communicant members. The officers elected were, Rev. H. N. Pohlman, D.D., president; Rev. J. C. Duy, English secretary; Rev. G. U. Wenner, German secretary; and Rev. A. C. Wedekind, treasurer. The present synodical roll comprises 63 clerical members, 40 congregations (and five independent but contributing) and 8,352 communicant members. Value of church property, \$962,000; annual expenditures, \$125,000; 191 clerical members have been enrolled, of whom 25 have died. There have been but five presidents. The territory of the Synod extends from Oswego, N. Y., as far south as Trenton, N. J. It is unique in the General Synod in having about an equal number of English and German communicants. "Doctrinally, it is conservative," said Rev. Wm. Hull, D.D., in an historical discourse, at its 25th anniversary in New York city, Oct. 13, 1896. "Our creed is the orthodox and Scriptural Confession of Augsburg, which needs no amendment, and which has stood the test of centuries." In worship, the Synod recommends its congregations to use the Luth. Common Service, and the clerical robe is largely worn by pastors.

J. B. R.

**THE EAST OHIO SYNOD.** The German Ev. Luth. Synod of Ohio gave its sanction in 1836 to the formation of an English branch of same synod. This was accomplished, and the first session was held Nov. 6 of the same year in Somerset, Ohio. It was given the name of "Synod and Ministerium of the English Ev. Luth. Churches in Ohio and Adjacent States." Four ordained ministers, six licentiates, and four lay delegates participated in the organization. The doctrinal position was thus stated, "The Augsburg Confession of Faith shall be the unalterable symbol of the doctrines of this Synod, and all the members of this Synod shall *ex animo* profess adherence to all its doctrinal articles, complete and entire, without any reservation."

Scarcely had the Synod perfected an organization when the practical work of missions engaged attention, and in 1840 an effort was made to systematize this work. In this same year

(1840) this new synod became independent of the German Synod, of which it had hitherto been a branch.

The need of union with some other body was generally recognized, and in 1841 action was taken toward becoming a part of General Synod.

That a "Literary and Theological Institute" on its own territory was essential to its growth became so firmly rooted a conviction that in 1842 preliminary steps were taken along this line, which resulted in establishment of Wittenberg College.

Dissatisfaction with doctrinal position culminated in 1855 in adoption of "Definite Synodical Platform." (See article.) In 1858 the name of Synod was changed to East Ohio. The doctrinal basis of General Synod was adopted in 1868, and this was reiterated in new constitution of 1876. The territory of Synod became less with the years, because of the organization of other synods, but in number of pastorate, as well as in godly men for these pulpits, and in general efficiency the East Ohio Synod has had a healthy, steady growth. Today it wields a greater influence over its churches, and commands more respect from other synods than ever before. C. E. K.

**THE OLIVE BRANCH SYNOD OF THE EVAN. LUTH. CHURCH** is a district of the General Synod of the Evan. Luth. Church in America. It was organized at Indianapolis, Ind., Oct. 28, 1848. The Wabash Conference of the Miami Synod met on the 27th of Oct., at Indianapolis, for the purpose above indicated, and the organization was effected the day following. Its first officers were: Revs. Samuel McReynolds, president; A. H. Meyers, secretary, and Mr. G. D. Staats, Treasurer. The following were the charter members: Revs. Hugh Wells, A. H. Meyers, Samuel McReynolds, Franklin Tempelin, Samuel Sayford, and Obediah Brown, and Mr. G. D. Staats. Its first constitution was prepared and presented for adoption by Revs. A. H. Meyers, Samuel McReynolds, and Mr. G. D. Staats.

**Geographical Boundary**—This was designated to be, "The State of Indiana and adjacent parts."

**Device and Motto**—*Device*: An olive branch upon an open Bible. *Motto*: *In Necessariis Unitas—In Dubiis Libertas—In Omnibus Caritas.*

The first year of its existence six new congregations were organized. In the fall of 1855 the Synod of Northern Indiana was organized and withdrew, a large number of ministers and congregations. In April, 1872, work was commenced at Louisville, Ky., which resulted in the organizing of "The First Church." The work has grown to such an extent in this city that there are now six congregations there in connection with the Olive Branch Synod, indicating a wonderful growth. In 1893, an overture came to this body from the Middle Tennessee Synod, desiring to unite with the Olive Branch Synod. At the meeting in 1894, the overture was granted by admitting each minister and congregation individually. J. A. M. Z.

**PENNSYLVANIA, SYNOD OF CENTRAL,** was organized at Aaronsburg, Pa., February 21, 1855,



by the ministers and congregational delegates composing the Juniata and Middle District Conferences of the Synod of West Pennsylvania. The boundary line of this body embraces all of Perry, Juniata, Mifflin, Centre, Union, and Snyder counties, and so much of Clinton and Lycoming counties as lie south and west of the West Branch of the Susquehanna. The roll at the time of organization contained the names of 16 ministers, serving 57 congregations, with about 4,500 communicants. Three clerical and three lay delegates to the General Synod, at whose meeting in Dayton, 1855, this Synod was admitted to membership in that body. At its second convention this Synod "heartily approved of the design of the American recension of the Augsburg Confession." To-day it is surpassed by no organization in this country in its hearty and firm adherence to all the doctrines of the Augsburg Confession. It now numbers 41 ministers, 88 congregations, 9,303 communicants. Prof. J. R. Dimm, D.D., President of Susquehanna University, is its president. E. J. W.

**PENNSYLVANIA, THE EVAN. LUTH. SYNOD OF EAST**, a constituent of the General Synod, occupies the territory in southeastern Pennsylvania, between the Delaware and the Susquehanna rivers. It was organized in Trinity Church, Lancaster, May 2, 1842, by nine ministers and two laymen, who had withdrawn with letters of honorable dismission from the Ministerium of Pennsylvania, then in session in the same building. The chief causes leading to the separation were not doctrinal, but a lack of harmony on questions of practice, language, and connection with the General Synod. The minority advocated greater liberty in the form of worship, the toleration of revivals, the use of the English language, and union with the General Synod. Interchange of fraternal delegates was maintained for a number of years between the two bodies.

The East Pa. Synod has had a steady growth. At the end of twenty-five years (in 1867), it numbered 70 ministers, 107 churches, and 13,000 communicants. At that time it lost about one-third of its strength by the formation of the Susquehanna Synod; but it soon recovered from this depletion. It now (1898) numbers 105 ministers, 119 churches, and 22,680 communicants. The annual benevolence amounts to \$30,000, and the total expenditures to \$200,000. The value of the church property is estimated at nearly \$2,000,000. Its 136 Sunday-schools have 27,000 members, and contribute \$24,000 annually. J. A. Sng.

**PENNSYLVANIA, SYNOD OF WEST**. At Greencastle (Nov. 8, 1824) it was resolved by a special conference of the ministers of the Ministerium of Pennsylvania, who lived west of the Susquehanna River, to organize a synod west of the Susquehanna River, in Pa. Eleven ministers were present, all of whom were in favor of the resolution, because they were convinced of the propriety, necessity, and advantage of such an action.

The formal organization of the Synod of West Pa. took place in accordance with the foregoing resolution at Chambersburg, Pa., Sept. 5, 1825. Twenty-one ministers were re-

ported present and eight absent. So rapid was the growth of this synod from its very organization that on Sept. 24, 1842, at Bloomfield, Pa., the "Allegheny Synod" was organized out of this territory. Thirty-two ministers were present at this meeting and seven were absent.

So earnest were the labors of the Synod of West Pennsylvania, and so richly was their work blessed, that on Sept. 25, 1856, at Chambersburg, Pa., another synod was organized, named "The Ev. Luth. Synod of Central Pa." Forty-two ministers were enrolled as members of the synod at this time.

The territory of the Synod of West Pa. now includes four counties: Adams, York, Cumberland, and Franklin, all of which are thickly populated by Lutherans. The last official statistics, given Oct. 12, 1897, report 98 ministers, 126 congregations, and 25,686 confirmed members. It is next to the oldest synod in the General Synod, and numerically is the largest. H. B. W.

**PITTSBURG SYNOD, THE**. Eight ministers and six laymen organized it in Pittsburg, Jan. 15, 1845. Harmony, missionary zeal, and rapid progress until rupture in G. S. (1866). Large majority voted to withdraw, without previous notice, from G. S. and enter General Council. Minority withdrew, because of unconstitutionality of action and change of doctrinal basis, and reorganized and continued as before in allegiance with G. S. The reorganization at Worthington, December, 1867, represented eleven ministers, ten laymen, 28 congregations, 1,756 communicants. Missionary zeal was retained and rapid progress, considering difficulties, made. The minutes (1898) give 63 ministers, 52 laymen, 94 churches, 11 stations, 11,273 communicants, 90 Sunday-schools, 1,216 officers and teachers, 10,416 scholars, 3,295 members of 100 young people's societies, \$1,659, H. M.; \$1,521, F. M.; \$1,329, Ch. Ex.; \$540, B. Ed.; \$637, Colleges; \$768, Pastors' Fund; \$841, Orphans' Home; \$185, Deacons Board; \$229, Home of Aged; \$2,004.86, External Benevolence; \$13,050, Total Benevolence; \$621,050, estimated value of property.

A synodical W. H. and F. S. was organized (1879) with five members. Has (minutes, 1898) 53 auxiliaries, 1,208 members.

A new constitution, adopted 1897, reaffirms allegiance to G. S., abolishes licensure, creates statistical secretary, limits office of president and secretary to one year, obligates applicants from other denominations to examinations as theological students, requires full college and seminary course for ordination, except by two-thirds vote of Ministerium. Greatest missionary success attained in Pittsburg and Allegheny. Drs. Goettman and Schwartz have been members ever since the reorganization, and have exerted a molding influence. Many names prominent in the Church are found on the early roll of the Pittsburg Synod: Passavant, Krauth, Jr., Valentine, Zeigler, Jacobs, Stuckenbergh, Breckenridge, S. F. Melhorn, etc. The synod abides in peace and hope, and the prospects are very bright. S. S.

**ROCKY MOUNTAIN SYNOD, THE**, of the Gen-

eral Synod of the Evangelical Luth. Church in the United States.

Owing to the distance of the brethren in this region from the other synods of Kansas and Nebraska, it was deemed advisable to organize the above-named synod, embracing the territory of Wyoming, Colorado, and New Mexico.

According to a call previously given in the *Luth. Observer* and *Luth. Evangelist*, the following ministers and laymen met in Manitou, Colorado, May 5, 1891. By invitation of Mr. and Mrs. Wm. Paulson, the meeting was held in the Grand View Hotel: Rev. A. R. Howbert, D.D., from Wittenberg Synod; Rev. D. Sommers, from Miami Synod; Rev. D. Harbaugh, from Kansas Synod; Rev. C. J. Kiefer, from Kansas Synod; Rev. J. N. Lenker, from Nebraska Synod; Rev. M. J. Waage, from Nebraska Synod; Rev. K. J. Starner, from Nebraska Synod; Rev. Ch. Thomsen, from Nebraska Synod; Rev. J. C. Hougum, from Nebraska Synod. Lay delegates: W. M. L. Weills, M.D., Manitou, Colo., and Mr. H. P. Jaensen, of Leadville, Col.

Rev. C. J. Kiefer, having previously prepared a constitution, submitted the same for their consideration. After its consideration and adoption the following officers were elected: President, Rev. A. R. Howbert, D.D., Colorado Springs, Colo.; secretary, Rev. C. J. Kiefer, Denver, Colo.; historical secretary, Rev. J. N. Lenker, Grand Island, Neb.; treasurer, W. M. L. Weills, M.D., Manitou, Colo.

The first annual meeting held in Denver, Colo., Oct. 28, 1891, showed eleven ministers and an equal number of congregations, with a total membership of 497.

Regular annual meetings have been held since that time. The present number of ministers is fourteen, with ten pastorates and 536 members.

J. W. B.

**SUSQUEHANNA SYNOD.**—The territory of this Synod is located in Pennsylvania, along and between the North and West branches of the Susquehanna River and extends north as far as the state line. As early as 1768 Luth. pastors were laboring in this field and Luth. churches were being organized in connection with the Ministerium of Pennsylvania. Most of these churches united in the organization of the East Pennsylvania Synod.

The stepping-stone to the formation of the Susquehanna Synod was the organization of the Susquehanna Conference, at Milton, Pa., January 15th, 1845, with five clerical members. In 1867, their number had increased to 18, with 48 churches. It was now evident, because of location, etc., that the needs of this territory demanded the organization of a Synod. Convinced of this fact, Conference, at a meeting of the East Pennsylvania Synod, held at Pottsville, in Sept., 1867, asked for the dismissal of the pastors and churches to organize a Synod. This request was very reluctantly granted. The Conference met, Nov. 5th, 1867, at Montoursville, Pa., organized themselves into a Synod, and resolved to unite with the General Synod. As no change of doctrine entered into the formation of this Synod the only action worthy of

special note was the dispensing with the Ministerium and licensure. The first regular meeting of this Synod was held in Sunbury, Pa., April 23d, 1868. There were 25 clerical and 19 lay members present. They represented 48 churches with a communicant membership of 4,661. The minutes of 1898, just thirty years later, show 58 clerical members and 77 churches, with a membership of 11,577. Also 78 Sunday-schools with 14,571 members. The value of the church properties is estimated at \$567,439.00 and the benevolence for that year amounted to \$16,225.60.

This Synod has many new and beautiful church buildings. It is constantly organizing churches and planting missions. Its growth is due in no small degree to Susquehanna University, located within her bounds, at Selinsgrove, Pa.

J. H. W.

**WARTBURG SYNOD** is a German district of the General Synod of the Luth. Church. The organization of the General Council at Fort Wayne, Ind., in 1866 caused the dissolution of the former Illinois Synod. Those members of the latter who remained loyal to the General Synod organized themselves as the Central Illinois Synod. Among these was a small number of German ministers. As their number increased from year to year they concluded to establish a German conference, the same developing into the Wartburg Synod as organized at Chicago, 1875, and since then constitutes a part of General Synod. Their church paper was the "Luth. Kirchenfreund," published by Rev. J. D. Severinghaus, and a German department in connection with Carthage College and under the direction of Rev. E. F. Giese, D. D., provided for the education of German ministers. The attempt to establish an independent theological institution at Chicago was a failure. More successful in the same direction were the efforts of Dr. Severinghaus, since the Wartburg Synod during these years had increased its membership and was now a more compact body than before; the German theol. seminary at Chicago was founded. This institution, lacking the necessary funds and gradually losing the support of the Germans, ended its work in 1898, and was consolidated with the Western Theological Seminary at Atchison, Kan. Whereas the above mentioned Luth. Kirchenfreund was not the property of the Synod but rather of the editor, and therefore without the necessary authority and influence, the *Luth. Zionsbote* was established with remarkable success in 1896 as a joint organ of the German Wartburg and Nebraska Synods, representing at the same time the German interests of the entire General Synod. The continual growth and marked progress of the Wartburg Synod is largely due to the Theological Seminary at Breklum, Germany. The present status shows an enrolment of 45 ministers, 50 congregations, 5,000 communicant members; value of church property \$205,430; benevolence in 1898, \$2,450.00.

W. Su.

**WITTENBERG SYNOD.** At a meeting of the English Luth. Synod of Ohio and adjacent states in session in Washingtonville, Ohio, privilege was granted the pastors living in the northwestern part of the state to withdraw and or-

ganize a new synod. This organization was effected June 8, 1847.

A constitution in harmony with that of the General Synod was adopted. The name selected was that of historic "Wittenberg."

The first roll of Synod contained the names of nine ordained ministers and six licentiates. Only eight, however, are recorded as being present at organization.

The first officers selected were Rev. F. J. Ruth, president; Rev. J. H. Hoffman, secretary, and Rev. J. Seidel, treasurer.

The president did much faithful pioneer work upon this territory, organizing a number of the present prosperous churches. His first report to Synod the following year contained four recommendations, all of which are on subjects even of present interest. The first was relative to the utility of church papers. The second set forth the desirability of greater uniformity in the mode of public worship. The third urged the necessity of vigorous effort to develop the especial territory of Synod. The fourth set forth the claims of beneficiary education.

The first statistical report showed the following status: Number of ministers, 16; number of congregations, 44; communicant membership, 1,855; benevolent contributions for all objects, \$103.40, as follows: home missions, \$6.40; foreign missions, \$4.00; beneficiary education, \$86.00; synodical treasury, \$7.00.

Among the honored men who shaped the early history of the Synod were Rev. Ezra Keller, D.D., and Rev. Samuel Sprecher, D.D. Many other names of prominence in the councils of the Church are found upon the complete roll of the Synod. The names of all the presidents of Wittenberg College to date and a number of her most prominent professors have been members of the body. She has always had a responsible part in the problems presented to the church at large. Wittenberg Synod is wholly loyal to the doctrines and interests of the General Synod Luth. Church. Among the objects of benevolence, she has always placed that of Christian education first. Wittenberg College is upon her territory. Contributions for college buildings, and endowment, have been frequent and liberal. The Culler chair of Exegetical Theology was endowed from this territory.

The endowment of a chair of Historical Theology has been assumed by the Synod. Thirteen young men were aided by the Beneficiary Education fund last year. Steady advancement has been made along all lines of church work. The seal of the Synod adopted in 1849 bears the motto "Esto Fidelis." The parochial report of 1897 showing a half century of growth presents the following facts ordained: Ministers, 46; licentiates, 4; number of churches, 70; additional stations, 4; membership, 8,767; estimated value of church property, \$468,750.00; local expenses for all objects, \$53,457.00; Sunday-school enrolment, 9,383; membership of Young People's Societies, 2,039. Total benevolence, \$7,350.07. Grand total for all purposes, \$60,602.18.

The benevolent contributions of synod are

distributed as follows: General Synod, \$106.61; synodical treasury, \$361.41; home missions, \$1,150.34; foreign missions, \$913.71; Church extension, \$774.88; board of education, \$265.71; beneficiary education, \$804.57; Woman's Missionary Society, \$681.52; Pastors' Fund, \$319.45; Orphans' Home \$238.42; Deaconsess Board, \$166.40; Home for the Aged, \$92.52; External Objects, \$1,396.65. S. E. G.

## II. GENERAL COUNCIL.

AUGUSTANA SYNOD. Like all the church bodies of the New World, the Augustana Synod is a pilgrim church. Other churches may look back nearly three centuries to their pilgrim fathers; we as a synod have a history of only half a century, and a good many of us are pilgrim fathers ourselves. The older churches of our land have of course outgrown that unutterable feeling of pilgrims which will dwell in the hearts of a great many of the now living members of the Augustana Synod until they enter the heavenly home. We do not expect to be fully understood by those churches who call themselves American with that peculiar accent which is born of the exclusive use of the English language. We do not expect our intense love for our own beloved Synod to be fully and rightly understood by those who do not sympathize with the sorrows, the struggles, and the joys of a pilgrim. It is impossible for a native to understand a pilgrim's undying and unyielding love of his new home. If he has had to sunder violently all the tender ties that bound him to his old home, so much closer and stronger will his attachment to his new home be, when he after many vicissitudes and struggles has found what the Psalm of David expresses in the following inimitable words: "Yea, the sparrow hath found a house, and she swallow a nest for herself, where she may lay her young, even thine altars, O Lord of Hosts, my King, and my God."

Like the other church organizations in our land, the Augustana Synod has grown out of very small and humble beginnings. Nothing can be more insignificant and miserable than a little band of poor immigrants in a new country, perfect strangers in a strange land. A congregation consisting of 10 members, with a pastor from Sweden, on the prairies of Illinois, in the spring of 1850, the Sw. Luth. Church of Andover, Ill., that is the beginning. The same year Swedish Luth. congregations were organized in Galesburg and Moline, Ill., and in New Sweden, Iowa, all, of course, very small and extremely poor. Rev. L. P. Esbjörn was the sole pastor and missionary of these congregations and several mission stations. At that time the Swedish Methodists were the lords of all the Swedish immigrants, backed by the powerful Methodist Church of the United States. Swedish Lutherans had, of course, no right to exist in this country in those days. Besides, there was the wealthy Episcopal Church ready to take under its protecting wings pilgrim children of an episcopal country. The Church of Sweden, like the Church of England, is favored with lord bishops, we know.

To make matters still worse for the Swedish Luth. pilgrim church, there was a settlement of a most strange and fanatical Swedish sect, "Erik-Janssare," at Bishop Hill, in the vicinity of Andover, Ill. These people had just arrived in the years 1846 and 1847, burning with the zeal and hatred of a new-born sect. What was now Rev. Eshbjörn with his embryonic synod of Swedish Luth. churches to do? The very first thing was to try to find some friends and some money. Rev. Eshbjörn went East and found some friends and some money. The world-renowned Swedish Nightingale, Jenny Lind, was one of these friends, whom he met in Boston. She donated \$1,500 for the church extension fund. Other friends added to the same treasury, and loaded with \$2,200, Rev. Eshbjörn returned to Andover. Now the cathedral in Andover was built, and likewise the first frame church in Moline, and New Sweden, Ia., also got its share of the money. Such was the status of the established Church of Sweden in the United States, in the year 1851. But nearer and closer friends must be found. The Norwegian Lutherans are older in this country than the Swedes of the nineteenth century. Some of them were found. Some American Luth. churches did exist in Northern Illinois in those days, and they, of course, were counted upon as near and dear friends under those peculiar circumstances. The result was that Rev. Eshbjörn and two Norwegian Luth. pastors were participants in the formation of the Ev. Luth. Synod of Northern Illinois, the 14th of May, 1851.—Rev. Eshbjörn representing four congregations and the two Norwegian pastors five. Rev. T. N. Hasselquist was called from Sweden, and arrived in the summer of 1852 as pastor of the church at Galesburg. Rev. Erl. Carlsson was also called from Sweden, and arrived in 1853, taking charge of the Sw. Luth. Church in Chicago, so also Rev. Jonas Swensson and Rev. O. C. T. André. The following years new congregations were organized, and some young Swedes were ordained for the ministry, among them, yet living, Dr. E. Norelius and Revs. P. Cederstam, P. Carlson, and P. Beckman. Meanwhile the Swedes and Norwegians had begun to invade Minnesota, the future Sweden-Norway of the United States. Three Conferences had been organized, the Chicago, the Mississippi, and the Minnesota Conference.

In the year 1857, Rev. L. P. Eshbjörn was duly elected to the Scandinavian Professorship in Illinois State University, a Lutheran institution. He entered upon his duties 1858, and in this way provision was made for the proper education of ministers for the Scandinavian churches belonging to the Synod of Northern Illinois. It is most touching to read the history of the free-will offerings of these churches for the support of this professorship and of the students.

Brief and sad is the history of that professorship, for, in April, 1860, Prof. Eshbjörn, with all his pupils, except two, withdrew from Illinois State University, and came to Chicago. Much ado was then made, and has since been made, over this withdrawal. It was, in fact, as natural as anything can be.

Just as natural it was that the representatives

of the Scandinavian Conferences met, and organized a free and independent Ev. Luth. Scandinavian Synod, under the name of the Scandinavian Ev. Luth. Augustana Synod of North America. This memorable event took place June 5, 1860, in Clinton, Wis. The Swedes and the Norwegians were, and are, firm believers in, and staunch defenders of all the confessions of the Lutheran Church in the good old sense, and they were, and are, born free and independent. Here you have the whole history in a nutshell. Now it remained to be seen whether these poor Scandinavian pilgrims could take church government into their own hands, and make it a stable government. The venerable Rev. T. N. Hasselquist was elected president of the new synod, Rev. O. J. Hatlestad secretary, and Mr. A. A. Klove treasurer. A constitution was adopted, and everything made ready for the service of the Lord. The infant institution, Augustana Seminary, was located in Chicago. At the time of its organization, the Augustana Synod reported 49 congregations, 4,967 communicant members, and 27 ministers. The next important step was the removal of Augustana Seminary to Paxton, Illinois, and the election of Rev. T. N. Hasselquist as its president. The year 1870 marks an epoch in our history, because then, at the annual meeting in Andover, Ill., the Norwegians withdrew to form an independent synod. Nothing could be more peaceable, brotherly, and touching than this separation and farewell. At that time the Swedish part of the Synod reported 99 congregations, 16,376 communicants, and 46 ministers. The years 1872-75 are ever memorable in the history of our Synod, because of the onslaught of "Waldenstromianism," the joy of the Congregationalists in America, the sorrow of the Augustana Synod. That was a regular civil war in the Church of Sweden, and in our Synod. The Synod held the fort, and waxed stronger. In the midst of the tumult, Augustana College and Th. Seminary was removed from Paxton to Rock Island, Ill., in order to be nearer to Minnesota, the stronghold of the Swedes in America. The heavy immigration of Swedes in the years 1868-1875 had scattered this nationality broadcast all over the United States. The boundaries of the land, overlapping into Canada, from now on became the boundaries of the mission field of the Synod. By-and-by, the Synod became too unwieldy to meet annually, with every minister present, and with a lay delegate from every congregation. At the meeting in St. Peter, Minn., 1894, a new constitution was adopted, making the annual convention a delegated body, and giving more power to the eight conferences in their respective domains; the ordination of ministers and the control of Augustana College and Th. Seminary remaining under the exclusive authority of the general body.

What are the special characteristics of the Augustana Synod? The old Pietistic confessionalism and churchliness of the Swedish people, the Evangelicalism of the Church of Sweden. From the beginning until now every candidate for the ministry has been asked in

the Ministerium what he has to say about his personal spiritual experience of his inmost heart during his past life and at the present time. Unfeigned orthodoxy, personal piety, sincere spiritual and moral life have so far been expected and required in a pastor by our congregations. Against an ungodly life of church members, our constitution for the congregations takes a firm stand, and the pastor and Church Council are solemnly charged with the duty of pastoral care of young and old members of the church. Thorough catechetical instruction in the confirmation class is held to be the most sacred and blessed duty of a pastor in our church. Against secret societies our constitutions have fought from the beginning.

The statistics of the Synod for the synodical year, ending June, 1897, can be given briefly as follows: 438 ministers, 847 congregations, 110,430 communicants, valuation of church property, \$3,986,291; 1 Th. Sem., 3 colleges, 2 academies, 76 teachers and 1,256 students in these institutions, 6 Orphans' Homes, with 251 orphans, and 3 hospitals. Presidents of the Synod: Dr. T. N. Hasselquist, 1860-70; Rev. Jonas Swensson, 1870-74; Dr. E. Norelius, 1874-81; Dr. Erl. Carlsson, 1881-88; Dr. S. P. A. Lindahl, 1888-91; Dr. P. J. Swärd, 1891-. The Augustana Synod belongs to the General Council of the Ev. Luth. Church of America.

O. O.

**AUGUSTANA SYNOD, THE HOME AND FOREIGN MISSION WORK OF THE.** The Synod itself is the result of home mission work, and its continued growth is thus maintained and assured. In 1849 Rev. Prof. L. P. Esbjörn arrived in America from Sweden, in company with a number of emigrants, who settled in Andover, Henry Co., Ill. A church was organized and the means of grace administered. In 1852, Rev. T. N. Hasselquist; in 1853, Rev. Erl. Carlsson; in 1854, Rev. Jonas Swensson; in 1856, Rev. O. C. T. André, arrived from Sweden.

In 1860 the first steps were taken towards higher learning, in order to train pastors and teachers for the field.

The pastors, in 1898, numbered 446, nearly all doing more or less home mission work, which now includes almost every state and territory in the United States and Canada. The money given by the eight conferences of the Synod each year for this work averages \$25,000.

The Swedish emigrants arriving in America are usually poor financially, but well able to read and write. They are largely religiously inclined, peaceable and industrious. It is estimated that 1,500,000 of the population of America are Swedes, or of Swedish descent. The language question is now coming to the front. It will soon have to be English. "The faith of the fathers in the language of the children."

**THE FOREIGN MISSION WORK OF THE SYNOD** is not carried on as largely as the wants demand.

In 1869 Rev. Dr. Olsson arrived in America. He hoped to begin work among the Freedmen of the South, but, ascertaining the wants among the Indians, he made investigations and laid the results before the Synod in 1876. Rev. John Telleen was sent by the Synod the following

year to look over the field. He travelled all over the Indian Territory. In the fall of the same year Drs. Carlson and Norelius, with the missionary-elect, visited Washington to secure an agency. In '78 Dr. Norelius visited the Territory, and in '79 Dr. Wahlstrom visited Colorado and the Indian Territory. But the promised agency was not given.

In 1882 work was begun in Salt Lake City, Prof. S. M. Hill being the first stationed missionary. This work, for many reasons, was classed as foreign mission work. The Synod has aided the mission work in Africa, Australia, China, India, Madagascar, Palestine, Syria, and elsewhere. Being one of the eight bodies composing "The General Council," it helps the work among the Telugus in India. To this field "The Augustana Foreign Missionary Society" annually contributes \$500, and more. Of the seventeen workers sent out three are from the Augustana Synod—Rev. and Mrs. Isaacson and Miss Swenson. Over \$7,000 is annually contributed for foreign missions.

J. T.

**CANADA SYNOD.** As early as 1774, German Lutherans from the Mohawk Valley immigrated to Canada. They built a church at Williamsburg, Dundas Co., near the St. Lawrence, which was dedicated in 1779. This was the first Protestant church in Canada. This, as well as the other Luth. churches which were organized in the neighborhood, together with their pastors, were from the beginning connected with the New York Ministerium, several Luth. pastors joining the Anglican Church, claiming that it was the same as the Luth. Ch., only English. In consequence, these churches lost many members and large tracts of land to the Episcopalians. In 1850 Rev. G. Bassler was commissioned by the Pittsburg Synod to visit the Lutherans who were settling in Canada West. The Pittsburg Synod, upon the report of Rev. B., sent Rev. C. P. Diehl, as travelling missionary, to Canada. In 1853 the Canada Conference was organized. It was a part of the Pittsburg Synod. With permission of the latter body, the Canada Synod was constituted in the township of Vaughan, York Co., Ont., July 18-22, 1861. In 1888 it began missionary work in Manitoba. This mission was, in 1890, transferred to the German Home Mission Board of the General Council. Its official organ is the *Luth. Kirchenblatt*. The Synod helped to organize the General Council. With reference to the Galesburg Rule it has declared against pulpit-and-altar-fellowship, recognizing no exceptions. It now (1898) numbers 38 pastors, 84 churches, 18,737 souls, and 11,662 communicants. Its churches maintain 38 parochial schools.

J. N.

**THE CHICAGO SYNOD OF THE EVAN. LUTH. CHURCH** was organized as the Indiana Synod, Oct. 23, 1871, at East Germantown, Indiana. The first Luth. Synod formed within the territory of Chicago Synod was the Synod of Indiana, organized Aug. 15, 1835, by members of the Tennessee Synod. Owing to doctrinal matters and personal differences, the Synod of Indiana disbanded Nov. 4, 1859. On the next day, in pursuance to a call issued by one of the

pastors, the ministers and lay delegates met and organized the Union Synod.

After the General Council was organized a movement began in the Union Synod to unite with the Council. Beside the pastors of this synod who were in sympathy with the Council's doctrinal position there were several pastors in the state who were members of General Council synods. In order to unite these elements into one body the Union Synod dissolved, and its members united in the formation of the Indiana (now Chicago) Synod.

The Chicago Synod was weak when first organized. It numbered eight pastors, 23 congregations, 892 communicant members, and a few Sunday-schools. Its parishes were weak, and suffered much from frequent and prolonged vacancies. After the Chicago Theo. Seminary was opened, the Synod entered upon a new epoch.

Its present strength is 26 pastors and professors, 43 congregations, 4,033 communicants, 35 Sunday-schools, with 3,589 pupils. Its church property is valued at \$237,187. M. L. W.

**NORTHWEST, ENGLISH EVANGELICAL LUTH. SYNOD OF THE.** Grew out of General Council mission work begun at strategic centres, in Minnesota (1883), by Rev. G. H. Trabert, D.D., and Rev. A. J. D. Haupt; N. Dakota (1886-7), by Rev. W. F. Ulery, and Rev. G. H. Gerberding, D.D.; Wisconsin (1889), by Rev. W. K. Frick; Washington and Utah (1889). Material heterogeneous,—Swedish, German, Norwegian, Danish, "American," etc. Synod organized at Memorial Church, St. Paul, Sept. 23, 1891. Statistics, 1893: 15 congregations, 3 missions, 18 ministers; 4 brick, 10 frame churches; property value, \$114,400; 1,592 communicants; 1,747 enrolled in S. S.; \$898 for benevolence, \$20,695 for congregational expenses. Since their organization the congregations have raised nearly \$70,000. 1894, Synod was extended to the West coast by reception of churches at Seattle, Tacoma, and Salt Lake City. 1894, first ordination, Rev. A. C. Anda. 1896, Luther League and S. S. Conventions added to Synod. 1896, rural work begun at Goodhue, Minn., by Rev. J. A. Leas. 1897, Zion, The Dalles, Oreg., received. 1897, New St. John's, Minneapolis, dedicated. 1898, 5 ministers received (3 by ordination); 3 missions begun (Racine and La-Crosse, Wis., and Sherman Co., Oreg.). Synod has aided the Chicago Theological Seminary with directors, professors, and means, and received six ministers from it. Other synods have been stirred up to aggressive English work. (See *Lutheran*, Aug. 5, 1897; and "Lutheranism in the Great Northwest," *Luth. Ch. Review*, 1895.) W. K. F.

**NEW YORK MINISTERIUM.** 1. *Its organization.* Some of the Dutch Luth. churches on the Hudson had already passed their centennial, and quite a number of the German Luth. churches on the Hudson, in the Mohawk and Schoharie valleys, could look back upon a history of fifty years, when, in 1773, at the invitation of the Rev. F. A. C. Muhlenberg, then pastor of Christ German Luth. Ch. in the city of New York, several pastors and representatives of congregations met in Christ Church on

Frankford St., cor. of William, N. Y., to organize a second Luth. Synod. The fact that no records of this and subsequent meetings up to 1786 have as yet been found, led to the assumption that the Ministerium was founded in that year. Still, the fact that its organization took place in 1773 is established beyond doubt upon the direct and cumulative testimony of the Rev. J. C. Kunze. It was known that the Rev. F. A. C. Muhlenberg had in 1774 called a meeting of all the Luth. ministers in New York, also that Dr. Kunze in the introduction to his "Hymn and Prayer Book," published in 1795, had made this statement: "To the late Dr. Henry Melchior Muhlenberg, who died in the year 1787, belongs the immortal honor of having formed in Pennsylvania a regular ministry, and, what is somewhat remarkable, to one of his sons, who officiated as Luth. minister from the year 1773 to 1776 in the city of New York, that of having formed the evangelical ministry of New York State." ("Evangelical" means Luth., and "ministry" ministerium or synod.) But in a letter of Dr. Kunze to Prof. Dr. Knapp of Halle, dated New York, Dec. 13, 1800, the more specific statement is made: "I remained a member of the Ministerium of Pennsylvania, although I had revived the Ministerium already founded by the Rev. Fred. Aug. Muhlenberg in this state in 1773." 2. *Its Doctrinal Position.* Up to 1794, the first constitution of the Synod of Pa. was in force, which in Chap. VI., § 2, provides that "In doctrine and life every minister conforms to the Word of God and our Symbolical Books." and, in a subsequent section, disciplinary measures against such as depart from this confessional standards. And when, for the sake of conformity, the Ministerium, in 1794, adopted the new constitution of the Pa. Synod in which there was no explicit reference to the Confessions, it continued to require a solemn declaration in writing, not only from pastors who came from other churches, but also from all candidates ordained and even from Luth. churches received. Thus in 1796, before his ordination, George Strebeck signs this declaration or "Revers": "I will only so long remain a minister . . . as my ministerial brethren, the Ministerium, shall find my conduct and teaching in harmony with the Word of God and the Symbolical Books of our Church." Such a pledge in writing was required of all candidates ordained, and of all pastors who made application for reception, in case they were not members of the Pa. Synod. The churches also promised that they would not call any one as pastor or admit him to their pulpits unless he had first been approved by the Ministerium. In the services the Agenda prepared by Henry M. Muhlenberg and his collaborators was in use. This contains the following form for the words of distribution at the Holy Communion: "Take, eat, this is the true body" etc. And in 1796 it was resolved: "This rule shall be observed by the Evangelical (Luth.) ministers of this State, that persons who have communed at the altar of another confession shall not again be received into our congregations unless they have first given a solemn promise of steadfastness and fidelity in the

future ; consequently, persons in such relation shall not be considered members of our congregation until they have been again admitted into the respective congregations in the manner herein set forth." This period of conservative confessionalism was followed by one of rationalism and, in some respects, of socialism. Dr. Kunze died in 1847. He was succeeded in the presidency and as professor of theology for the purpose of preparing young men for the Luth. ministry by Fred. H. Quitman, a pupil of Semler at Halle. He was the only Luth. minister who ever received the degree of D.D. from Harvard. Luther's Small Catechism was superseded by a so-called "Evangelical Catechism" from which the doctrine of the Trinity is omitted, the ground for Christ's death represented "that he might seal the doctrine which he had preached with his blood," and according to which "saving faith" is "an impressive sense of the glorious perfections of God." The hymn and prayer-book of Dr. Kunze had to make room for a hymn-book similar in character to the Ev. Catechism. This was largely used in the English Luth. churches in this country, and, though revised, has not conduced to the strengthening of Luth. consciousness. As Q.'s influence declined that of Dr. E. L. Hazelius increased. Dr. H. was the principal of Hartwick Seminary, and although perhaps not ready to subscribe unreservedly to all the contents of the Symbolical Books, yet he was a man of positive Christian convictions, and in his synodical sermon of 1829, takes to task those who disparage the person and work of Christ, and suppose that human reason is capable of judging the doctrines of the Saviour. But the reaction did not bring the Synod nearer Lutheranism. Methodistic measures were introduced and used by the great majority of pastors, whilst the instruction of the young was neglected. Pastors and churches followed in the wake of that which was then popular, and in vogue among the surrounding denominations. But this produced a sad state of affairs in the churches. In their parochial reports some of the more conscientious and observing pastors complain of the mischief this revivalism wrought in the churches. They say they find it extremely difficult to have young persons come to catechetical instruction. They attribute this to the practice so widely pursued of admitting persons into church communion who are ignorant of the very first and fundamental truths of the Christian religion. The result was that the churches were languishing. In 1852 Synod took cognizance of this sad fact. President W. D. Strobel states that in former years, when catechization was universal, the young people were brought under the direct influence of the Church, and large numbers became members ; but this has fallen into disuse, and extraordinary efforts in preaching have taken its place, followed for a time by great accessions. "But," he continues, "many have now lost faith in these measures, and a state of apathy is the consequence." This most lamentable condition inaugurated the period of return to confessions. At this meeting of Synod a committee was appointed for the purpose of preparing a constitu-

tion for the churches which recognize the Unaltered Augsburg Conf. as a correct exhibit of their faith. That constitution urged the instruction in Luther's Catechism upon pastors and congregations. In 1859, the Min. adopted an amendment to its constitution providing that all persons to be ordained shall recognize the Augsburg Conf. as a correct exhibition of the fundamental doctrines of the Divine Word. In 1864, the General Synod at York, Pa., inserted this action of the Minist. into its constitution. The conservative element in the Synod was supported and soon led by the rapidly increasing number of German pastors and churches. These, as early as 1855, prevailed upon Synod to recommend a constitution for German congregations, the first article of which declares : "This cong. receives . . . all the Symbolical Books of the Ev. Luth. Ch., as contained in the Book of Concord of 1580, because they rightly set forth and explain the same doctrines with the Holy Scriptures." When the rupture occurred at Ft. Wayne, in 1867, the Min. of New York also severed its connection with the General Synod and under the lead of the Pa. Synod helped to organize the General Council, with which it is still connected. 3. *Its Educational Work.* Dr. Kunze was most eminent as a teacher. In Phila. he had founded an academy, which, on account of the war, was but short-lived. He accepted the call to New York in 1784, mainly for the reason that with it the position of professor of the Semitic languages in King's College (Columbia University) was tendered him. He considered this a welcome opportunity for educating Luth. young men. The Min. of New York appointed him its professor of theology, with the understanding that he prepare young men for the Luth. ministry. Thus he had several of his wife's nephews, grandsons of the patriarch Muhlenberg, with him, who attended King's College and received private instruction in theology from him. The most noted of his pupils was Philip Mayer. Kunze was succeeded as official theological instructor of synod by Dr. Quitman, Dec. 15, 1815, Hartwick Seminary was opened with Dr. E. L. Hazelius as principal. This institution furnished the Church a number of able men, such as H. N. Pohlman and W. D. Strobel.—The Ministerium of New York was one hundred years ago considered a source of supply of ministers for English Luth. congregations also outside the State of New York. The Dutch and German Luth. churches along the Hudson had grown English rapidly, and the use of the English language prevailed much earlier in the New York Min. than in the Pa. Synod. Among the English pastors furnished the Church, outside of the limits of the N. Y. Min., were Dr. Ph. Mayer and Dr. J. Bachman. When the separation from the General Synod took place, Hartwick Seminary, being a corporation of its own, remained in possession of the English portion, which had voted against the separation. (With the exception of the German Church in Oswego, and the English Church at Rhinebeck, the vote was strictly according to language.) Under Revs. E. F. Giese and G. Vorberg, St. Matthew's Academy in New York City was, in

part, a preparatory school for candidates for the ministry. In 1871, a building at Newark, Wayne Co., N. Y., most beautifully located upon high ground, was purchased for the purpose of establishing an educational institution in the western part of the State. It promised auspiciously, but soon proved a failure. It was not properly managed, and in 1875 the building was ordered sold, and the institution closed. For several years the Synod had no educational institution, and some of its young men attended colleges at Allentown and Greenville, Pa., and Ft. Wayne, Ind. In 1883, the "Rochester Proseminar" was founded, which, in 1886, assumed the name, "The Wagner Memorial Luth. College." (See COLLEGES.)

4. *Separations.* Several synods have separated from the Ministerium. The first one was the *Hartwick* Synod, in 1830. It is claimed that the territory of the Synod was too large, and that it was necessary to organize the pastors and churches west of Albany into a new synod; that they desired to connect themselves with the General Synod, which the Ministerium so far had refused to do, and that in the Min. rationalism was dominant. With regard to this last claim, it should be noted that, in 1828, Dr. Hazelin had been elected president, a man of pronounced evangelical convictions. (See above.) The second separation took place in an orderly manner. The English pastors in New Jersey, and their churches, in 1859, requested permission to organize a synod of their own, on account of the great distance to the meetings of synod, especially if held in the western part of the State of New York. Permission was granted, and the Synod of New Jersey was the result. A third separation occurred in March, 1866, when three German pastors in New York and Brooklyn notified the president that they had severed their connection with the Ministerium. They constituted themselves into the German Synod of New York. (See STEINLE SYNOD.) In October, 1872, however, the entire Synod, consisting then of nine pastors, was received again into the New York Min. The fourth separation, in 1867, was the more keenly felt because about two-fifths of the pastors and churches withdrew, and called themselves the English Synod of New York. The reason for this action has been stated already, to wit: The withdrawal of the N. Y. Min. from the General Synod. Both these English synods, that of N. Y. and of N. J., a few years later, united under the name of "N. Y. and N. J. Synod." The most unpleasant of all these unpleasant experiences, however, was the war which for years was systematically waged against the Minist. by members of the Synod of Missouri. In 1875, a county judge in Ohio had taken the ground that in a certain litigation (Lima Church case) his duty was to be guided in his decision by the action of the Synod (a district synod of the General Council), to which the church belonged. And although, upon appeal, the Supreme Court promptly reversed this ruling, still some pastors of the Missouri Synod, and others who had more love for Missouri than for their own synod, made a great outcry against the General Council, claiming that by this case it was clearly proven that

in the General Council the churches had no rights, but were the slaves of the synods and their property. Though the charge was palpably groundless, these agitations, in which also the Missouri Predestinarian controversy played an important part, resulted in alienating a number of the largest and wealthiest churches from the Ministerium. 5. *Statistics.* The Ministerium is divided into four conferences: the New York, Albany, and the Rochester (all three German), and the English. It numbers 160 ministers, who serve 155 churches, with a communicant membership of 55,000 persons. Thirteen of the churches are in the State of New Jersey, one in Pennsylvania, eleven in Connecticut, and two in Massachusetts; the rest are in the State of New York. During 1898 they raised for congregational purposes an even quarter million; for special objects, \$134,000, and for benevolent purposes, \$36,000. J. N.

OHIO, EVANGELICAL LUTHERAN DISTRICT SYNOD OF. This Synod was organized in August, 1857, as a district of the Joint Synod, the former English branch of said body having withdrawn and united with the General Synod. The name it assumed at its organization was "The English District of the Ev. Luth. Joint Synod of Ohio and Adjacent States." Upon the adoption of its present constitution, in 1872, the Joint Synod having refused to recognize it as one of its districts, on account of its relation to the General Council, the name was changed to "THE EV. LUTH. DISTRICT SYNOD OF OHIO, formerly known as the English Ev. Luth. District Synod, in connection with the Evangelical Luth. Joint Synod of Ohio and Adjacent States." Its doctrinal basis is identical with that of the General Council, and it has adopted and strictly conformed to all the official declarations of the latter in regard to Pulpit-and-Altar-fellowship, Chiliasm and secret orders. It was represented by a full delegation at the Luth. Convention in Reading, Pa., in 1866, and promptly adopted the constitution of the General Council, which grew out of that assembly, in 1867; and its delegates appeared at Ft. Wayne the same year and participated in the organization of that body. The delegates of the Joint Synod offered a protest to the General Council against the admission of the District Synod, to which the delegates of the latter filed an answer, whereupon the protest was withdrawn, in the name of the Joint Synod, on condition that the answer be also withdrawn.

Already in the fifties their Synod embraced many of the English and German-English congregations in western Pennsylvania, Ohio and Indiana. Its strongest congregations, with a few exceptions in the Miami and Hocking valleys in Ohio, were those in Westmoreland county, Pa., but, in accordance with the policy of the General Council, that the boundaries between the synods should, as far as possible, be the lines between the states, the congregations and pastors in Indiana were dismissed, to organize the Synod of Indiana, now known as the Chicago Synod. Still later, the congregations in Westmoreland county, Pa., were dismissed to the Synod of Pittsburg. And, as the congregations in Ohio connected with the latter



body were not, as it had reason to hope, transferred to the District Synod of Ohio, the latter was greatly weakened by their conforming to the most natural boundary lines. But a new and vigorous synod has grown out of it, and an old one has been greatly strengthened at its expense. But for these high-spirited and liberal contributions to establish and strengthen other bodies, the District Synod of Ohio would to-day be one of the numerically strongest synods in the General Council.

At the present time (1898) this synod embraces 38 ministers, 63 congregations, 5 missions, 35 pastorates, and 9,189 communicants. Value of church property, \$350,000; contribution for all church purposes in the synodical year 1897-98, \$60,579.90. G. W. M.

PENNSYLVANIA, MINISTERIUM OF, is the outgrowth of the United Congregations (see article) that, in 1733-1734, sent commissioners to Europe to secure a pastor. The result of their mission was the arrival in 1742 of Henry Melchior Muhlenberg, followed by Brunholtz, Handschuh, Nicholas Kurtz, Schaum, etc. The project to organize an association of the German and Swedish pastors, with the elders of their congregations, made by two Luth. merchants in Philadelphia, Henry Schleydorn and Peter Kock, was defeated in 1744 by the interference of Pastor Nyberg, who resisted every such attempt unless the provisions would be such as would enable the Moravians to enter. (See *Arelius*, p. 246.) In 1748, however, the end they proposed was attained. August 14 (O. S.), St. Michael's Church, Philadelphia, was consecrated, and Rev. John Nicholas Kurtz ordained. The succeeding day, the first sessions of the Ministerium were held. The pastors were: Muhlenberg, the Swedish Provost Sandin, and his colleague, Naesman, Hartwig of New York, Brunholtz, Handschuh and Kurtz. The congregations represented were: the Swedish Church in Philadelphia, St. Michael's, Philadelphia, Providence (Trappe), New Hanover, Upper Milford, Saccum (Saucon), Tulpehocken, Nordkiel (Bernville), Lancaster, Earlingstown (New Holland), and by letter York. The condition of the congregations and schools was considered, and a full Liturgy adopted; but no constitution was prepared, until about thirty years later. The deliberations were exclusively those of the pastors, while the lay delegates were present only to furnish the needed information concerning local conditions and the fidelity of pastors. After seven conventions, for six years the Ministerium was practically dead, until revived in 1760, by Muhlenberg and Wrangel. Nine pastors participated in the reorganization. In 1778, when the pastors had increased to 18, the first constitution was adopted. The name then used was "Ministerium of the Ev. Lutheran Church in North America." The Confessional Basis is thus defined: "Every minister professes that he holds the Word of God, and our Symbolical Books," and the first item for which a minister can be disciplined is: "Positive errors opposed to the plain teachings of the Holy Scriptures and our Symbolical Books." Ministers are required also to use the liturgy adopted by the Minis-

terium. "The president is to be respected and honored by all its members as one having the office of oversight, both during the meetings of synod and at other times." Pastors are divided into licentiates (see article), and those ordained. After the lay delegates are heard, they are dismissed, while the pastors remain to transact all business (see article MINISTERIUM). In 1792, upon the petition of the Corporation of St. Michael's and Zion's, Philadelphia, lay delegates were admitted to a seat and vote. This necessitated an entire change of the constitution. While Drs. Kunze and Helmutz were the committee to prepare the new constitution, the influence of the delegate of St. Michael's and Zion's, Hon. F. A. Muhlenberg, Speaker of the U. S. House of Representatives, and founder of the New York Ministerium, full of the experience of aiding in deliberations on State and National Constitutions, must be taken into the account. All confessional tests vanish. This was probably due more to the provision to admit laymen, than to any antagonism to the Confessions. Geographical and linguistic limitations are now introduced. It is no longer the Ministerium of North America, but of Pennsylvania; while even this is defined by the word "German." For two generations, this constitution remained in force. It provides for "three ranks" of pastors: Ordained ministers, licensed candidates and catechists. Congregational constitutions of that time and later still retain the obligation to all the Confessions, indicating that the pastors endeavored in that way to keep the teaching pure. While the Ministerium was affected by the prevalent indifferentism, and, in occasional cases, rationalistic positions were held, the aberration was not as general, or as pronounced, as sometimes represented. The struggle for the introduction of English services in congregations began with the new century, and united the Luth. and Reformed pastors and congregations more closely in their opposition to what they regarded a serious innovation. As the emphasis was laid upon language, the importance of the distinctive confessional position gradually vanished. The controversy was combined with influences introduced from the political agitations of the time. Many imagined that by a firm attitude on the part of the descendants of Germans, that language would dominate in the State of Pennsylvania, and become the official tongue even of the courts and the legislature. In 1805, the decision was reached that the Ministerium "must remain a German-speaking Ministerium, and that no regulation can be adopted, which would necessitate the use of another language besides the German in its synodical meetings and business." Meanwhile, the missionary operations of the Synod were extending to the West and South-West. The older congregations in Virginia, West Virginia, Ohio, and East Tennessee, with a few exceptions, and even some as far south as North Carolina, besides others in Western Pennsylvania and Maryland, are the result of the labors of such traveling preachers as Paul Henkel, William Forster, John Stough, J. G. Butler, J. M. Steck, etc. William Dgen did similar work in Central Pennsylvania.

New conferences were formed on missionary territory, which soon developed into independent synods. With the formation of these synods, came the desire of a bond of union, that would enable them to co-operate. Accordingly, in 1819, the Ministerium prepared a plan for a General Synod, in response to which the organization was effected at Hagerstown, Md., Oct. 24, 1820, by delegates from the Pennsylvania, New York, North Carolina and Maryland, and Virginia Synods. But the antagonism towards any synodical authority was so strong in the rural districts, excited in a degree by agitations in the Reformed Church, that upon the petition of certain congregations in Lehigh county, the Ministerium decided in 1823 to withdraw from the organization it had founded. The result was the separation of the congregations west of the Susquehanna, as they remained loyal to the Ministerium's original purpose. During the succeeding thirty years, the predominant sentiment was one of fidelity to Luth. traditions, with many inconsistencies, due partially to the enormous parishes comprising sometimes from 8 to 10, and occasionally even more congregations, in which public worship could only rarely be heard, and the personal contact of the pastor with his people was slight. This abuse was perpetuated by the custom of having Union churches with the Reformed, against which both the Luth. and Reformed synods protested, sometimes administered under one common constitution, as a Luth.-Reformed congregation. Everything, except the pastor, and the communion service, was in common. Against this confusion, however, the life of the Church forced its way. A missionary society in connection with the Ministerium did efficient work in the West. The foundations of churches in West Virginia, Ohio, Kentucky, Indiana and Illinois were laid through its instrumentality. In 1841, it sent Rev. Charles F. Heyer, as missionary to India, thus beginning the work of foreign missions for the Luth. Church of America. In 1850, it became officially connected with the educational institutions of the General Synod at Gettysburg, by the transfer to Pennsylvania College of the Franklin Professorship (filled by Prof. F. A. Muhlenberg, 1850-67, and H. E. Jacobs, 1870-83), and seven years later sent Dr. C. F. Schaeffer to the same place as German Professor in both college and seminary (transferred to Philadelphia, 1864). Meanwhile in 1853, the Ministerium had reunited with the General Synod, with the condition that, under certain circumstances its delegates should have the right to withdraw and report to the Ministerium. The Confessional position of the Ministerium at this time is discussed by Dr. C. F. Schaeffer in *Evangelical Review* (V. 189 sqq.). Partially as the result of a heated controversy within the General Synod concerning Confessional obligations, partially in answer to the demand for greater attention to the German than could be given at Gettysburg, but also because the plan cherished by Muhlenberg of having a theological seminary at Philadelphia had never been abandoned, the institution now located at Mt. Airy was established in 1864 (see article PHILADELPHIA SEMINARY),

and was followed by Muhlenberg College in 1867.

The influence of these institutions has been felt particularly in the breaking up of the large parishes that has been the greatest hindrance to the inner development of the Synod, and in the establishment of many new congregations. In 1864, when the Franckean Synod was admitted into the General Synod, without having previously adopted the Augsburg Confession, the delegates of the Ministerium withdrew, to report to the Synod according to the condition of their entrance in 1853. While the Ministerium approved the action of the delegates, it resolved, in view of the more definite doctrinal basis the General Synod had adopted, to continue its relation and to send delegates to the convention at Fort Wayne, Ind., in 1866. The delegates were refused admission upon the ground that, as the Ministerium had officially approved the action of the delegates in withdrawing to report, it had thereby itself withdrawn, and could not participate in the proceedings until readmitted. Since then, the Ministerium has continued outside of the General Synod. Upon its invitation, a convention was held at Reading, Pa., in December, 1866, that organized the General Council. (See article GENERAL COUNCIL.) While devoting itself to the general work of the Church through the General Council, it provides for all missionary operations within its own bounds. Having rescued the Rajahmundry mission in India from transfer to the Church of England, and sent out Father Heyer at an advanced age to reorganize it, in 1869, the Ministerium finally induced the General Council to assume responsibility for its support and management.

In 1887, a thorough revision of the constitution was completed. The president is entrusted with the oversight of all the pastors and congregations; but no provision is made to enable him to withdraw from his regular ministerial duties to devote any time to this work. The Synod is divided into ten conferences, one of which is composed of missionaries in India. The conferences are local committees of the Synod, that can discharge only such functions as the Synod refers to them, and, therefore, have no power to ordain, apportion or appropriate funds, or exercise discipline. Presidents of conferences have no direct supervision of the congregations, but act for the president of the Synod, when he so requests. The Home Mission work is administered by a board elected by the Synod, and which has a superintendent of missions as its executive officer. Another board elected by Synod for a term of years administers the work of beneficiary education. An executive committee, consisting of the officers and nine laymen, have the supervision of all financial matters. The president of the Ministerium and the presidents of Conferences form another board for the general supervision of the pastors and congregations. The trustees of Muhlenberg College and directors of the Theological Seminary are elected by the Ministerium, although the institutions themselves are separate corporations. In many of the congregations, the English language is used ex-

clusively, a number of the older congregations of the eighteenth century having become entirely anglicized, and English congregations or missions established at nearly all important centers. The German conference is composed almost entirely of pastors and congregations that use the German exclusively. They are composed, with few exceptions, of those who have immigrated from Germany and the children of such immigrants of the first generation. A few other congregations in the smaller cities of Pennsylvania are of the same class. In the larger number of the country churches, the preaching of both languages is required. According to the statistics of 1898, there were: ministers, 337; congregations, 505; pastoral charges, 261; communicants, 121,223. Pastoral charges with over 1,000 confirmed members, 23; with eight congregations, 1; with seven, 2; with six, 5; with five, 6; with four, 22, i. e. 170 congregations of the 505 in the Ministerium were served by 36 pastors. The Synod supported 46 beneficiaries at an expense of \$4,235.70, and 51 missions at an expense of \$13,592.50. For history, see *Documentary History of the Ministerium of Pennsylvania*, 1748-1821, Philadelphia, 1898.

H. E. J.

**PITTSBURG SYNOD.** This already large and rapidly growing Synod of the Luth. Church has recently rounded out the first half century of its existence. It was organized January 15, 1845, in the First Evangelical Luth. Church of Pittsburg, Pa., after which city it took its name. Eight pastors, 26 congregations, and 2,256 communicant members entered into the organization at its beginning. The pastors were: The Revs. Michael J. Steck of Greensburg, with 7 congregations; Elihu Rathbun of Mercer, with 3 congregations; Abram Weills of Ginger Hill, with 2 congregations; G. F. Ehrenfeldt of Clarion, with 2 congregations; W. A. Passavant of Pittsburg, with one congregation; G. Bassler of Zelienople, with 5 congregations; David Earhart of Leechburg, with 4 congregations; Samuel D. Wilt of Shippenville, with 2 congregations. During the latter half of the year previous the preliminary steps looking to the organization had already been taken. A meeting had been held in the study of the Rev. Gottlieb Bassler, Butler, Pa., on the 27th of August, A. D. 1844, attended by 5 pastors, 4 of whom were among those who, five months later, composed the charter members of the new Synod, the minutes of which meeting declare that they had come together to "hold a friendly consultation concerning the necessity and expediency of forming a new Synod in the western section of Pennsylvania."

The territory embraced in this Synod had been claimed both by the Synods of Ohio and the West Pennsylvania, and there was more or less clashing in carrying on the aggressive work of the Church here. Mainly, therefore, in order to secure harmonious co-operation of the elements on the ground was the Pittsburg Synod formed. Though at first embraced entirely within the western counties of Pennsylvania, during the course of events it came to pass that the Synod added to its original territory a conference in eastern Ohio and another in Nova

Scotia, so that at present six conferences are included in it, namely, Northern, Eastern, Middle, Southern, Western and Nova Scotia.

It is not unjust to the other excellent men who entered the Synod at its beginning, or from time to time came into it, to say, that the leading spirit in the Synod was the Rev. W. A. Passavant, D.D., who with the Rev. G. Bassler, both of blessed memory, most largely shaped the policy of the Synod's life, from the beginning and during the greater part of the half century of its existence. The Synod, by reason of its methods and agencies, largely the product of Passavant's fertile brain, is honorably known as the "Missionary Synod." From the very first, as Dr. Jacobs tells us, "it carried on with great success and spirit numerous missions, and extended its missionary activity as far west as the Mississippi Valley. . . . It acted upon the principle that wherever there were those uncaared for the Synod had a right to enter, when the proper call came. . . . It was especially active in Canada, and even as far south as Texas. . . . The great extension of the missionary operations of the Synod required the most thorough organization of its resources. . . . The system of synodical apportionments, now widely used, was first introduced by the Pittsburg Synod."

It was within this Synod that institutions of mercy had their best beginning in the Luth. Church in this country. "The establishment of the Orphans' Home, first at Pittsburg, afterwards removed to Zelienople and Rochester, Pa., an Infirmary at Pittsburg, and the Institution of Protestant Deaconesses at the same place," were the real beginning of such works and institutions of mercy, not only in the Luth. Church, but in the whole American Protestant Church. Dr. Passavant, aided by Revs. Bassler, Reck and others, was the honored instrument of God by whom this work of mercy was successfully introduced into this country, particularly as it relates to the employment of Deaconesses.

This Synod has in successful operation an association for Ministerial Relief, organized almost a decade since, which is doing efficiently the blessed work of affording timely aid to superannuated and disabled pastors and their dependent families. It has distributed many hundreds of dollars among such needy beneficiaries, and has already accumulated a good beginning of an endowment fund.

In educational concerns the Synod has also been active. It has two institutions of learning within its borders. Thiel College, located at Greenville, Pa., is owned and controlled by the Synod, through a board of Trustees (see COLLEGES), and Greensburg Seminary, at Greensburg, Pa., a preparatory school, with an average yearly attendance of 300. A faculty of ten instructors is employed. An average of more than 300 students have been in regular attendance for a number of years past.

The entire period of the Synod's life has been made up of "eventful years of earnest conflict, faithful labor, constant blessing, and encouraging progress." The eight ministers, with their 26 congregations, and 2,256 members, who

in reliance upon God to bless their humble undertaking, participated in the organization of the Synod, have multiplied until there are now 1,47 ministers, 220 congregations, 25,586 communicant members. During the 53 years 350 ministers have been enrolled; the Synod has aided 118 young men in their preparation for the Gospel ministry, and contributed to the support of 200 mission congregations from her treasury. The Synod has had her reverses and disappointments, but her blessings have so far outnumbered these that only gratitude should fill the minds and hearts of those who contemplate with interest her history and present standing.

A. L. Y.

### III. SYNODICAL CONFERENCE.

**MINNESOTA GERMAN SYNOD.** The first German Lutherans settling in Minnesota came about A. D. 1850. Lutheran pastors and synods in the East sending out men to supply their spiritual wants. Among the pioneer pastors and missionaries were Heyer from Pennsylvania, Wier from the Buffalo Synod, and Blumer. The first church organized was the German Ev. Luth. Trinity Church, of St. Paul. The German "Synod of Minnesota and other States" was organized at West St. Paul, A. D. 1860, the charter members being Heyer, Blumer, Brandt, Wier, Mallinson, and Thomson. "Father" Heyer was the spiritual leader. The doctrinal position was that of the General Synod. Additional laborers for the Synod were supplied by the Mission House at Basel, Switzerland, the Berlin Mission Society, and the Wisconsin Synod. When the General Council was organized, the Minnesota Synod left the General Synod, uniting with the new general body; in 1871, Minnesota left the Council, and in the following year joined the Synodical Conference of North America, having gradually, by doctrinal discussions, led by Pastor Sieker, of St. Paul, arrived at the doctrinal and practical position of this general American Luth. body. In 1884, Martin Luther College, at New Ulm, was founded. This institution is now maintained as a normal and high school, by the Joint Synod of Wisconsin, Minnesota, and Michigan, a federation of synods, formed in 1892. Present statistics: 65 ministers, 18 parochial teachers, 109 congregations, 20 missions, 65 parochial schools (largely conducted by the pastors), 51 Sunday-schools, 4,400 families, 19,000 communicants; annual contributions for general missionary, synodical and charitable causes, \$8,977.91. (See annual reports of Minnesota Synod.) C. G.

**MISSOURI SYNOD.** The German Lutheran Synod of Missouri, Ohio, and other States, was organized in Chicago, on April 26, and the subsequent days, 1847. The congregations represented were 16, and the ministers, 22, of whom 12, the pastors of the said 16 congregations, were, like the lay delegates, of the congregations represented, entitled to vote, while the remaining 10 pastors and 2 candidates of the ministry were admitted as advisory members, a distinction which the Synod has retained to this day, the Synod proper being

looked upon as essentially a union of congregations, represented at its meetings by a clerical and a lay delegate each.

The movement, which resulted in this organization, originated as early as 1844, among members of the Ohio Synod, Dr. Sihler and others, who saw themselves in conscience bound to leave a body which they had vainly endeavored to put on a sound Lutheran basis. These men, with F. Wyneken, who was in a similar position in the General Synod, and several members of the Michigan Synod of that day, met at Cleveland in 1845, to agree on a plan for the organization of a new synod, the Saxon ministers at St. Louis and in Perry Co., Missouri, Walther, Bünger, and others, with whom correspondence had been carried on, and to whom invitations had been extended to join in the work, having expressed their sympathy with the movement. In 1846, three of the participants of the Cleveland meeting had a conference with the Saxons in St. Louis. The draft of a Constitution, which had been submitted at Cleveland, was laid aside, and another, prepared by Walther, was, after discussion with the local congregation in nine meetings, signed by the members of the conference. In July of the same year this draft was approved by a conference of 16 members at Ft. Wayne, and on this basis the formal organization of the new Synod was, in 1847, completed. According to this constitution, which is in force to-day, the acceptance of all the Symbols of the Lutheran Church, without exception or reserve, absence of every kind of Syncretism, from mixed congregations and mixed worship and communions, the use of purely Lutheran books in churches and schools, and a permanently called ministry, were made conditions of membership in this body. The chief purposes of the Synod were to be the propagation of the Kingdom of God, the maintenance and furtherance of unity in the pure doctrine, and a united defence against separatistic and sectarian abuses. At the same time, the Constitution gave the Synod no authority over the congregations connected with it, the Synod being no judicatory, but merely an advisory body, in its relation to the churches. The *Lutheraner*, published by Walther since 1844, was made the official organ, and Walther, who was then pastor at St. Louis, was made the first president of the Synod. In the same year the Practical Seminary, established at Ft. Wayne, by Löhe, in 1846, was made over to the young Synod, and in 1849 the college and seminary of the Saxon congregations was removed from Perry County to St. Louis, and transferred to the Synod, Walther being elected Professor of Theology.

The rapid growth of the Synod and the vast territory through which it extended soon suggested a division of the general body into districts, and plans to that effect were discussed since 1849. In 1852 the division was agreed upon, and in 1853 the approval of the congregations was reported by all the delegates. It now remained to submit to the congregations the changes in the constitution which the measure demanded, and in 1854 these changes

had also been ratified by the congregations, so that in 1855 the four district synods, the Western, the Middle, the Eastern and the Northern districts, held their first meetings. The Joint Synod subsequently met once in three years in a convention in which all the standing members were in attendance and the congregations were represented by a ministerial and a lay delegate each, until, in 1872, it had become necessary to reduce the number of delegates to two for every two to seven congregations and a representative for each group of seven advisory members. In the course of years the number of districts was, by the subdivision of old and the addition of new districts, extended to thirteen. The larger part of the time of each meeting of the District Synods has always been devoted to doctrinal discussions, a record of which is published in the minutes and thus disseminated throughout the congregations of the entire Synod.

A considerable portion of Missourian doctrinal literature is polemical, and throughout the greater part of the past history of the Synod a series of controversies can be traced back to a period of years before the organization of the Synod. In 1840 Grabau, the leader of the Luth. immigrants from Prussia who had settled in New York and Wisconsin, published a pastoral letter, a copy of which he submitted to the Saxon ministers in Missouri, requesting their opinion, which was, accordingly, in most gentle terms, rendered in 1843, much to the displeasure of Grabau, who, in the pastoral letter and his reply to the Saxon criticism, maintained a number of points pertaining to the doctrine of the Church and the ministerial office which the "Missourians," as Grabau first publicly named them, found at variance with Scripture and the Luth. Symbols. This controversy extended through many years, and after various ruptures within the Buffalo Synod, representatives of the latter and of the Missouri Synod met in a colloquy at Buffalo in 1866, with the result that not long afterwards eleven ministers, formerly of the Buffalo Synod, were received as members of the Missouri Synod.

Another controversy was occasioned by certain publications of Wilhelm Löhe, also on the doctrine of the ministry. Earnest efforts of the Missourians to prevent a rupture between themselves and a man who had endeared himself to them in many ways, even the sending of Walther and Wyneken as a delegation of the Synod to Löhe, failed of the desired success, and when, in the early fifties, the Iowa Synod was planted under the guidance and fostering care of Löhe, it was in opposition to the Missouri Synod, and the two Synods were on different sides of various questions also after a colloquy between representatives of both Synods held at Milwaukee, Wis., in 1867, where certain points concerning the doctrine of the Church and the ministry, Chiliasm, Antichrist, and the symbols of the Luth. Church, were discussed, but no satisfactory result was reached.

A third controversy had been predicted by Walther as early as 1872 and on various occasions, and sprung up when Prof. F. A. Schmidt, of the Norwegian Synod, publicly attacked what had been published in the reports of the

Western District of the Missouri Synod of 1877 and 1879 on the doctrines of predestination and conversion. Here, too, a colloquy held at Milwaukee by the theological faculties and the presidents of synods and district synods of the Synodical Conference, in 1881, proved of no avail, and the controversy led to a rupture in the Synodical Conference, while at the same time it drew the members of the Missouri Synod, which nearly doubled the number of its ministers in the decade of 1878 to 1888, all the more firmly together.

In 1887 Dr. Walther was called away from the Church Militant, and since then nearly all the fathers of the Synod have also departed this life. The Synod, however, still stands united in a continued inward and outward growth. Its higher institutions of learning are the seminaries at St. Louis and Springfield, the colleges at Ft. Wayne and Milwaukee, at St. Paul, Minn., Concordia, Mo., and Neperan, N. Y., and the schools for the training of teachers at Addison, Ill., and Seward, Neb. The Synod carries on home missions in German and English, emigrant mission at New York and Baltimore, the mission among the Jews in New York and among the deaf-mutes in various states, foreign missions in India and, together with the remaining synods of the Synodical Conference, missionary work among the colored freedmen in various states of the Union. The various periodicals published by the Synod are: *Der Lutheraner*, *Lehre und Wehre*, a theological quarterly, a Homiletic Magazine, an Educational Monthly, a Monthly for Young People in German, and the *Concordia Magazine* in English. The Synod publishes its own hymn-books, school-books, Bibles, prayer-books, almanacs, etc., all of which, together with the periodicals and a voluminous theological literature in books and pamphlets, are issued by the Synod's publishing house in St. Louis. Nineteen benevolent institutions are supported by the congregations in various parts of the Synod. A. L. G.

ENGLISH LUTH. CONFERENCE OF MISSOURI. In August, 1872, a free conference was held in Gravelton, Wayne Co., Mo., between members of the Tennessee, Holston, Missouri and Norwegian Synods, which resulted in the organization of a conference composed of three pastors, P. C. Henkel, J. R. Moser, and A. Rader. This conference enjoyed a slow but steady growth, so that in the year 1886 it numbered eight pastors, seven congregations, 240 communicants, three parochial schools, with 141 scholars. In the year 1888 this conference was merged into the *English Ev. Luth. Synod of Missouri and Other States*.

This Synod was organized October 22, 1888. The first movement for the organization of an English Synod, on the basis of "Missouri," was an appeal of the Ev. Luth. Cayner's congregation of Augusta Co., Va., and its pastor, to the Synodical Conference in the year 1884, but only after repeated efforts was this move rendered successful. The organization was effected at St. Louis, in Bethlehem German Ev. Luth. Church, twelve pastors uniting together and adopting the name: "The General English Ev. Luth. Conference of Missouri and other States."

The majority of these pastors were located in Virginia, Missouri, and Arkansas. At the second convention the name was changed and the Synod is now called "The English Ev. Luth. Synod of Missouri and other States."

As the name adopted shows, this synod is a daughter of the German Missouri Synod. Its ministers are educated at Concordia Seminary in St. Louis, and it occupies the same ground in doctrine and practice as does the German Missouri Synod. The congregations which originally formed this Synod were almost exclusively formed of people who had come from the old Tennessee and Holston Synods, but very soon a lively interest in English Mission work sprang up in many German Missouri churches and it quickly spread in the Eastern and Northern states. Hence it is that this Synod is now represented in a number of our large cities. Not quite ten years old, it has 43 pastors, 3,377 communicants, ten parochial schools, with 231 scholars, 28 Sunday-schools, with 2,611 scholars. It has two colleges, Concordia College at Conover, N. C., and St. John's College at Winfield, Kan. The latter institution was founded and donated by Mr. J. P. Baden, who is yet its chief supporter. F. K.

THE JOINT SYNOD OF WISCONSIN, MINNESOTA, MICHIGAN and other states was founded in 1892. In the northern part of the Central States there were three synods, the Synod of Wisconsin, of Minnesota, and of Michigan. In these three synods three theological seminaries existed, and one college, but no normal school for the education of teachers. For the two larger synods it was a heavy burden to maintain their institutions properly, and the seminary in Saginaw was a small affair, having but one professor who devoted all his time to the school. So it seemed desirable that the three synods should unite their work to achieve better results. After some preliminary discussions among the leading men a plan of union was laid before the several synods and was adopted unanimously by all of them in the summer of 1892. In the autumn of the same year, from October 11 to October 13, a joint meeting of the three synods was held in St. John's Church, Milwaukee, and the Joint Synod was organized. The college in New Ulm was transformed into a normal school for the education of Luth. teachers. The seminary in Saginaw was to become a preparatory school for the college in Watertown, and this as well as the theological seminary in Milwaukee were to be continued for the three synods.

But after the new state of affairs was set into operation, it appeared that the professors of the Saginaw school were not satisfied. They wanted to prepare their students for the ministry themselves, as they had done before the union, and worked for that plan in their synod. This was opposed by twelve of the oldest and strongest congregations and their ministers. They wished a thorough education for their future ministers, and not only in German, but also, as the wants of the church require, in the English language, and proved that the course of the Saginaw Seminary and its force of teachers was entirely inadequate. There were also differences as to

Luth. doctrine and practice. The officers tried in vain to settle the difficulties, and so a separation took place, the majority of the ministers, some twenty-four, leaving the Joint Synod, but the minority, twelve ministers and twelve congregations, remaining.

Since that time the Joint Synod has had a peaceful and healthy development. It has now a theological seminary in Milwaukee, with four regular professors, one of them teaching in English, a college, the Northwestern University in Watertown, with nine professors, and a normal school in New Ulm, with six professors. It also has a home for the aged and for orphans in Belle Plaine, Minn., established 1897.

In 1898 the Joint Synod comprised: Three district synods, 281 ministers, 467 congregations, 121,000 communicant members. The organ of the synod is the *Gemeindeblatt*, published fortnightly, in German, having 8,500 subscribers. The Synod also publishes the *Schutzzeitung*, a monthly, and the *Jugendfreude*, a paper for the children.

The Northwestern Publishing House has been established by the Wisconsin Synod, but the profits of that flourishing establishment go to the support of the institutions of the Joint Synod. A. F. E.

#### IV. UNITED SYNOD OF THE SOUTH.

NORTH CAROLINA SYNOD, THE, was organized in 1803, at Salisbury, N. C. Lutherans from Pennsylvania had settled in the central counties of the state about 1750. They were for a long time supplied with pastors from Germany by the Helmstedt Missionary Society. The North Carolina Synod in its early history embraced also the ministers and churches in South Carolina and afterwards those in Tennessee and Southwestern Virginia. Owing to emigrations from North Carolina to Western States this synod was called upon to do missionary work in Virginia, Tennessee, Ohio, Indiana and Illinois in the first three decades of this century. The North Carolina Synod helped to form the General Synod in 1820. This action became the occasion for an internal rupture and the formation of the Tennessee Synod in 1820. The body was still further weakened by the formation of the South Carolina Synod in 1824 and afterwards of the South West Virginia Synod in 1841. The General Synod South was organized on its territory at Concord, N. C., in 1863, and the United Synod was projected at the diet at Salisbury, N. C., in 1884. The North Carolina Synod maintains North Carolina College, founded in 1858, at Mt. Pleasant, N. C., and Mount Amoena Female Seminary at the same place. The minutes of 1898 report 24 pastors, 53 congregations and 6,392 communicants. A. G. V.

SOUTH CAROLINA, THE EVANGELICAL LUTH. SYNOD OF, was organized 1824. Six pastors and five laymen represented thirteen congregations at the organization. These congregations were small and mostly located in sparsely settled rural districts. But their spirit of loyalty to the faith of the fathers is worthy of admiration.

Organization effected, the Synod began to devise plans for the establishment and maintenance of a classical and theological school in which to educate her own pastors. This was deemed essential to her perpetuity and efficiency as a synod. The school was located at Lexington, S. C., and for thirty years conducted with success. Schwartz, Hazellius and Eichelberger are honored names connected with the theological department of this school. From this department arose the Theological Seminary of the United Synod in the South. In 1867 it was transferred by the S. C. Synod to the General Synod South, and afterwards passed over to the United Synod, when this new body was formed (1886). This school of the prophets is now located at Mount Pleasant, Charleston Co., S. C. The South Carolina Synod still maintains an abiding interest in the seminary as her own offspring and leads the other district synods in its support.

From the classical department of the Lexington school grew Newberry College, located at Newberry, S. C., 1856. With its endowment, and plant, worth \$65,000, it is the pride of the South Carolina Synod. It stands for Christian education and lives in the hearts of an appreciative people. The names of Drs. Smeltzer and Holland will live in its history.

The honored name of Dr. John Bachman, for 60 years pastor of one congregation in South Carolina, is closely identified with the origin of this Synod and her institutions.

During the seventy-four years of her history, there has been a slow but solid growth in this Synod. She ranks third amongst the district synods of the United Synod in numerical strength and date of organization. She has 40 pastors, 75 congregations and 10,000 communicants. There is a growing appreciation of the historical and doctrinal position of the Luth. Church on the part of the Luth. Synod of South Carolina. M. M. K.

GEORGIA AND ADJACENT STATES, THE EVANGELICAL LUTH. SYNOD OF, was organized July 20, 1860. At the convention called for that purpose, there were four ministers and four lay delegates. They organized by the adoption of the constitution of the Synod of South Carolina, as far as adapted to their needs, and the Discipline and Liturgy of the same body for use in their churches. Rev. L. Bedenbaugh was chosen president; Rev. S. W. Bedenbaugh, secretary; and Mr. Daniel Klickly, treasurer. The first annual report shows five ordained ministers, eight congregations, and 312 confirmed members, including 54 negroes. At this time the churches in Effingham County and in Savannah were not in connection with the Synod, but subsequently joined it. The Synod took part in the organization of what was then known as the General Synod of the Confederate States and remained in this connection until the organization of the United Synod of the South. After the organization of that body it united with it and adopted its doctrinal basis. Since, it has remained a hearty supporter of all its enterprises.

Its field embraces the States of Georgia and Florida. The pastoral charges are widely scattered, and much of its territory is mission

ground. Half of the pastors are compelled to engage in secular pursuits for a support.

The last report shows fourteen ordained ministers, 19 congregations, 2,156 confirmed members, 1,563 children in the Sunday-schools. Total expenditures for all purposes, \$17,553, and church property to the value of \$130,650.

H. S. W.

HOLSTON SYNOD. The ministers of the Evangelical Luth. Church, who resided in East Tennessee and adjacent counties of Virginia, and who were formerly connected with the Evangelical Luth. Tennessee Synod, with lay delegates from their respective congregations, convened in Zion's Church, Sullivan County, Tennessee, Dec. 29th, 1860, and organized the Holston Synod.

The causes that led to the organization of this Synod were: (1) The geographic location of its territory—being separated from the territory of the greater part of the Tennessee Synod by the Allegheny mountains. (2) The great distance to be travelled to attend many of the annual meetings of the Tennessee Synod. (3) The belief that the resources of the Luth. Church in this section of the country could be better developed in a separate organization.

This Synod, isolated as it is from the great Luth. centres of the country, is Lutheran in doctrine and practice and has accomplished a good work. Its name (Holston) was taken from the name of a river, the waters of which flow through its territory.

The average number of Ministers . . .	20
“ “ “ Congregations . . .	200
“ “ “ Communicants . . .	1200
“ “ “ Baptized members . . .	2500

The Synod has been doing what it could, with the Divine blessing, to elevate the standard of qualification in the ministry, and piety among its members; and to promote the cause of education in its churches, and a spirit of enlarged Christian liberality for the support of ministers of the Gospel and Home and Foreign Missionary work. J. C. B.

MISSISSIPPI SYNOD, THE, began as a mission of the South Carolina Synod. Emigrants from North and South Carolina had located there. In 1846 the Synod of South Carolina sent Rev. G. H. Brown as a missionary to these scattered Lutherans. Other pastors followed. In 1855, a small synod was organized, which, owing to the isolated condition of the Luth. churches in Mississippi, has remained small. The minutes of 1898 report 7 pastors, 11 churches, and 625 members. A. G. V.

TENNESSEE SYNOD, THE. The Evangelical Lutheran Tennessee Synod was organized in Solomon's Church, Cove Creek, Green County, Tennessee, July 17, 1820. It was composed originally of congregations in East Tennessee, in the Valley of Virginia, and in Western North Carolina. In 1852 a number of congregations in Lexington County, South Carolina, were received into its connection. The congregations in Tennessee at a later date withdrew and formed the Holston Synod.

The principal cause which led to its organiza-

tion was the laxity in doctrine and practice at that time in the older synods. The Tennessee Synod in its very organization adopted, and has steadily adhered to, a sound confessional basis. It sincerely accepts the Augsburg Confession, and all the other Symbolical Books of the Luth. Church, without any mental reservation, and conforms its teachings and practices to these Confessions.

The Synod has now (1899) in its connection 123 congregations: 71 in N. C., 34 in Va., 15 in S. C., and 3 in Ala. The ministerial roll contains the names of 40 ordained ministers; 20 students of Theology in its connection are attending her institution, Lenoir College, Hickory, N. C.; Philadelphia, and Chicago.

The Synod is actively engaged in mission work, by its several conferences, and in beneficiary education.

The first English edition of the Book of Concord ever published came from the press of S. D. Henkel & Bros., New Market, Va., 1851, in connection with the Tenn. Synod. R. A. Y. VIRGINIA SYNOD. The congregations of the Virginia Synod are located in Virginia and West Virginia. The strength of the Synod is in the famous Shenandoah Valley, settled by German immigrants from Pennsylvania, in the early part of the eighteenth century. The Hebron Church, in Madison County, was founded in 1735. The churches in the valley had as their first settled pastor, Rev. Christian Streit, who came to Winchester in 1785. The first church conventions were a series of conferences, held at intervals from 1793 to 1817. The early pastors were connected with the Pennsylvania Ministerium. In 1820, the Synod of Maryland and Virginia was organized at Winchester, Va., composed of six ministers, serving churches located in Maryland, and five serving churches in Virginia. In 1829, the Virginia Synod was organized at Woodstock, Va., eight ministers and two lay delegates composing the first convention. At the organization the Synod resolved: "That the basis of the Constitution of this body be the Holy Scriptures, the Divinity of Christ, as taught therein, and the Unaltered Augsburg Confession." The Synod is conservative in its doctrinal position, and is an active, aggressive body. Losing half of its territory by the organization of the Southwest Va. Synod, and quite a number of congregations in West Virginia to the Maryland Synod, it now has (1899) 69 congregations, and 6,157 members. Within its bounds, in past years, many men labored who became leaders in the Church, as S. S. Schmucker, J. G. Morris, C. P. Krauth, J. A. Seiss, B. M. Schmucker, and others.

L. I. S.

VIRGINIA, SOUTH WEST, THE LUTH. SYNOD. Is bounded by the State lines of North Carolina, Tennessee, and West Virginia, and by the James River on the east. It consists of 30 ministers, 79 congregations and stations, 4,416 communicants, 3,571 pupils in Sunday-school, and an orphanage of 27 children; with Roanoke College, Salem, in its fifty-third year, 190 students; a Female College, Marion, in its twenty-fifth year, 80 pupils, and various academies. Emigrants from Pennsylvania, 100 years since, brought the church with them.

The first congregation was organized in Montgomery County, Oct. 16, 1796. Early pastoral attention was given by Rev. W. F. A. Daser, Paul Henkel, J. G. Butler, Leonard Willy (?), G. D. Flohr, J. C. A. Schoenberg, — Kyle, and — Bergman, of the Pennsylvania Synod, or traveling missionaries. After 1810, ministers from the N. C. Synod (organized in 1803) came in, and in 1813, 15 organized congregations united with that Synod. On Sept. 20, 1841, this Synod was organized in St. John's, Wythe Co., by Revs. Jacob Scherer, Samuel Sayford, Elijah Hawkins, J. J. Greever, Gideon Scherer, and Stephen Rhudy. Till 1825, the services were mostly in German. Previous to the Civil War, its doctrinal basis was that of the General Synod, North; in 1881 it was changed to that of the General Synod, South, now the United Synod of the South. J. B. G.

#### V. INDEPENDENT SYNODS.

BUFFALO SYNOD, THE, takes its name from the city of Buffalo, N. Y., where its college is located, its paper published, and its oldest congregation exists. Its former official title was, "The Synod of the Lutheran Church, emigrated from Prussia," this title being understood to mean: "The Luthl. congregations emigrated," etc. It was formally dropped at the session of 1886, and the present one substituted.

The Buffalo Synod is the affiliation of a number of Lutheran congregations from different parts of Germany, which emigrated to this country in 1839, under the leadership of Rev. J. A. Grabau, Captain H. v. Rohr, and others, to escape the persecution by the Prussian Government for refusing to adopt the official Agenda, and thereby becoming members of the Union State Church.

On arrival in this country the bulk of the emigrants settled in and around Buffalo, N. Y., others went to Wisconsin. Rev. J. A. Grabau, in 1840, addressed a pastoral letter to the congregations, warning them of men who thrust themselves upon them as pastors without having received a proper call from the Church according to the XIVth Article of the A. C. This letter was never intended to be an official document, nor has it ever been recognized as such by the Synod, which was not organized till 1845. Yet this was the starting-point of the long-continued strife and discussion between this and the Missouri Synod, centring around the doctrines of ordination, the church, the ministry, etc. A brief summary of the pastoral letter is:

1. The grace of God has brought us into this good land as a part of the true Church, and we are to beware lest we abuse our religious freedom. Article 14 of the A. C., especially, is misunderstood and misinterpreted by many in America. The requirements for a proper call are:

1. That a man not only be able to administer the Sacraments properly, but that he have a thorough knowledge of the Holy Sacraments, by whom and what for they are given, also why they are celebrated as they are; that he know how to prove those that come to the Lord's table; that he know how and when to absolve, etc.



2. The gifts of the Holy Spirit, enabling a man to use his knowledge rightly in admonishing, warning, etc.

3. That a man be examined, or proved, by tried and worthy servants of the Church.

4. That he be publicly ordained, and

5. Installed in the congregation to which he has been called.

II. The necessity of a proper call is apparent :

1. From the words of the Apostles, who constantly refer to their divine call in their letters.

2. From the example of our Lord, who proclaimed his sending by the Father (and based his authority on this fact). See Matt. 3 : 17 ; Hebr. 5 : 5.

3. The Church must have a testimony concerning the men who are to work among her members.

III. We are certain that any man set up by a congregation (*willkürlich aufgeworfen*) is unable to pronounce absolution, or to distribute the body and blood of Christ, but contrariwise, nothing but bread and wine ; for Christ recognizes only his divine, unalterable order, and not our pleasure and disorder.

In 1845 the congregations united themselves into a synod at Milwaukee, Wis., under the spiritual leadership of Rev. Grabau, who was elected "Senior Ministerii," which title has been dropped on the adoption of the new constitution, in 1886. The Synod now has a president like others. Immediately upon organization it was decided to establish a theological school for the training of pastors and teachers ; in 1854 the present building was erected. For many years the founder of the Synod did most of the work of educating young men for the ministry, and the school has, with two short interruptions, been engaged in the Lord's work ever since. The growth of the Synod had been slow but sure, and entered upon a period of prosperity, when, in 1866, a rupture took place, dividing it into three factions, one of which immediately joined the Missouri Synod, the other continued to lead a bare existence, until it finally dissolved, in 1877; the third, which alone adhered to the doctrinal standpoint, and thus virtually had alone a right to call itself the Buffalo Synod, was reduced to a few members, but soon began to grow again. At the death of the senior min., in 1879, it had nearly reached its former number of pastors and congregations again.

The same year the division occurred, the Synod founded an official organ, *Die Wachende Kirche*, to defend its position and doctrines, as well as to guide and instruct its members. In 1895 the Synod celebrated its 50th anniversary in Milwaukee.

The doctrinal position of the Synod is known to be an uncompromising one, and in this respect it is only rivalled by its great antagonist, the Missouri Synod. Its pastors are bound to all the Symbolical Books of our Church ; Art. XI. of the A. C. is taken and applied literally, there being no congregation which has not "privatam absolutionem;" it is only since 1891 that the Synod has permitted general, alongside of private, confession. Ordination is held to be an essential part of the "rite vocatus" of Article XIV. of the A. C. ; the Church is

held to be visible and invisible, etc. The practice of the Synod is very strict. Every congregation has a parochial teacher, if possible ; if not, the pastor is required to teach the children. (Sunday-schools have been begun recently in addition to week-day schools.) Membership in secret societies is utterly forbidden, and renders any person ineligible to church-membership. Grave trespasses, in extreme cases, necessitate a public confession on the part of the sinner, before he is received into full membership again.

The Synod has a rich and beautiful Liturgy, based, as are all its ministerial acts and forms, on the *Sächsisch-Coburg* and *Pommersche Kirchenordnungen*, the leading features of which have been embodied in a very (complete) full "Agende," adapted to our American conditions where necessary. The pastors sing the Liturgy, and the congregations respond singing. Church festivals are universally observed. All churches are furnished with high altars, candles, and crucifixes. The Synod publishes its own hymn-book (one of the best in America), its Agenda, and its official paper. It is divided into an Eastern and Western conference, each meeting twice a year, while the general body meets once in three years. According to latest official report—that of 1895—the statistics read thus : Congregations, 34 ; pastors, 23 ; teachers, 7 ; members, 7,000 ; number of children in parochial schools, 960. Lately a number of missions have been started, of which several have become self-supporting ; they are not included in the above statistics.

Bibliography: The triennial reports since 1845; *Life of J. A. A. Grabau*, by J. A. Grabau ; *the Wachende Kirche*, etc. H. R. G.

DANISH SYNODS. See DANISH, etc.

FINNISH SUOMI SYNOD. See FINNISH, etc.

ICELANDIC SYNOD. See ICELANDIC SYNOD.

IMMANUEL SYNOD IN AMERICA. In 1875 not less than three new synods were formed by German pastors and their churches, to wit : The Augsburg Synod, consisting originally and largely of German pastors of the General Synod in the East, and the Wartburg Synod, consisting of similar elements in the West. A number of independent German ministers joined them. The Immanuel Synod was the third synod organized. It also laid claim to the name Lutheran. Whilst at all times some men found their way into this Synod whose life and teachings were above reproach, still the bulk of this organization was made up of men who had been found undesirable by the various synods from which they came. For some years the name of this Synod no longer appears in the list of Luth. bodies. Care must be taken not to mistake it for the Im. Synod in Germany. J. N.

IOWA SYNOD. About 1840 the Luth. Church of Germany began to take an active interest in the missionary work among the many Germans who had emigrated to America. It was especially W. Loche, of Neuendettelsau, Bavaria, who took up this work with zealous energy. Through his efforts a society was formed and an institute established, in which he commenced to prepare young men for missionary

work in America. With his active assistance the Missouri Synod was founded, whose rapid growth in the early years of its existence was in no small degree due to Loehe's labors. However, it did not last long before some doctrinal differences arose (the Church and the ministry). Missouri made an adoption of their view of the articles in question, the condition *sine qua non* of further fellowship and co-operation. As Loehe could not adopt Missouri's views, and the latter would not tolerate any opinion differing from its own, he was compelled to begin an independent missionary work. Accordingly the Revs. G. M. Grossmann and J. Deindorfer, who had been sent by Loehe shortly before with Dr. S. Fritschel, then a candidate of theology, and one lay member, organized at St. Sebald, Ia., the Evangelical Luth. Synod of Iowa and other States, on the 24th of August, 1854. The new church-body, small though it was, grew rapidly. It now covers a territory of fifteen states, and numbers over 400 ministers, 45 teachers of parochial schools, 757 congregations and preaching stations, and 68,531 communicant members. It is divided into seven districts, each of which holds annual meetings and conducts its own affairs. The whole Synod assembles every third year as a delegate body, the ratio of representation being one ministerial delegate to every five ministers, and one lay delegate to every five congregations. The power of the Synod in regard to congregational affairs is of an advisory character. It claims no other governmental power than has been conferred upon it by the individual congregations. The president of Synod is assisted in the discharge of his official duties by a standing committee, which represents the Synod during the time intervening between its conventions, and which is responsible for its actions to the general body. The Synod publishes an official organ, the *Kirchenblatt*, which is issued every two weeks, and the *Kirchliche Zeitschrift*, a theological magazine published every two months. Besides, there are published with its recommendation, the *Blätter aus den Waisenhausen*, which is intended as a paper for the youth. In addition several papers are published either by districts or individual congregations. The Synod has its own publishing house, the "Wartburg Pub. House," at Chicago, Ill., and Waverly, Ia., which publishes the necessary church and school books by order of the Synod. It maintains three orphan asylums and a home for the aged. Provision has also been made for the aid of aged and disabled ministers, and for the widows of ministers.

From its very beginning the Synod has paid much attention to the work of education. Many of its ministers received their theological education in the Missionary Institute at Neuendettelsau, in Germany, but the majority have been trained in its own Wartburg Theological Seminary, which was founded in 1854, at Dubuque, Ia., then located at St. Sebald in 1857, thence removed to Mendota, Ill., in 1874, and again removed to Dubuque, in 1889, where it now has fine and commodious quarters. At the head of the school have been Drs.

S. and G. Fritschel (d. 1889). From the Seminary *Wartburg College* arose in 1868 and located first at Galena, Ill., then at Mendota, then at Waverly, Ia. In 1894 a fixed home and suitable buildings have been provided for it at Clinton, Ia. In addition to these two institutions, the Synod has a *Teachers' Seminary*, or normal school, at Waverly, Ia., with which an academy is connected. The *Texas Synod*, which became a district of the Iowa Synod, in 1893, owns and supports its own school, *Brenham College*, at Brenham, Tex. The Synod urges the necessity of parochial schools, and recommends their establishment wherever it is possible. Where a congregation finds it impossible to support a teacher for its parochial school, the minister is expected to take upon himself the work of the teacher, in addition to his clerical duties.

The Iowa Synod is extensively engaged in home and foreign missionary work. In its early years it had its own mission among the Indians, in what is now the State of Idaho. But when the Indians went upon the war-path, and one of the missionaries was killed, this work came to an end, and was not taken up again for lack of means. But the home missionary work is carried on with great energy. Missionaries are scattered over almost all states in which the Synod is represented, from Ohio to Washington on the Pacific coast, and from N. Dakota to Texas. In regard to foreign missionary work, the Synod contributes to and assists the missions of the General Council, Neuendettelsau, Hermannsburg, Leipzig, etc. In many of its congregations, annual missionary festivals are held in order to awaken and strengthen the missionary spirit. Since 1894 the Synod is also engaged in missionary work among the Jews of Chicago. The results of this work have so far been very encouraging. Quite a number of Jews have already been baptized and become members of Christian churches.

The Synod endeavors to foster in its congregations the *spirit of an earnest Christianity*, not a dead orthodoxy, but an active Christian life, which shows forth the fruits of faith in good works. It requires evidence of a Christian life and character for admission to its congregations; as far as possible it tries to check the worldly spirit of its members; it endeavors to *keep members of anti-Christian secret societies* out of its congregations; in short, it tries to enforce a *strict church discipline*. For this purpose it has introduced a *system of visitations*, every congregation, as a rule, being visited once in two or three years, and, though the visitor has no governmental powers whatever, the system has proved to be a great help in the enforcing of discipline. In regard to the *order of the service* and ministerial acts, the Synod recommends the introduction of the liturgical forms and usages of the old Lutheran Church. It uses for the purpose the *Agenda* of Loehe, which presents them in a very churchly form. But it is well aware that they are not always adapted to the circumstances of the congregations, and it does not claim the governmental power to introduce them where there is an opposition to them. It concedes this point to the

liberty of the individual congregation, and can easily bear a diversity in the order and form of the service.

The *doctrinal position* of the Iowa Synod has been stated from the beginning in distinct and unequivocal terms. It stands for a strictly confessional and, at the same time, ecumenical Lutheranism, and, therefore, accepts unreservedly all the Lutheran Symbols, as they have been laid down in the Book of Concord of 1580. It rejects every latitudinarian view of the symbols, which would not accept them in their entirety and in the full sense in which they have been understood and confessed by the Church. It declares as symbolically binding, every statement of the symbols that is intended as a confession of faith. On the other hand, it has avoided the other extreme of sectarian narrowness and exaggeration, and contends that incidentally there occur statements in the symbols by way of historical, exegetical, etc., deductions, illustrations and demonstrations, which have never been taken by the Church as a confession of faith, and, therefore, do not partake of the binding character of the confessions, and must not be included in the demand for doctrinal conformity. This *confessional principle* has been carried out by the Iowa Synod in the several *theological controversies* in which it has been involved, especially with the Missouri Synod, e. g. the questions concerning the Church and the Ministry, the Antichrist, the Millennium, the conversion of Israel, the first and second resurrection. In all these questions, the Synod has been guided by Art. VII. of the Augsburg Confession, that it is enough for the unity of the Church to agree concerning the doctrine of the Gospel and the administration of the Sacraments. It accepts unreservedly the declarations of the Symbols, as far as they go, but when it comes to *theological opinions* and conclusions drawn from them, in regard to which there has always been a difference among the theologians of the Church, it maintains that such difference of opinion does not destroy the unity of faith. Consequently, the Iowa Synod admits the existence of so-called "*open questions*." (See art.) The Iowa Synod defines its position in this regard as a striving for progress and a more perfect development of the Church, which will lead to a perfect agreement on all points, on the basis of the symbols under guidance of the Divine Word.

Applying this principle, the Iowa Synod welcomes to *church-fellowship* all who, like it, accept the Symbols of the Church and agree with it concerning the doctrine of the Gospel and the administration of the Sacraments, though differing from it in unessential points. On the other hand it is strictly opposed to any union or fellowship on any other basis. Its bond of fellowship is an agreement on the Confessions. As it does not allow in its midst any doctrine or administration of the Sacraments, any church or school-books or regulations, deviating in any way from the Symbols, so it denies fellowship to all who are not one with it in faith and confession, especially it denies its altars and pulpits to

every one not of the same faith.—The application of this principle is manifested, also, in the *attitude* which the Iowa Synod has assumed towards the *General Council*. It hailed with joy the effort to unite the different parts of the Luth. Church in this country in the organization of the General Council. At the same time it declared that it could join the Council only under the condition, that the Confessions be made the Church-uniting and Church-dividing basis, and that this principle required the repudiation of the widely-entertained practice of mixed communion and exchange of pulpits with such as belonged to another faith. This condition the General Council was at the time of its organization not prepared to meet, and the Iowa Synod has, therefore, deferred entering into organic connection with it, until in these points what it regards Luth. principles should have prevailed. Meanwhile the Iowa Synod has always entertained a friendly intercourse with the Council, has sent delegates to its conventions, has taken part in its debates and discussions, in its missionary and other works, has aided in the preparation of church-books, etc. When in 1875 the General Council adopted the so-called *Galesburg Rule* (see GALESBURG RULE) the Iowa Synod declared that by the adoption of this rule the confessional principle, on which it had insisted as indispensable, had been recognized, and that, therefore, it was no longer prevented by confessional scruples from organically uniting with it. However, as since then weighty voices have been heard within the General Council, denying that that rule implied what the Iowa Synod saw in it, and as the Council has never officially declared, that it means the adoption of the rule in the sense spoken of, the Iowa Synod has not yet become a part of the Council, but maintains the same attitude as before, hoping that the time will come, when the Council will see its way clear to declare itself unreservedly in favor of the confessional principle and of unmixed communion, and pulpit-fellowship. (For Literature see: *Iowa and Missouri*, by S. & G. Fritschel (1878); *Geschichte der Iowa Synode*, by J. Deindoerfer (1897); the *Kirchenblatt* and *Kirchliche Zeitschrift*.) J. F.

JOINT SYNOD OF OHIO AND OTHER STATES. During the closing decades of the last century, many German Lutherans removed from Pennsylvania and Virginia to the Northwest Territory. These removals greatly increased in 1802, when the new State of Ohio was admitted into the Union. The Luth. pioneers settled chiefly in Fairfield, Perry, Pickaway, Columbiana, Montgomery, Stark and Jefferson counties. In 1805, Luth. travelling ministers were first sent out to Ohio by the Ministerium of Pennsylvania. George Forster came first, followed by Revs. Stauch, Weyer, Weygandt, Leist, Huet, Paul Henkel, the Luth. pioneer preacher of the West, and others. The first special conference was held in Washington County, Pa., in 1812. This was the first ecclesiastical conference held west of the Alleghenies. The first general conference was held in Somerset, O., in 1818. Provision for English services was made at an early date.

Candidates of theology received private instruction under the care of able and experienced ministers.

The first convention of the Joint Synod, as such, was held at Zelenople, Pa., in 1833. The *Luth. Standard* was established in 1842, and first published in New Philadelphia, O., under the editorial management of Rev. E. Greenwald. The *Lutherische Kirchenzeitung* was established in 1860, under the management of Profs. W. F. Lehmann and E. Schmid, assisted by Rev. J. A. Schulze.

The *Theological Seminary* of Joint Synod was first opened at Canton, O., in 1830 by Prof. Wm. Schmidt, but removed to Columbus, O., and opened in 1833. Capital University was founded in 1850, with Dr. W. M. Reynolds as president. After the death of Prof. Wm. Schmidt in 1839, the Theological Seminary was conducted by Dr. C. F. Schaeffer and Prof. F. Winkler. Rev. W. F. Lehmann became Theological Professor in 1847, and served with great success until near his death in 1880, when he was succeeded by Prof. Matthias Loy, D.D., who is still laboring at the institution with great ability and faithfulness, assisted by several associates. Prof. F. W. Stellhorn, D.D., is president of Capital University. Prof. H. Ernst, D.D., is president of the *German Practical Seminary* at St. Paul, Minn., assisted by two associates. Prof. Theo. Mees, Ph.D., is president of the *Teachers' Seminary at Woodville, O.*, assisted by two associates. The number of students attending these educational institutions is two hundred and forty-two.

The *benevolent institutions* of Joint Synod are the Wernle Orphans' Home, Teacher G. Maier, superintendent, located at Richmond, Ind., with 93 inmates, and the Home for the Aged, Sister Marie Trojahn, superintendent, at Allegheny, Pa., with 11 inmates.

Joint Synod is divided into to districts: Eastern, Western, Northern, First English, Concordia, Wisconsin, Minnesota, Kansas and Nebraska, Washington and Texas. Total number of pastors, 449; congregations, 608; communicants, 86,097; home missionaries, 56; teachers in parochial schools, 102; pastors teaching school, 265; scholars, 9,355; S.S. scholars, 29,948. There is a negro mission at Baltimore, Md.

The *Book Concern* at Columbus, O., publishes eight periodicals, German and English hymn-books, catechisms, and school-books for parochial schools.

Beside the names of those ministers already mentioned, who were prominent in the early days of Joint Synod, the names J. M. Steck, Jonas Mechlun, Charles Henkel, J. Wagenhals, Christian Spielmann, C. G. Schweizerbarth and George Cronenwett must not be forgotten.

With the exception of twelve years when Joint Synod was connected with the Synodical Conference, it has always been an *independent body*. During the last fifteen or twenty years its growth has been rapid. From the beginning this body has been intent on preserving the pure Luth. doctrine. In 1847 the Symbolical Books of the Luth. Church were adopted as the *confessional basis*. Hence the Joint Synod is unalterably opposed to all unionism, to admit-

ting ministers of a different confession to her pulpits, to the practice of what is called "free communion," to fellowship with unchristian, secret, oath-bound societies, and to Chilianism.

Dr. Loy says: "The Evangelical Luth. Joint Synod of Ohio and other States stands alone, not because she closes her eyes to the importance of uniting synods and churches, and not because she has any special theological or ecclesiastical tendencies to maintain, or any peculiar phase of Lutheranism to advocate; but simply because she believes the sacred truth which the Evangelical Luth. Church confesses, holds it to be the doctrine of the Gospel concerning which agreement is necessary to the true unity of the Church, and can therefore unite with others on no other basis, hearing and heeding what the Spirit saith unto the churches: 'Hold that fast which thou hast, that no man take thy crown'" (*The Distinctive Doctrines and Usages of the General Bodies of the Ev. Luth. Church in the U. S.*, p. 33).

**MICHIGAN SYNOD**, THE, first founded in 1840 by Revs. Schmidt, Harsted, Kramer, and others. After a few years it was dissolved, some of its members uniting with the Missouri Synod and others with the Joint Synod of Ohio. Another attempt was made in 1860 by Revs. Schmidt, Eberhard, and Klugman. It united with the General Council at its organization, but withdrew in 1887, because of dissatisfaction concerning pulpit fellowship. In 1893 it united with the Synodical Conference, but, withdrawing, united in 1897 with the Augsburg Synod.

**NORWEGIAN SYNOD**. See **NORWEGIAN**.

**TEXAS SYNOD**, THE, was organized (1851) by Rev. C. Braun (sent to Texas by Dr. Passavant) and eight ministers from St. Chrischona, near Basle, Switzerland. At the request of Dr. Passavant, the Synod joined the General Synod in 1853. St. Chrischona sent not a few men to Texas, but many left for other states; few had a classical training. Among the most prominent were, Rev. J. C. Roehm, Rev. H. Bohnenberger, Rev. E. Huber. In 1868, the Texas Synod was received by the General Council. The first attempt to found a college (1870-74) was a failure; a second one (1891) was more successful. As St. Chrischona was the only place whence ministers could be called, and as these could no longer satisfy the demands of the Americanizing churches the question of gaining ministers from an American seminary became the burning question. Already, in 1889, it was decided, if necessary, to unite with one of the larger synods. In 1895 the Synod unanimously decided to become a part of the Iowa Synod. J. F.

**Synodical Conference**. This body, the official name of which is *Die Evangelisch-Lutherische Synodale Konferenz von Nord Amerika*, was organized at Milwaukee, Wis., July 10, 1872, by representative delegates of the Synods of Ohio, Missouri, etc., Wisconsin, etc., Illinois, Minnesota, and the Norwegian Synod. All of these synods had previously, by colloquies and intercourse, arrived at a mutual recognition of their unity in doctrine and practice, and their external union in a general body was based upon such recognition of internal unity. The first officers were Prof. C. F. W. Walther, president;

Prof. W. F. Lehmann, vice-president; Rev. P. Beyer, secretary, and Mr. J. Schmidt, treasurer. According to the constitution on which the body was organized the Synodical Conference acknowledges the canonical books of the Old and the New Testaments as the Word of God and the confession of the Evangelical Luth. Church of 1550, known as the Book of Concord, as its own Confession. Synods are admitted to membership not by the accredited delegates, but, on their recommendation, by all the synods connected with the Conference, and without the consent of all the synods, no synod connected with the Conference can enter into ecclesiastical union with other bodies. The Conference is merely an advisory body in all matters not committed to the Conference by all the synods.

Delegates of the Conference met in annual conventions from 1872 to 1879, and biennially from 1882 to the present time. In 1881, the Synod of Ohio assembled at Wheeling, W. Va., resolved to sever its connection with the Synodical Conference on account of its position in the controversy on the doctrine of predestination. A number of pastors and congregations formerly connected with the Ohio Synod, but having refused to take part in this action, were represented as the Concordia Synod by delegates at the meeting of the Synodical Conference in 1882, and the body they represented was admitted to membership, which it maintained to the time of its dissolution in 1886. In 1881 the Norwegian Synod also deemed it expedient to leave the Synodical Conference, hoping that by this step the termination of the doctrinal controversy on which its members were separated would be facilitated. The Illinois Synod, having in 1880 been merged in the Illinois District of the Missouri Synod, had thereby ceased to appear as a separate body in the Synodical Conference. In 1890 the English Evangelical Luth. Conference of Missouri and other States, now the English Synod of Missouri and other States, applied for admission to the Synodical Conference, and the ratification of its admission was reported at the next meeting. The Michigan Synod applied for admission in 1892, and remained in connection with the Conference till 1895, when a disruption occurred in its own midst and the greater part severed its connection with the Conference, while the minority, under the name of the District Synod of Michigan, was represented at the meeting of 1898, and requested to be considered still in membership with the Conference, which request was granted. During the conventions of the Synodical Conference the greater part of the time is devoted to doctrinal discussions. The most important practical work carried on conjointly by the synods of the Synodical Conference is an extensive mission among the negro population of this country, with stations in Louisiana, Illinois, North Carolina and Virginia. Two periodical publications, the *Lutheran Pioneer* and *Die Missionslaube*, are chiefly devoted to the interests of this mission. According to the statistics of 1897, the Synodical Conference comprised 694,609 souls, 118,215 voting members of congregations, 1,869 ministers, 1,068 teach-

ers, 1,866 schools, many of which are taught by the pastors of the congregations. (For separate synods, see SYNODS, III.) A. L. G.

## T.

**Tamils**, a people in the southern extremity of India in the Presidency of Madras, closely related to the Telugus, numbering about 15 millions, besides about 725,000, on the neighboring island of Ceylon. Among them, the first Luth. mission in India was planted by Ziegenbalg in 1706. The number of baptized Tamils in the various Protestant missions is estimated at present as 143,000. Lutherans are represented by the Leipzig Mission Society, which reported, at the close of 1898, 182 churches and chapels, 28 missionaries, 324 male and 60 female teachers, 4 European zenana sisters, and 17,815 baptized members. The Society for the Propagation of the Gospel reports 40,000; the Church Missionary Society, 48,000; the London Missionary Society, 12,000; the American Dutch Reformed, 6,500 baptized; the American Board (Congregationalist), 4,000 adult members, representing a population of 13,000. The N. T. complete and part of the O. T. were translated by Ziegenbalg (see ZIEGENBALG), whose work was continued by Gruendler and revised and completed by Benj. Schultze. Another and more idiomatic version was made by Fabricius (1782). This was revised (1821) by Rhenius, but has been supplanted, except in the Leipzig missions, by a recent version (1871), in the preparation of which the representatives of the various societies co-operated. Meusel's *Kirchliches Handlexicon* (1899); Bliss's *Cyclopaedia of Missions*. For literature and peculiarities of language, see article "Tamils" in *Encycl. Britannica*.

**Tarnov, Paul**, b. 1562, at Grevismühlen, d. as professor at Rostock (1633); author of *Commentary on John*, etc. His nephew, JOHN, b. 1586, was professor at Rostock from 1614 until his death in 1629, wrote chiefly on Old Testament, but also on Philippians, Ephesians, Colossians and Thessalonians.

**Tausen, Bishop Hans**, b. in Birkinde, on the island of Fyen, Denmark, Nov. 11, 1494. Leaving home at the age of 12, he was admitted to the Latin school at Slagelse, and later became a monk in the monastery at Antvorskov. In 1520 he delivered lectures in Rostock, and in 1521 in Copenhagen. In 1523 he visited Wittenberg, and there heard Luther and Melancthon. But his Prior hearing this, ordered him to return. On Good Friday (1524) he delivered a sermon in the Monastery Church, in which he declared his agreement with Luther. He was consigned to a cell, and later sent as prisoner to the monastery in Viborg. There he gained the favor of the Prior, Peter Jensen, and obtained permission to preach. Multitudes flocked to hear him. By the aid of Burgomaster Peter Trowe, he left the monastery, discarded the monk's attire, put on the clerical robe, and obtained leave to preach in St. John's Church. When it proved too small, he stood in the

church door and addressed the people gathered without. His truly evangelical congregation was organized in which the whole service was conducted in the Danish language. In 1529 he was called to Copenhagen and there was held enough to ordain several young men as evangelical ministers, and he also entered the marriage relation. He was appointed pastor of St. Michael's Church, to which the people flocked in great numbers. It became the Mother Church of the Reformation in Denmark. In July, 1533, he was summoned to appear before the Diet in Copenhagen, chiefly at the instigation of Bishop Joakim Roennow. When it was reported throughout the city that Tausen was in danger, such bitterness was aroused against the Bishop that his life was imperilled. But Tausen led him, unharmed, through the great multitude, and brought him safely to his residence. Tausen published a volume of excellent evangelical sermons, the first printed in the Danish language. In 1538 he was called to the Cathedral in Roskilde, and four years later was appointed Bishop in Ribe, and, April 30, 1542, was ordained to that office by Luther's celebrated associate, Dr. Bugenhagen.

As bishop he labored zealously for 40 years for the spread of the Gospel and was eminently successful. By the Catholics he was hated and called the standard bearer of the heretics; but among the friends of the Reformation he was known as the Danish Martin Luther. D. Nov. 11, 1561. E. B.

**Taverner, Richard**, Chief Secretary to Henry VIII.'s minister, Crumwell, b. Norfolk (1505); educated at Cambridge and Oxford; lawyer, and high-sheriff of Oxford, licensed as tax-preacher (1552); author of Postils on Gospels and Epistles (1540); translator of Augsburg Confession (1536) (reprinted with introduction and notes by H. E. Jacobs, Philadelphia, 1888); translator of the *Common Places* of Sarcerius (1538) (see SARCEMIUS). His most distinguished work was his revision of Matthew's Bible, known as Taverner's (1539). A number of his suggestions remain in the English Bible of to-day, such as "ninety-and-nine," "parable," "things of God," "things of men," etc. D. 1575.

**Teachers' Seminaries.** The history of schools for the professional training of teachers for the youth of the Luth. Church in the United States is closely connected with the growth and development of the parochial school system.

Although the principle of training the children of the Church under religious influences and the necessity of a thorough indoctrination of the youth in the Luth. faith over against the merely secular training and sometimes anti-religious influences of the public school system, were recognized by the earlier Church, an extensive and well-organized school-system was made impossible by the peculiar external conditions and circumstances of the individual congregations. Where such schools were created, the duty of teaching the children, as a rule, devolved upon the pastor, and was limited to instruction in primary religious branches, and, in a measure, in the rudiments of the German language. Under more favorable circum-

stances pupils of some European seminary were employed as teachers, who at the same time filled the position of organist and precentor of the congregation.

Increasing strength of the Church and a growing demand for better educational facilities, within the past three or four decades, led to the establishment of professional schools for the training of teachers, who should be in close touch with the interests of the Luth. Church, and at the same time be equipped sufficiently to elevate the standard of instruction in all the common branches to the level of our best public schools, besides fostering the German language and administering discipline in a Christian spirit.

Pioneer work along this line was done by the Missouri Synod, and its seminary for some time supplied its own schools and those of other synods with parochial teachers. The interest in good schools continued to grow, until a number of the western Luth. synods established and maintained teachers' seminaries, either independent of, or in connection with other educational institutions. At the present time the Missouri Synod controls two seminaries, one at Addison, Ill., with eight professors, the other at Seward, Neb., with two professors; the Ohio Synod, one at Woodville, O., with four professors; the Iowa Synod, one at Waverly, Ia., in connection with its college; the United Norwegian Synod, at Madison, Minn.; the Danish Luth. Church, at Grand View, Des Moines, Ia., in connection with the theological seminary. Other synods have arranged for "normal courses" in their college curriculum as separate departments or as adjuncts to other courses.

The seminaries, ranking as strictly professional schools, are closely modelled after the German type of "Lehrer-Seminar," with modifications suggested by the needs of our Church and required by a certain adaptation of the parish school to the school system which obtains in the United States. The full course embraces five or six years in two departments, the preparatory, of three years, and the seminary proper, of two or three years respectively. In the former instruction deals principally with the fundamentals of religion and music, and aims at a thorough working knowledge in all the common branches, including English and German. The seminary course continues religious instruction on advanced lines, with special reference to methods, organ and violin, with the immediate object of service to the congregation and school, theory and practice in composition and choir-leading. Church history and general history, natural philosophy and natural history, physiology and school hygiene are embraced in the scientific department. Pedagogy and methods, the history of pedagogy, and empirical psychology in its relation to pedagogy, with practical training in class work, constitute the basis for professional instruction.

A valuable adjunct to the best seminaries consists in a training-school, in which the theoretical knowledge is immediately reduced to practice under the supervision of one of the professors, or of a competent training-teacher. In this manner the advanced student is at once

introduced to actual school work, both in respect to teaching and to discipline, and becomes familiar with the organization and proper management of mixed and graded schools. T. M.

**Tedeum.** We praise Thee, O God, "Herr Gott, Dich loben wir," the grandest hymn of the Western Church. The first direct reference to it is found in the rule of S. Casarius of Arles, written before 502, where it is ordered as part of the Sunday Morning service. It must, however, have been in use some time before that date. While the first ten verses undoubtedly constitute a separate Greek hymn, it is by no means certain that the whole "hymnus" as we know it originated in the Greek Church. Some suggest Southern Gaul as the place of its origin. Long before Luther it had been translated into German, the oldest version known, "Thih Cot lobomes," being found in a manuscript of the ninth century. Luther was very fond of this hymn and strongly recommended its use. His beautiful translation was probably first published in the Klug Hymn-Book of 1529. Anglo-Saxon versions are found as early as the eighth century. The common English version is that of the last Primer of Henry VIII., and of the first Prayer Book of Edward VI. (1549). The Luth. Church very generally preserved the mediæval use of the Tedeum as Canticum in the Matin service, especially on Sundays and festival days. It was sung antiphonally either in Latin or in German. Johann Walther ascribes the tune to Luther. It is found in the Klug Hymn-Book of 1533, and in the Luth. Cantionales of the sixteenth century. But it is evidently an adaptation of the old tune which was used everywhere in the Western Church before the Reformation. For special occasions original compositions were written to the words of the Tedeum by prominent musicians, such as Haendel's Utrecht Tedeum (1713), Haendel's Dettingen Tedeum (1743), Graun's Tedeum on the battle of Prague (1756), Berlioz' Tedeum for two choirs, orchestra and organ (1856). There are innumerable compositions for the Tedeum in the Anglican and Luth. service, in the oratorio style, but as a rule are far from doing justice to the true spirit of that immortal hymn. A very full and scholarly article on the Tedeum is found in Julian's *Dict. of Hymnology*. A. S.

**Tegner, Esaias.** Sweden's greatest poet, son of a pastor, b. at Kyrkerud, Nov. 13, 1782; educated at Lund, where he became successively tutor, lecturer, and professor of philology; in 1824 was made Bishop of Wexio; d. 1846. Longfellow has translated into English a number of Tegner's poems, "The Children of the Lord's Supper" being the best known. See also Longfellow's poem on Tegner's death; "Tegner's Drapa." "Sweden has one great poet, and only one; that is Tegner, Bishop of Wexio" (*Longfellow*).

**Telugus,** an East Indian people, chiefly in Presidency of Madras, numbering among their 39,331,102 souls, 32 millions of Hindoos, 2½ millions of Mohammedans, and 1½ millions of Christians. 12½ millions speak the Telugu language, which is spoken also by about 7 millions beyond the proper Telugu country. Among them, is at present the most fruitful of

all Indian mission fields. Missionary work was begun by the translation of N. T. by Schultze in 1727 and his baptism of 17 converts, but not continued until resumed by the London Missionary Society in 1805. Lutherans are represented in this field by the Boards of General Synod (carrying on work begun by Hoyer in 1841), General Council (heir of the territory of North German Society), and the Hermannsburg and Schleswig-Holstein Societies. Besides these, the American Baptists, Free Church of Scotland, and Church Missionary Society of the Anglican Church are active. The reports of General Synod mission published at Madras in 1899 enumerate 17,811 members with 1,195 baptisms during the preceding year. Rev. Dr. Uhl reported 110 congregations under his care; Rev. Dr. Harpster, 128 congregations, with Christians in 163 villages, and a baptized membership of 5,679, and Rev. S. C. Kisinger, 99 congregations.

**Language.** The Telugu, or Telinga, belongs to the Dravidian family of Non-Aryan languages, and from its sweet tones has been called the Italian of India. In nouns changes of case and number are indicated by suffixes. The root syllable is in all cases the first syllable of the word, and takes the accent. Adjectives remain unchanged, and always precede their nouns. The noun has but one declension and the verb but one conjugation, with few irregular forms. F. W. W.

**Temperance.** For the proper understanding of the scriptural position, much aid will be derived from the study of Luther's treatise on "The Liberty of the Christian," which may be found in an excellent English Translation in Wace and Buchheim's *Luther's Primary Works*, pp. 104 sqq., and may be purchased for a few cents in German in the series of the *Universal-Bibliothek* (No. 1731), Leipzig, Philip Reklam, Jr. In this treatise, Luther shows that no external things whatever have any weight in producing a state of justification and Christian liberty, nor, on the other hand, an unjustified state and one of slavery. "Every Christian is by faith so exalted above all things, that, in spiritual power, he is completely lord over all things; so that nothing whatever can do him any hurt; yea, all things are subject to him and compelled to be subservient to his salvation. . . . But to an unbelieving person, nothing renders service or works for good. He is in servitude to all things and all things turn out for evil to him." Christianity consists not, therefore, in abstaining from or using external things, but in the life of faith and the indwelling of the Holy Spirit. "But while inwardly a man is amply enough justified by faith, still he remains in this mortal life on earth, in which it is necessary that he should rule his own body, and have intercourse with men. Here he must give heed to exercise his body by fastings, watchings, labor, and other moderate discipline, so that it may be subdued to the spirit and obey and conform itself to the inner man and faith. . . . In doing this, he offends the contrary will in his own flesh, which is striving to serve the world, and to seek its own gratification. This the spirit of faith cannot and will not bear. . . .

On this principle, every man may easily instruct himself in what measure, and with what distinctions, he ought to chasten his own body. He will fast, watch, and labor, just as much as he sees to suffice for keeping down the wantonness and conspicuousness of the body. . . . A Christian endeavors in all that he does, to serve and be useful to others. He takes care of his own body for the very purpose that, by its soundness, and wellbeing, he may be enabled to labor and to acquire and possess property, for the aid of those who are in want."

The Augsburg Confession expresses the same principle in Art. XXVI. 33: "Moreover, they teach that every Christian must so by bodily discipline, or bodily exercises and labors, exercise and keep himself under, that plenty and sloth do not stimulate him to sin; not that he may by such exercises merit grace or satisfy for sin." So also the Apology: "There is a voluntary kind of exercise necessary of which Christ says (Luke 21: 34, and Paul, 1 Cor. 9: 27, etc.). These exercises are to be undertaken not because they are services that justify, but in order to curb the flesh, lest fullness may overpower us, and render us secure and indifferent, the result of which is that men indulge and obey the dispositions of the flesh" (p. 226).

No one has spoken more decidedly than Luther against intemperance. His words seem excessively severe when he says: "Every country must have its own devil. Italy has its, and France its; our German devil is a good wine-skin. This eternal thirst and plague of Germany will remain, I am afraid, until the Last Day. Notwithstanding the admonitions of preachers from God's Word, and the prohibition of rulers, guzzling remains with us, and is like the ocean and the drowsy: the former is not full, though so much water flows into it; the latter becomes, by drinking, still thirstier" (On Ps. 101: 6; Walch's ed., V. 1281 sq.). Nevertheless, intemperance never lies in the use of any creature of God, whether meat or wine or marriage; but in its abuse, either by excess injuring soul and body, or by offence given the weak (1 Cor. 8: 8-13; Rom. 14: 20, 21). The determination of these limitations cannot be fixed by any universal law, but must be decided in individual cases, and by the individual Christian conscience, as they arise. The greatest care must be taken not to declare that to be sin which God has not forbidden, and that not to be sin which God has forbidden. Total abstinence has its justification, only in so far as it is a voluntary surrender by the Christian of a right which he acknowledges to belong to him, while it refrains from making its decisions of the claims of Christian expediency determining one's own conduct a standard to be enforced upon others. Temperance legislation, so-called, suggests, however, other questions. Legislation often justly restricts the use of what is *per se* sinless, because of serious abuses from which society suffers. Water is free, and a good gift of God, but such evils may threaten the community by its waste that legislation restricting its use may be absolutely necessary.

The General Synod and Swedish Augustana Synod have indorsed prohibitory legislation.

The Missouri Synod wages a war against the saloon, and disciplines such members as, after warning, continue to engage in such a mode of obtaining a livelihood.

H. E. J.

**Temptation of Christ.** The divinity of our Lord rendered him not only sinless, but absolutely impeccable. Throughout all his trials and temptations, he was separated from all other partakers of human nature, in that he never could have fallen. Sin is always committed by a person; but as the person of Christ was not of his human, but of his divine nature, if he had sinned it would have been the Second Person of the Adorable Trinity that sinned. As sin, however, is the want of conformity with God's will, if Christ had sinned God would have willed what God did not will. If the difficulty, then, arise that the temptation could not have been real, it is answered by the consideration of the fact that, while in others the possibility of a fall is connected with temptation, and thus temptation and peccability are associated, nevertheless that they do not necessarily belong together. Temptation is simply trial or testing. Gold that is brought to the touch-stone is tested, or tempted; and yet, there is no possibility that it will cease to be gold. If the agony of the contest be regarded as indicating the peril of a fall, the answer is that the temptation belonged to our Lord's passion. The contact of a Being of such transcendent holiness with so loathsome a one as Satan, would of itself be painful; and this pain would be increased by the humiliating position in which he would be placed by subjection to such suggestions as the tempter made. H. E. J.

**Ten Commandments.** See CATECHISM.

**Tennessee Lutherans in.** Statistics for 1890: Congregations, 36; communicants, 2,975. They occupied two separate districts. Those in the extreme east, along the North Carolina line, between the Allegheny and Cumberland mountains, belonging to the United Synod of the South, numbered twenty-three congregations and 1,999 communicants. They are all in the Holston Synod, the Tennessee Synod being without a congregation in the state. The General Synod had eleven congregations and 749 communicants along a line drawn through the centre of the State from north to south. The Missouri Synod had planted congregations at Memphis and Chattanooga, with 227 communicants.

**Tennessee Synod.** See SYNODS (IV.).

**Territorialism.** At the Reformation, the Evangelical princes and the magistrates of the cities first protected those who for the truth's sake were condemned by the Pope and the bishops, and then were compelled by the exigency to set their churches in order. Finally, they claimed the right to govern the Church as they governed the State, only that they acknowledged themselves to be subject to the Word of God. To justify the practice theories of church government were invented; the Prince (or magistracy) was said to be the highest bishop by virtue of office (the Episcopal system), or the principal member of the Church; and when the treaty of Passau estab-



lished their independence of all ecclesiastical authority, the principle was accepted, *cujus regio, ejus religio*, i. e. the religion of its prince decided of what religion his people must be. If any chose another religion, or could not change if he changed, they were allowed to emigrate but had no right to public worship, according to their own conscience. This theory (elaborated by Christian Thomasius and Hugo Grotius) has gradually been modified by the progress of popular institutions. In Saxony, for instance, when the royal house went over to Rome for the sake of the Polish crown, the rights of the Evangelical Church were secured. And in other countries, the Reformed as well as the Luth. churches were provided for, and even the Roman Catholic. But the general principle has not been abandoned. (See *Richter Geschichte d. Ev. Kirchenverfassung Deutschlands*.) The theory was formed before the Reformation. The Greek Emperors and Charlemagne and his successors dominated the Church, and the supremacy of the State was asserted against Rome by Ludwig of Bavaria, in the fourteenth century. (See CHURCH POLITY.) E. T. H.

**Tersteegen, Gerhardt von**, b. 1697 at Moers, Rhenish Prussia, d. 1769 at Muehlheim. He was by trade a ribbon weaver, but his mind was trained by the diligent study of theological writers, especially such ascetic and mystic authors as Labadie, Underweyck, Madame Guyon, Poirer and Arnold. He was also acquainted with Arndt, Spener, Francke, Bengel, but not with Luther. As early as 1719 he broke off his formal connection with the Reformed Church, and about 1725 he began to speak regularly at Pietistic conventicles. In 1728 he gave up his handicraft, devoting himself to literary work, translating and writing devotional books, and carrying on an extensive correspondence with inquirers that sought his spiritual advice. From 1730-50, the law against conventicles being strictly enforced, he was unable to speak at public meetings, except on his travels to Holland. After 1750 he resumed his exhortations, but the state of his health compelled him to give it up in 1758. His hymns appeared chiefly in his *Geistliches Blumen-gaertlein* 1729-68. Some of them were received into Luth. hymn books, and many were translated into English. Julian mentions 44 different hymns of his with English versions, among them "Gott ist gegenwaertig," freely tr. by J. Wesley, "Lo, God is here! Let us adore"; "Gott ruhet noch, sollt ich nicht endlich hoeren," "God calling yet, shall I not hear?" from Jane Borthwick, Church Book; "Sieges-fuerste, Ehrenkoenig," tr. by Miss Winkworth, Lyra Germ. (1858), Conquering Prince and Lord of Glory, Church Book. See Tersteegen's *Geistliche Lieder mit einer Lebensgeschichte des Dichters und seiner Dichtung*, von W. Nelle, Guetersloh (1897), published in memory of the 200th anniversary of his birth. A. S.

**Testimony of the Spirit.** By this is meant the personal experience of salvation wrought by the Holy Spirit through the Divine Word. It rests on the identity of the testimony of the Word and testimony of the believing soul, in-

asmuch as the believing soul in the pardon of sin and in adoption experiences that of which the Divine Word speaks. As a fact of the Christian consciousness it rises above all human arguments and contradictions, and gives a sure and immovable persuasion (*pleophoria*) of the understanding, Col. 2: 2, so that "converted and regenerated men can and do know with an infallible certainty that they truly believe." The doctrine finds scriptural warrant in John 7: 17; 1 Cor. 1: 24; 2: 5; Eph. 1: 13; 1 Thess. 1: 5, 6; 1 John 5: 6. That the witnessing spirit is not an evil spirit, but the Divine or Holy Spirit, is evident from the effects of his operation. "The fruit of the spirit," Gal. 5: 22, 23. Luther laid but little stress on external miracles, and calls them "childish wonders as compared with the miracles which Christ is constantly working in the Church by his own divine almighty power." He says also: "The Holy Spirit teaches us to know and to appropriate the benefits of Christ." This the Spirit does in two ways: "Internally by faith, and externally by the gospel, baptism, the sacrament of the altar, by which, as means, he comes to us and applies to us the sufferings of Christ." It was Luther's belief also that the Spirit and faith come to us only through the means of grace. "Without the preached word God will not give his Holy Spirit." Though the Spirit is immanent in the Word, yet he stands above it as a free and independent causality, "who in his own time and place works faith in those who hear the gospel."

The Dogmaticians treated the *testimony of the Spirit* more objectively as the testimony of the believer to the Word of God as inspired, and as the source of theology. "The final reason under which and on account of which we believe with a divine and unshaken faith, that the Word of God is the Word of God, is the internal power and efficacy of the Divine Word, and the witness and sealing of the Holy Spirit speaking in the Scripture and through the Scripture. For the gift of faith, not only that faith by which we believe the articles of faith, but also that by which we believe him who presents and sets forth the articles of Scripture, is a work proceeding from the Holy Spirit, or the Supreme Cause" (*Quenstedt*).

This changes the *matter* of Christianity from *justification by faith* and the consequent *assurance of salvation* to a *doctrine of justification*, and of the authority of the Scripture. Calvinus says nothing about a *special faith*, and is satisfied with *assent*. Thus a doctrine of the Scripture, and *orthodoxia*, rather than justification and personal faith in the saving contents of Scripture, came to be regarded as the central and most important *matter* of Christianity. This opened the way for the *theology of the unregenerate*, which made an end of the *testimony of the Spirit*. (See also SPIRIT, HOLY.) J. W. R.

**Texas, Lutherans in.** Statistics for 1800: Congregations, 88; communicants, 14,556. The Synod of Texas at that time belonged to the General Council. Since then it has united with the German Synod of Iowa. Its 39 congregations stretched to the N. W. in a wide belt

along the Colorado River, and had 6,643 communicants. The congregations of the Synodical Conference were, with one exception in other counties, to the northeast of the Texas Synod, as a rule, and numbered 3,498 members. The Ohio Synod had four congregations in counties where the Texas Synod was represented, and reported 1,730 members. There were four Norwegian and three Swedish congregations.

**Texas Synod.** See **SYNODS** (V.).

**Theatre.** Dramatic art is a combination of all other arts, of poetry, oratory, music, painting, architecture, and the plastic art, or its substitute, the living human figure in stage costume; and as all these arts severally considered are not in themselves morally objectionable, so dramatic art, which is a combination of them all, is not in itself immoral. Neither does the predominance of any particular art, as of poetry and oratory in the tragedy, or of music in the opera, constitute the immoral feature in a dramatic performance. But when any, or several, or all, of the arts which enter into a work of dramatic art and its performance are exercised with the employment of immoral means, or employed in a manner calculated to serve immoral ends, the whole work is thereby contaminated and becomes a work of the flesh, the performance as well as the enjoyment of which is sinful. A play is immoral in which sins against any commandment of God, such as taking the name of God in vain, the neglect of filial or parental duties, violation of the law which regulates the relation of the sexes, are either made light of and ridiculed, or held up for admiration and applause, or where sacred things are exhibited for amusement, or where by improper exposure or suggestive attitudes and words, or by other means, evil lusts and unclean thoughts are aroused and fostered, or sin, such as illicit love or love-making, or marital unfaithfulness, is represented in an enticing garb. Matt. 5: 28; Eph. 4: 29; 5: 4; 6: 11; James 1: 14, 15. Viewed in this light the modern theatrical stage, the classical drama from Shakespeare down not excepted, is not a moral institution and should be shunned by all who would walk through this life in godliness and true holiness as before God, and whose daily petition is, "*Lead us not into temptation.*"

A. L. G.

**Theology, Luth. Conception of,** is determined by the Luth. conception of God. God is contemplated not as an abstraction, but as a personality; not as afar off, but always at hand; not as a wrathful judge, but as a loving Father reconciled in Christ, with whom his child lives in loving communion. It is not the office of theology, therefore, to unfold its propositions by a series of logical deductions, but by the simple arrangements of the facts that are revealed in Holy Scriptures, particularly as applied to Christian experience. Theology it accepts as a science, because whatever God has revealed he wants to be known; although keeping prominently in view at every step the fact that God is in himself incomprehensible, and that with every revelation of a mystery,

new mysteries are constantly suggested. Acquiescence in mystery, and unwillingness to advance a step farther in its explanation than the Holy Word declares, is pre-eminently characteristic of Luth. theology. It constantly checks the reason in its propensity to draw inferences, and to assert for them the authority of Scriptural doctrines. Luth. theology is not only Christo-centric; but it is in fact throughout nothing but Christology. It knows no revelation but that given in Christ. The Holy Scriptures themselves it accepts as authoritative only upon the word of Christ. Apologetics starts with the proof of the historicity of Jesus Christ. Of the Attributes of God and the Holy Trinity, it has nothing to say, except as they are viewed in and through Christ. The doctrine of sin it learns in its full significance only as seen in the light of the incarnation, and as estimated from the standpoint of redemption. The facts of predestination, Luther taught, were to be considered only after the entire plan of salvation presented in the Gospel was learned. It discriminates between those books of the Bible, that with greater and less fullness treat of the doctrine of Christ. If Christology is thus the centre, the centre of Christology is Christ's office, as Priest, and particularly that of completed redemption through his vicarious satisfaction. In word and sacraments it recognizes the means whereby the fruits of this satisfaction are applied. The distinction between Law and Gospel, drawn with a clearness and fullness that may be searched for elsewhere in vain, has the same explanation. The doctrine of Christ is to it the solution of all the other doctrines. The union of the Divine and human, unchanged and unconfused, and yet the one penetrating and energizing the other, pervades the entire system. This belongs to the doctrines of Inspiration, Providential Concurrence, Faith, the Mystical Union, the Word, the Sacraments, Prayer, as well as Christology. Luth. theology knows well how to discriminate between the form and the substance, the essence and the accidents of Christianity. The material of revelation is just as jealously guarded when stated in a form different from that in which it first appears, as in the very words in which the Holy Spirit spoke. It is also predominantly conservative, pervaded throughout by an historical sense, which refuses lightly to abandon the fruits of the contests of the past; but at the same time progressive as it recognizes the presence of the Holy Spirit, as a living power in all ages of the Church. Variations from this principle may indeed be noted, and are sometimes very conspicuous; but they do not disprove it. The scholastic age of Luth. theology degenerated into a mere intellectual externalism, which was content with classifying the results that had been attained by the preceding period, and supplementing it from material drawn partially from pre-Reformation sources. But this was not the productive era of Luth. theology. Its true spirit must be learned from Luther, Melancthon, Chemnitz, and the Luth. Confessions, from the Small Catechism to the Formula of Concord; from its hymns, its devotional writers, its

liturgies, and its great preachers. In contrast with the Christological character of Luth. theology, is that of the Roman Church, which lays most emphasis on the doctrine of the Church; and that of the Reformed, which is more apt to reach its conclusions by direct inferences from the doctrine of God. H. E. J.

### Theses, Ninety-Five, of Luther.

In the desire and with the purpose of elucidating the truth, a disputation will be held on the under-written propositions at Wittenberg, under the presidency of the Reverend Father Martin Luther, Monk of the Order of St. Augustine, Master of Arts and Sacred Theology, and ordinary Reader of the same in that place. He therefore asks those who cannot be present and discuss the subject with us orally, to do so by letter in their absence. In the name of our Lord Jesus Christ. Amen.

1. Our Lord and Master Jesus Christ in saying: "Repent ye," etc., intended that the whole life of believers should be penitence.

2. This word cannot be understood of sacramental penance, that is, of the confession and satisfaction which are performed under the ministry of priests.

3. It does not, however, refer solely to inward penitence; nay such inward penitence is naught, unless it outwardly produces various mortifications of the flesh.

4. The penalty thus continues as long as the hatred of self—that is, true inward penitence—continues; namely, till our entrance into the kingdom of heaven.

5. The Pope has neither the will nor the power to remit any penalties, except those which he has imposed by his own authority, or by that of the canons.

6. The Pope has no power to remit any guilt, except by declaring and warranting it to have been remitted by God; or at most by remitting cases reserved for himself; in which cases, if his power were despised, guilt would certainly remain.

7. God never remits any man's guilt, without at the same time subjecting him, humbled in all things, to the authority of his representative the priest.

8. The penitential canons are imposed only on the living, and no burden ought to be imposed on the dying, according to them.

9. Hence the Holy Spirit acting in the Pope does well for us, in that, in his decrees, he always makes exception of the article of death and of necessity.

10. Those priests act wrongly and unlearnedly, who, in the case of the dying, reserve the canonical penances for purgatory.

11. Those tares about changing of the canonical penalty into the penalty of purgatory seem surely to have been sown while the bishops were asleep.

12. Formerly the canonical penalties were imposed not after, but before absolution, as tests of true contrition.

13. The dying pay all penalties by death, and are already dead to the canon laws, and are by right relieved from them.

14. The imperfect soundness or charity of a dying person necessarily brings with it great fear, and the less it is, the greater the fear it brings.

15. This fear and horror is sufficient by itself, to say nothing of other things, to constitute the pains of purgatory, since it is very near to the horror of despair.

16. Hell, purgatory, and heaven appear to differ as despair, almost despair, and peace of mind differ.

17. With souls in purgatory it seems that it must needs be that, as horror diminishes, so charity increases.

18. Nor does it seem to be proved, by any reasoning or any scriptures, that they are outside of the state of merit or of the increase of charity.

19. Nor does this appear to be proved, that they are sure and confident of their own blessedness, at least all of them, though we may be very sure of it.

20. Therefore the Pope, when he speaks of the plenary remission of all penalties, does not mean simply of all, but only of those imposed by himself.

21. Thus those preachers of indulgences are in error who say that, by the indulgences of the Pope, a man is loosed and saved from all punishment.

22. For in fact he remits to souls in purgatory no penalty which they would have had to pay in this life according to the canons.

23. If any entire remission of all penalties can be granted to any one, it is certain that it is granted to none but the most perfect, that is, to very few.

24. Hence the greater part of the people must needs be deceived by this indiscriminate and high-sounding promise of release from penalties.

25. Such powers as the Pope has over purgatory in general, such as every bishop in his own diocese, and every curate in his own parish, in particular.

26. The Pope acts most rightly in granting remission to souls, not by the power of the keys (which is of no avail in this case) but by the way of suffrage.

27. They preach man, who say that the soul flies out of purgatory as soon as the money thrown into the chest rattles.

28. It is certain that, when the money rattles in the chest, avarice and gain may be increased, but the suffrage of the Church depends on the will of God alone.

29. Who knows whether all the souls in purgatory desire to be redeemed from it, according to the story told of Saints Severinus and Paschal?

30. No man is sure of the reality of his own contrition, much less of the attainment of plenary remission.

31. Rare as is a true penitent, so rare is one who truly buys indulgences—that is to say, most rare.

32. Those who believe that, through letters of pardon, they are made sure of their own salvation, will be eternally damned along with their teachers.

33. We must especially beware of those who say that these pardons from the Pope are that inestimable gift of God by which man is reconciled to God.

34. For the grace conveyed by these pardons has respect only to the penalties of sacramental satisfaction, which are of human appointment.

35. They preach no Christian doctrine, who teach that contrition is not necessary for those who buy souls out of purgatory or buy confessional licences.

36. Every Christian who feels true compunction has of right plenary remission of pain and guilt, even without letters of pardon.

37. Every true Christian, whether living or dead, has a share in all the benefits of Christ and of the Church, given him by God, even without letters of pardon.

38. The remission, however, imparted by the Pope is by no means to be despised, since it is, as I have said, a declaration of the Divine remission.

39. It is a most difficult thing, even for the most learned theologians, to exalt at the same time in the eyes of the people the ample effect of pardons and the necessity of true contrition.

40. True contrition seeks and loves punishment; while the amplexes of pardons relaxes it, and causes men to hate it, or at least gives occasion for them to do so.

41. Apostolical pardons ought to be proclaimed with caution, lest the people should be falsely suppose that they are placed before other good works of charity.

42. Christians should be taught that it is not the mind of the Pope that the buying of pardons is to be in any way compared to works of mercy.

43. Christians should be taught that he who gives to a poor man, or lends to a needy man, does better than if he bought pardons.

44. Because, by a work of charity, charity increases, and the man becomes better; while, by means of pardons, he does not become better, but only freer from punishment.

45. Christians should be taught that he who sees any one in need, and passing him by, gives money for pardons, is not purchasing for himself the indulgences of the Pope, but the anger of God.

46. Christians should be taught that, unless they have superfluous wealth, they are bound to keep what is necessary for the use of their own households, and by no means to lavish it on pardons.

47. Christians should be taught that, while they are free to buy pardons, they are not commanded to do so.

48. Christians should be taught that the Pope, in granting pardons, has both more need and more desire that devout prayer should be made for him, than that money should be readily given.

49. Christians should be taught that the Pope's pardons are useful, if they do not put their trust in them, but most hurtful, if through them they lose the fear of God.

50. Christians should be taught that, if the Pope were acquainted with the exactions of the preachers of pardons, he would prefer that the Basilica of St. Peter should be burnt to ashes, than that it should be built up with the skin, flesh, and bones of his sheep.

51. Christians should be taught that, as it would be the duty, so it would be the wish of the Pope, even to sell, if necessary, the Basilica of St. Peter, and to give of his own money to very many of those from whom the preachers of pardons extract money.

52. Vain is the hope of salvation through letters of pardon, even if a commissary—nay, the Pope himself—were to pledge his own soul for them.

53. They are enemies of Christ and of the Pope, who, in order that pardons may be preached, condemn the word of God to utter silence in other churches.

54. Wrong is done to the word of God when, in the same sermon, an equal or longer time is spent on pardons than on it.

55. The mind of the Pope necessarily is that, if pardons, which are a very small matter, are celebrated with single bells, single processions, and single ceremonies, the Gospel, which is a very great matter, should be preached with a hundred bells, a hundred processions, and a hundred ceremonies.

56. The treasures of the Church, whence the Pope grants indulgences, are neither sufficiently named nor known among the people of Christ.

57. It is clear that they are at least not temporal treasures, for these are not so readily lavished, but only accumulated, by many of the preachers.

58. Nor are they the merits of Christ and of the saints, for these, independently of the Pope, are always working grace to the inner man, and the cross, death, and hell to the outer man.

59. St. Lawrence said that the treasures of the Church are the poor of the Church, but he spoke according to the use of the word in his time.

60. We are not making rashly when we say that the keys of the Church, bestowed through the merits of Christ, are that treasure.

61. For it is clear that the power of the Pope is alone sufficient for the remission of penalties and of reserved cases.

62. The true treasure of the Church is the Holy Gospel of the glory and grace of God.

63. This treasure, however, is deservedly most hateful, because it makes the first to be last.

64. While the treasure of indulgences is deservedly most acceptable, because it makes the last to be first.

65. Hence the treasures of the Gospel are nets, wherewith of old they fished for the men of riches.

66. The treasures of indulgences are nets, wherewith they now fish for the riches of men.

67. Those indulgences, which the preachers loudly proclaim to be the greatest graces, are seen to be truly such as regard the promotion of gain.

68. Yet they are in reality in no degree to be compared to the grace of God and the piety of the cross.

69. Bishops and curates are bound to receive the commissaries of apostolical pardons with all reverence.

70. But they are still more bound to see to it with all their eyes, and take heed with all their ears, that these men do not preach their own dreams in place of the Pope's commission.

71. He who speaks against the truth of apostolical pardons, let him be anathema and accursed.

72. But he, on the other hand, who exerts himself against the wantonness and licence of speech of the preachers of pardons, let him be blessed.

73. As the Pope justly thunders against those who use any kind of contrivance to the injury of the traffic in pardons.

74. Much more is it his intention to thunder against those who, under the pretext of pardons, use contrivances to the injury of holy charity and of truth.

75. To think that Papal pardons have such power that they could absolve a man even if—by an impossibility—he had violated the Mother of God, is madness.

76. We affirm on the contrary that Papal pardons cannot take away even the least of venial sins, as regards his guilt.

77. The saying, that, even if St. Peter were now Pope, he could grant no greater graces, is blasphemy against St. Peter and the Pope.

78. We affirm on the contrary that both he and any other Pope has greater graces to grant, namely, the Gospel, powers, gifts of healing, etc. (1 Cor. 12:9).

79. To say that the cross set up among the insignia of the Papal arms is of equal power with the cross of Christ, is blasphemy.

80. Those bishops, curates, and theologians who allow such discourses to have currency among the people, will have to render an account.

81. This licence in the preaching of pardons makes it no easy thing, even for learned men, to protect the reverence due to the Pope against the calumnies, or at all events, the keeg questions of the laity.

82. As for instance:—Why does not the Pope empty purgatory for the sake of most holy charity and of the supreme necessity of souls—this being the most just of all reasons—if he redeems an infinite number of souls for the sake of that most fatal thing money, to be spent on building a basilica—this being a very slight reason?

83. Again; why do funeral masses and anniversary masses for the deceased continue, and why does not the Pope return, or permit the withdrawal of the funds bequeathed for this purpose, since it is a wrong to pray for those who are already redeemed?

84. Again; what is this new kindness of God and the Pope, in that, for money's sake, they permit an impious man and an enemy of God to redeem a pious soul which loves God, and yet do not redeem that same pious and beloved soul, out of free charity, on account of its own need?

85. Again; why is it that the penitential canons, long since abrogated and dead in themselves in very fact and not only by usage, are yet still redeemed with money, through the granting of indulgences, as if they were full of life?

86. Again; why does not the Pope, whose riches are at this day more ample than those of the wealthiest of the wealthy, build the one Basilica of St. Peter with his own money, rather than with that of poor believers?

87. Again; what does the Pope remit or impart to those who, through perfect contrition, have a right to plenary remission and participation?

88. Again; what greater good would the Church receive if the Pope, instead of once, as he does now, were to bestow these remissions and participations a hundred times a day on any one of the faithful?

89. Since it is the salvation of souls, rather than money, that the Pope seeks by his pardons, why does he suspend the letters and pardons granted long ago, since they are equally efficacious?

90. To repress these scruples and arguments of the laity by force alone, and not to solve them by giving reasons, is to expose the Church and the Pope to the ridicule of their enemies, and to make Christian men unhappy.

91. If then pardons were preached according to the spirit and mind of the Pope, all these questions would be resolved with ease; nay, would not exist.

92. Away then with all those prophets who say to the people of Christ: "Peace, peace," and there is no peace.

93. Blessed be all those prophets, who say to the people of Christ: "The cross, the cross," and there is no cross.

94. Christians should be exhorted to strive to follow Christ their head through pains, deaths, and hells.

95. And thus trust to enter heaven through many tribulations, rather than in the security of peace.

#### PROTESTATION.

I, Martin Luther, Doctor, of the Order of Monks at Wittenberg, desire to testify publicly that certain propositions against pontifical indulgences, as they call them, have been put forth by me. Now although, up to the present time, neither this most celebrated and renowned school of ours, nor any civil or ecclesiastical power has condemned me, yet there are as I hear some men of headlong and audacious spirit, who dare to pronounce me a heretic, as though the matter had been thoroughly looked into and studied. But on my part, as I have often done before, so now too I implore all men, by the faith of Christ, either to point out to me a better way, if such a way has been divinely revealed to any, or at least to submit their opinion to the judgment of God and the Church. For I am neither so rash as to wish that my sole opinion should be preferred to that of all other men, nor so senseless as to be willing that the Word of God should be made to give place to fables, devised by human reason. (*Translation of Wace and Buchheim, Primary Works of the Reformation.*)

**Theses of Claus Harms.** The following Theses of Pastor Claus Harms were published on the Three Hundredth Anniversary of the Reformation in 1817, and were of marked influence in turning the current of theological thought away from Rationalism. (See HARMS.)

#### MY THESES.

The following theses which are directed against all kinds of errors and confusions within the Lutheran Church, the writer is ready further to explain, to prove, defend and answer for. In case the labor should become too great for him all at once, he prays all true Lutherans, and those who agree with him, and are able to speak or write, for their fraternal aid. If he himself is convinced of error, he will send his acknowledgment unto the world as frankly and freely as he sends forth these Theses. For the rest, everything to the honor of God, to the welfare of the Church, and in grateful memory of Luther.

1. When our Master and Lord Jesus Christ says: "Repent," he wills that men shall be conformed to his doctrine, but he does not conform the doctrine to men, as is now done, in accordance with the altered time-spirit (*Zeitgeist*). 2 Tim. 4:3.

2. The system of faith as well as that of ethics is now shaped so that upon the whole men already fit into it. Therefore Protest and Reform must now be repeated.

3. With the idea of a progressive Reformation, as this idea is now conceived and preached, Lutheranism is reformed into Heathenism, and Christianity is returned out of the world.

4. Since the system of faith has been conformed to the system of ethics, and this latter to the actions of men, the beginning must be made as always, with this:—Repent!

5. This sermon, when a reformation time is at hand, is addressed to all, without distinguishing good and bad: for they also who have conformed themselves to the false teaching, are regarded as bad.

6. Christian doctrine and Christian life are both to be built up after the same plan.

7. If men were in the right way in their actions, then it might be said: In doctrine, go backwards and in life, go forwards, then you will come to true Christianity.

8. Repentance shows itself first of all as a falling away from him who set himself, or was set in the place of God, which was

in Luther's time, in a certain sense, the Pope, Luther's anti-christ

9. The Pope of our time, our anti-christ we may call in respect of faith, the Reason; in respect of action, the Conscience (according to the attitude of each towards Christianity, since both are opposed to faith and right action—Gog and Magog. [Rev. 20:8]; the latter of which [conscience] has been crowned with the triple crown, i. e. legislation, commendation and blame, reward and punishment.

10. But Conscience can give no law, but can only urge and insist upon the law which God has given; it can praise nothing except what God has praised; it cannot punish except by urging the punishments of God, according to the Word of God, which is the text of conscience.

11. Conscience cannot forgive sins, in other words, no one can forgive himself his sins. Forgiveness belongs to God.

12. That the operation of cutting off the conscience from the Word of God like a runner from a plant, has not been completed in the case of some, is a special mercy of God in their case.

13. That, where it is completed, greater evil is not produced, for this we thank in part the laws of the rulers, in part the decrees of custom which is ever yet more God-fearing than the prevalent teaching.

14. This operation, in consequence of which God has been deposed from his judgment-seat, and each one has been permitted to set his own conscience upon it, took place while no watch was kept in our Church.

15. Calixt who separated ethics from dogmatics set up the throne of majesty for conscience, and Kant who taught the autonomy of the conscience set it upon the throne.

16. It deserves historical investigation how in modern books the word "God-fearing" has made way for the rising word "conscientious," and whether proofs are not to be found that the so-called conscientiousness has always advanced conscientiousness.

17. Where the conscience ceases to read and begins to write for itself, the result is as various as the handwritings of men. Name me a sin, which every man regards as sin!

18. When the conscience ceases to be a servant of the divine judgment against sin, it will not permit God to be even a servant, in its court. The idea of divine punishment of sin vanishes altogether.

19. Before now the fear of divine punitive judgments was already removed. They who discovered the safety conductors for it deserve unlike honor and thanks from Franklin.

20. The fast days still remain as memorials of the old faith. It would have been better had not a new meaning been given them. The name of prayer—the name has already vanished, as indeed a believer in reason cannot consistently pray at all.

21. The forgiveness of sins cost at least money in the sixteenth century; in the nineteenth it is entirely free, for each one administers it to himself.

22. That age stood higher than the present—because nearer to God.

23. To pray for pardon—of whom? of one's self?—to weep tears of repentance,—to weep before one's self?—To comfort one's self with thoughts of the grace of God—yes; if he would turn aside the natural evil consequences of my deeds! This is the language taught by the teaching now prevalent.

24. "Two states, O man, thou hast before thee," we read in the old hymn book. In more recent times the devil has been slain and hell has been stopped up.

25. An error in ethics breeds an error in dogmatics; he who turns all ethics upside down, turns all dogmatics upside down too.

26. One must tremble and quake when he thinks how Godless, i. e. without God and fear of God, men are at present.

27. According to the old faith, God created man; according to the new faith, man creates God, and when he has finished him he says *Aha!* [Isa. 44: 12-20]

28. That the operation of cutting off the reason from the Word of God like a runner from a plant has not been completed in the case of some is a special mercy of God in their case.

29. Where it is completed, that much more unbelief is not there put forth; for this we thank the earlier impressions of the truths of faith, which can with difficulty be entirely effaced.

30. This operation, in consequence of which every revealed religion, therefore the Christian also, is rejected, in so far as it does not harmonize with reason, i. e. entirely rejected, occurred while no watch was kept in our Church.

31. Who first undertook to keep watch, I do not know; but who undertook it last, that I know, and all Holstein knows.

32. The so-called religion of reason, is without reason, or without religion, or without both.

33. According to it, the moon is held to be the sun.

34. A two-fold use of language is to be distinguished: Reason as the sum of all the spiritual powers which distinguish man, and Reason as a special spiritual power. In the latter sense the assertion is made that reason teaches religion as little as it allows itself to be taught religion.

35. Whether you use the right or the left hand is indifferent; but to use the foot in place of the hand, or the ear in place of

the eye, is not indifferent, and just as little is it indifferent with what spiritual faculty you take hold of religion.

36. He who can understand the first letter of religion, which is "holy" with his reason, let him send for me.

37. I know a religious word which the reason understands half, and half it understands it not: "Feuer." The reason says: "not to work," etc., if the word is changed to "Feuerlicht," it is immediately taken away from reason, too wonderful, and too high for it. Just so it is with "Weiden," "Segnen." Language is so full and life so rich in things which are as far removed from reason as from the bodily senses. Their common territory is the mystical, religion is a part of this territory. *Terra incognita* for the reason.

38. The reason is to be examined closely, for it often bears itself and speaks as though it had been there, as cordially, comfortably, as though it were actually there.

39. As the reason has its understanding, so the heart has its understanding also, only it is turned towards an entirely different world.

40. The question has not yet been sufficiently investigated, at least the result has not been generally accepted, what the cause may be that the religion of reason has been found so late; as though the reason had but just now been born into the world.

41. Some truths of revealed religion man can, after they have been given him, rediscover in certain phenomena of nature and the world of man. These together, some two or three, are called "Natural Religion" or the "Religion of Reason," notwithstanding that here also the reason has neither to give or to take.

42. The relation of the so-called Natural Religion to the revealed, is as the relation of nothing to something, or as the relation of revealed religion to revealed religion.

43. When reason touches religion it casts the pearls away, and plays with the shells, the empty words.

44. It does as did the preacher who married the physicist Ritter. To the words of the service, "What God hath joined together, let no man put asunder," he added, "except for grave reasons." See *Nachlass eines jungen Physikers*, Heidelberg, 1850, p. lxxvii.

45. It draws the holy things of faith into the circle of common experience, and says with Mohammed: "How should God have a son? He has no wife!"

46. From the lips of certain preachers the words "Our Saviour and Redeemer" sound like the words under a letter, "Your friend and servant." But the character of their sermons is this: They let the recipe be taken instead of the medicine; in the current language, through understanding to the heart.

47. Who in religious matters the reason wants to be more than a layman, it becomes a heretic. Avoid it! (Tit. 2: 10.) It appears at any rate as though all heresies were let loose again all at once. Worshipers of conscience, and naturalists, Socinians, and Sabellians, Pelagians, Synergists, Cryptocalvinists, Anabaptists, Syncretists, Internists, and so on.

48. We fear inquiry and court to try faith, means nothing else than: We fear the misuse of reason.

49. We are afraid of Poschillans—we are afraid of lunatics. But against these we have institutes—

50. Further: We have a sure Bible Word, unto which we take heed (2 Pet. 1: 19); and to guard against the use of force to turn and twist this like a weathercock we have our Symbolical Books.

51. The words also of our revealed religion we regard as holy in their original languages, and consider them not as a garment that can be stripped from religion, but as its body, united with which it has one life.

52. But a translation into a living language must be revised every hundred years, in order that it may remain in life.

53. The activity of religion has been retarded because this has not been done. The Bible societies should arrange for a revised Luther's Bible translation.

54. To provide a German translation with explanations of German words is to regard the German as the original language of revelation. That would be papistical and superstitious.

55. To edit the Bible with such glosses as amend the original Word, is to correct the Holy Spirit, to despoil the Church, and to lead to the Devil those who believe in such glosses.

56. In the explanatory notes in the Altona Bible published in 1815 for the use of people and schools, these rules, as the scholar expressed it, the Rationalistic view,—as the people name it, a new faith,—according to Biblical idiom, which goes deeper and delineates more sharply—the Devil (Eph. 2: 2).

57. Who will assert that the promoters of this edition of the Bible did not mean well? But who will deny that they publicly represent the Bible as the very worst book in the world?

58. Until now the believers in reason lacked a bond of union and a symbol; this is supplied them, so far they can unite, in this edition of the Bible.

59. Hereafter no preacher can preach Lutheran, i. e. Christian sermons, without laying himself open to contradiction out of this Bible. These men certainly know much better than you!

60. And if he points poor humbled sinners to Jesus, who so graciously has called them: "Come unto me all ye that are

weary and heavy laden, and I will give you rest."—this edition of the Bible says: "What shall these do? They are not Jew's! and his teaching you have long ago!—Christ is to be only a second Moses.

61. Christians are everywhere to be taught to be on their guard against this edition of the Bible, and they are to be promised in God's name, in faith on our King: It will soon be cast aside.

62. That the Home Bible Societies are silent and do not speak out concerning this Bible, this cannot be approved.

63. Christians are to be taught that they put not a blind confidence in the preacher, but themselves look and search in the Scriptures like the Bereans (Acts 17: 11), to see whether these things are so.

64. Christians are to be taught that they have the right not to endure anything un-Christian and un-Lutheran in the pulpits as well as in church and school books.

65. If no one else is concerned for the doctrine, the people themselves are to be urged to do it, who, it is true, have neither measure nor purpose.

66. The people cannot have confidence in overseers of the Church, many of whom are reputed not to have the faith of the Church.

67. It is a marvellous demand that it must be permitted that a new faith be taught from a chair which the old faith established, and out of a mouth which the old faith feeds (Ps. 41: 9).

68. Go with Hermann Tast beneath the lindens and preach there, if you cannot keep your faith to yourself. (Kraft's *Jubel Gedächtniss*, p. 203.) But the preaching of the new faith has for several years already been attempted in the pulpits, and the people have gone astray. (Math. 11: 17 [?].)

69. The watchword of the teachers of error is (John 4: 24): "God is a spirit, and they that worship him must worship him in spirit and in truth." With this, they pretend to have caught the entire Christian Church, yes, Christ himself in his speech.

70. Their battle cry is Acts to 35: "In every nation he that feareth God, and worketh righteousness, is accepted with him." This they (not the Altona Bible) explain, as though it were indifferent whether one be Jew or Christian, whether half-Christian or nothing at all.

71. Reason runs mad in the Lutheran Church, tears Christ from the altar, throws God's Word down from the pulpit, casts mud into the baptismal water, mixes all kinds of people in sponsorship, erases the inscription from the confessional, hisses the priests out and all the people after them, and has done this so long time already. And yet it is not being bound? This shall be genuinely Lutheran, and not Carlistian!

72. The Catholic Church could easily celebrate the Reformation festival with us, as has been suggested to her; for as far as the prevalent faith in our Church is concerned she is just as Lutheran as our Church.

73. It were to be desired that in various Lutheran lands they might have the following text for a periodic sermon: Luke 15: 18: "I will arise and go to my father." This might prove very edifying to many a congregation which is perhaps suffering from hunger and care in the strange land of an erroneous faith.

74. The answer that advances are made in Illumination will certainly not be proved by the present darkness of true Christianity? Many thousands can say as once the disciples of John did, Acts 19: 2: "We have not so much as heard whether there be any Holy Ghost." (Note of the Altona Bible; Holy Ghost, complete instruction in Christianity.)

75. As a poor maiden the Lutheran Church is now to be made rich by being married. Do not perform the ceremony over Luther's bones. They will become alive at it, and then—woe to you!

76. They who think "*brach es*" is a word of great value, and are ready to give up the Lutheran Church, as far as they can for it, are more unknowing than the unquestioned people who should at least have been questioned concerning their faith, not to say than Loescher (Cl. his *Historia Motuum, Heilsame Worte*, § 14 ff.).

77. To say that time has removed the wall of partition between Lutherans and Reformed, is not a straightforward mode of speech. It is necessary to ask which fell away from the faith of their Church, the Lutherans or the Reformed? or both?

78. If at the colloquy at Marburg, 1529, the body and blood of Christ was in the bread and wine, it is still so in 1817.

79. If it is not an outrage, it is at least inconsiderateness, to lock up the treasures of the Church and to throw away the key. Against this all Lutherans ought to say: We protest. To say which is still unforbidden in Denmark. So, for his part, does a Geneva candidate, who will not forget the faith of his Church. (See *Hamburger Correspondent*, 1817, No. 146.)

80. Against such a union, especially as it concerns only externals, the internal differences being retained on both sides, the protest of a single Lutheran or Reformed would naturally suffice (Math. 25: 9). "Not so; lest there be not enough for us and you, but give ye rather to them that sell."

81. The builders of the new so-called Evangelical Church will fare as did the Dithmarsers with their cloister at Hemmingstedt; no maidens would go in and several old peasant women

went out again. This cloister was not popular, and this church is not Christian. (See Bolten, *Dithm. Gesch.* Bd. III., § 40.)

82. As Reason hindered the Reformed in building up their Church and bringing it into unity, so the admission of reason into the Lutheran Church would only produce confusion and destruction in it.

83. Confusion with respect to the confessional writings,—which are nothing else than a definite, generally accepted explanation of Holy Scripture.

84. Confusion with respect to the authorized and accepted church Agenda, Hymn-books and Catechisms, as already the public preaching in many places stands in holy places in bold, dreadful contradiction.

85. Confusion among the teachers, when one preaches old, the other new faith. The motto so highly praised, 1 Thess. 5: 21: "Prove all things, hold fast that which is good," is falsely understood of free teaching of Biblical faith.

86. Confusion in the relation between teachers and congregations. Heinrich von Zuetphen set up a thesis: "The Church of Christ is divided into priests and laymen." The new teacher of error would say: the Church is divided into sextons (Kuester) and non-sextons. Yes, would that the priests were true sextons—*custodes*!

87. Confusion with respect to other churches. Each rests on the Bible according to different interpretation, on which they have not united; you accept this, we that interpretation, and yet we will love and respect each other. The religion of reason wants to know of no interpretation except that which each head makes for itself for to-day and perhaps for to-morrow.

88. Confusion with respect to the states. These have promised their protection to the Church on the basis of the confessions presented by the Church. Of such the religion of reason will know nothing. But the religious element in man when out bound to a divine revelation, is a fearful element.

89. Confusion in civil life. This is drawn entirely into the circle of the Church in every important occurrence and event. With the religion of reason in a land, no husband could be sure of his wife, no man of his life, and, as among the Quakers, no oath would be permissible, but for opposite reasons.

90. The Lutheran Church has in its structure completeness, and perfectness: only that the highest leadership, and final decision even in distinctively spiritual matters is vested in a person not of spiritual rank, in the civil ruler; this is a mistake hastily and irregularly made, which must be corrected in a regular way.

91. So, also, the fact cannot be harmonized with the Protestant principles of our Church, that several persons in a congregation, or even a single person who perhaps does not even belong to the congregation, appoint a preacher for it. For sheep a shepherd is appointed; but souls ought everywhere to choose their pastors.

92. The Evangelical Catholic is a glorious Church; it holds and conforms itself chiefly to the Sacraments.

93. The Evangelical Reformed is a glorious Church; it holds and conforms itself chiefly to the Word of God.

94. More glorious than both is the Ev. Lutheran Church; it holds and conforms itself both to the Sacraments and the Word of God.

95. Into this Lutheran Church both the others are developing, even without the intentional aid of man. But the way of the ungodly shall perish, says David (Ps. 1: 6). W. A. L.

## Thilo College. See COLLEGES.

**Thilo, Valentine**, b. 1607 in Koenigsberg, d. 1662. He studied at Koenigsberg and Leyden, was professor of rhetoric in Koenigsberg, 1634, a friend of Heinrich Albert, member of the Koenigsberg Poetical Union; wrote two text-books on rhetoric (1635 and 1648), and also a number of hymns, which appeared in the *Preussische Festlieder* (1642). Among them "Mit Ernst, O Menschenkinder," re-written for the Hanover H. B. of 1647, probably by David Denicke, tr. by Miss Winkworth, Ch. B. for England (1863), "Ye Sons of Men, in earnest," Ohio Hymnal (1880). A. S.

**Thirty Years' War.** A general name for a succession of religious and political wars in the German empire between the years 1618 and 1648. There were two causes for the struggle: *First*, the Catholic reaction against Protestantism, which had spread rapidly despite the PEACE OF AUGSBURG (q. v.). *Second*, the determination of the Emperor Ferdinand II.

(1619-37) to establish the supremacy of the empire over the states.

The war began in 1618 when the Protestant estates of Bohemia revolted against their king, Ferdinand, afterward emperor, and elected Frederick V. elector of the Palatinate in his place. In a war that lasted for five years they were defeated and the army of the elector, commanded by Mansfeld and Christian of Anhalt, was driven across Germany, through Alsace and Lorraine, into Holland. In 1624 Christian IV. of Denmark allied himself with the Protestants, but, after repeated defeats at the hands of Tilly and Wallenstein, the imperial commanders, he was forced in 1629 to sign the Treaty of Lübeck, and Ferdinand issued the Edict of Restitution, restoring to the Church all lands secularized since 1552.

The next year the tide turned. GUSTAVUS ADOLPHUS (*q. v.*) landed his Swedish army on the north coast of Germany and marched south, sweeping everything before him. His first great battle was fought on Sept. 17, 1631, at Breitenfeld, near Leipzig, where the army of Tilly was almost annihilated. Other smaller engagements were won by the Swedes, until Ferdinand recalled Wallenstein, who had been in disgrace. He met the Swedes, April 15, 1632, at Lützen, and was defeated, but the Swedish king was killed. Oxenstierna, who took command, carried on the war until the defeat of his Protestant allies in 1634 compelled them to subscribe the Peace of Prague (1635).

Oxenstierna soon found another ally in Richelieu, whose great ambition was to humble the house of Austria, and from 1636 the war was continued under the direction of the French generals, Turenne and Condé, until the PEACE OF WESTPHALIA was concluded in 1648.

**AUTHORITIES:** Gardiner, *Thirty Years' War*; Ward, *The House of Austria in the Thirty Years' War*; Gindely, *Geschichte des Dreissigjährigen Kriegs* (Eng. trans. by Ten Brook); Schiller, *Geschichte des Dreissigjährigen Kriegs*. C. M. J.

**Tholuck, Friedrich August Deofidus**, b. at Breslau on March 30, 1799, apprenticed by his harsh stepmother to his father, a poor gold-worker, succeeded at last in going to a college and to the university at Breslau, later (1816) to Berlin, where he was aided by Altenstein, the minister of state, influenced by Neander and von Kottwitz, converted to Christ, turned from his oriental studies to theology, lectured on the Old Testament after De Wette's dismissal in 1821, 1826 professor at Halle, weakly and suffering, for a year preacher to the Prussian embassy at Rome, returned to Halle in 1829, and stayed there until his death in 1877. He was a powerful defender of true Christianity and an uncompromising foe of the *Rationalismus vulgaris*. Weak in body, but strong in spirit, at first despised by the students, he, by his extraordinary versatility of mind and his inexhaustible store of knowledge, by the brilliancy of his wit and satire, by his warm sympathy, won them over from Gesenius and Wegscheider, and led thousands of them to Christ. He always had some students as companions in his daily walks and addressed large

gatherings of them regularly at his house; honored as the "Students' Father." To his memory his wife founded a "Students' Home." For years, in his more pietistic way, holding aloof from the strict confessional party, although worshipping with the congregation served by Ahlfeld and H. Hoffmann, he in 1859 confessed his love for the Luth. confessions, institutions and representatives, and acknowledged the necessity of the confessions for the welfare of the Church. Many of his and Julius Müller's hearers eventually became decided Lutherans. He lectured on the New Testament, ethics, theology, encyclopædia, modern church-history, was preacher to the university, and had to preach frequently in many places on festival occasions. His commentaries (*Romans* (1st ed., 1824), *St. John, Sermon on the Mount, Hebrews*) are very extensive and learned, and after Fritzsche's attacks more carefully prepared in grammatical details. His *Spirit of the Luth. Theologians of Wittenberg*, and his *Academical Life in the 17th Century* (1865), his *History of Rationalism* (1865), and *Church Life during the Thirty Years' War*, are full of piquant anecdotes. Some of his works were directed against De Wette, Strass. Many of his sermons were published. By his *Literary Bulletin* (*Anzeiger*), (from 1830 until 1849), he wielded a far-reaching influence. E. F. M.

**Thomander, Johan Henric, D. D.** (Copenhagen, 1836), b. in Sweden 1798, ordained 1821, professor of theology at Lund (1833), dean of Gothenburg (1850), bishop of Lund (1856), died 1865. He was the greatest spiritual orator in Sweden and an ingenious author, taking the leading part in questions of religious liberty, temperance and education. N. F.

**Thomasius, Christian**, b. Jan. 1, 1655, in Leipzig, son of Jacob Thomasius, studied philosophy and philosophy at Leipzig, travelled to Holland, was instrumental in founding the Univ. of Halle, where he taught jurisprudence, until his death, Sept. 25, 1784. Though favoring pietism, T. was one of the greatest pioneers of rationalism, and the advocate of territorialism in church polity (see CHURCH POLITY, TERRITORIALISM). His influence was very great in his age, because he possessed universal though superficial knowledge, adopted the standpoint of "the sound common-sense" of his time, combined with French esprit and German openness, which at times degenerated into insulting coarseness, when he satirized the ministry, the Church and its customs. Tolerance, which opened the way for a rationalistic mysticism, was the watchword of T., who, at the same time, flattered the princes by his territorialism. (*Real Encycl.* 2, 15, 613 ff.)

**Thomasius, Gottfried**, son of a Bavarian pastor, and descendant of the Jurist Christian Thomasius; b. in Bavarian Franconia 1802, d. 1875 at Erlangen. He was one of the most notable Luth. theologians of the nineteenth century, equally distinguished as a dogmatist and as a historian of doctrine. As unassuming as he was profound, deeply rooted in the faith and with uncommon facility for opening to others

the realm of faith, combining depth of thought with rare simplicity of statement, he commanded the reverence and the love of his students, and held his own even in a faculty which included von Hofmann.

His studies at Halle and Berlin had been attended by a striving after firm religious convictions, by a growth of the inner life, along with a strong impulse toward the truth, and by a lofty enthusiasm for theological science united with a thorough grasp of its problems. From 1829-42 he was pastor at Nuremberg, where he also gave religious instruction in the gymnasium. In 1842 he was appointed professor of systematic theology at Erlangen, a position which he held till his death. His advent proved a turning-point not only for the university but also for the Church of Bavaria, which was then experiencing a powerful reaction against the dominant Rationalism. The movement of this newly-awakened life was toward Confessional Lutheranism, and it was of the utmost consequence that the theological faculty in which a Höfling and a Harless already represented the revived church consciousness should be strengthened by an acquisition that soon secured the preponderance to a trend which combined fidelity to the Confession and ecclesiastical interests with genuine science and theological progress. His position is clearly expressed in his own words, "that in what is properly called Luth. we possess what is truly catholic, and what forms the true mean between the confessional extremes."

His most famous work, a treatise of the first rank, is *Christi Person und Werk* (3d ed. 1886), a philosophical presentation of the Luth. system, tinged somewhat by the influence of Schleiermacher, and departing from Luth. orthodoxy on the doctrine of the Kenosis, his discussion of which was epoch-making. His *Dogmengeschichte* (2d ed. 1890) has uncommon value, especially because of its tracing the development of Luth. doctrine. E. J. W.

**Thomasius, Jacob**, rector of Thomas School and professor of rhetoric, Leipzig, b. Leipzig, 1622, d. 1684; author of *De Insignibus Quatuor Evangelistarum*.

**Thordersen, Helgi G.**, b. 1794, d. 1867, bishop of Iceland from 1845-66. A very eloquent preacher. A collection of his sermons appeared after his death (in 1883) and became very popular. F. J. B.

**Thorláksson, Gudbrandur**, b. 1542, d. 1627, bishop of Hólar diocese, Iceland. He is the most prominent figure of the Reformation period in Iceland. No one has contributed so much as he did to the introduction of all the ideas and principles of the Reformation. The first printing press had been imported by the Roman Catholic bishop, Jón Arason, about 1530. In 1578 Bishop Gudbrandur Thorláksson bought a new one, greatly improved, and connected the same with the old one. Under his supervision a great many German devotional works were translated. He himself labored incessantly at the translation of the Bible, and published, in 1584, an illustrated edition, the cuts being made by his own hand, a translation wonderfully

happy in phraseology and idiomatic in its expressions. He translated and published New Testament Summaries in 1589, the Old Testament and prophetic books in 1591 and 1602. He collected hymns and published a hymn-book in 1589, and a *Graduale*, which became the church book for general use in churches and homes of Iceland down to 1801, published in 19 editions, first in 1594, last in 1779. He also translated Luther's Small Catechism (1594) and gospel sermons (1597). He was bishop for 56 years, and all that time he labored with unremitting love at publishing books of which he either was the author himself or the translator. Although most of his books were of devotional nature, he did not confine himself to such publications only. He published the *Icelandic Code* (1578-1580 and 1582). In 1612 he published a collection of lyrics by different authors. Even musical works were issued (*Graduale*). Other works: *Biblica Laicorum*, illustrated (1599); *The Prayers of our Forefathers* (1607); *New Testament* (1609); *Luther's Large Catechism, Catechism for Children*, illustrated (1610), and *Mirror of Contrition* (1611). He even found time to make astronomical calculations, a geographical map of Iceland, and astronomical charts. (See also ICELAND.) F. J. B.

**Thorláksson, Jón**, b. 1744, d. 1819, pastor at Bægisá, Iceland, a very productive poet and translator. His works have been published in two large vols. He translated Pope's *Essay on Man* (1798); Milton's *Paradise Lost*, and *Messiah*, by the German poet Klopstock. Besides, he wrote odes and lyrics and hymns, some of which have passed into the hymn-books. F. J. B.

**Thorn Colloquy.** This religious conference, known also as *Colloquium Caritativum*, belongs to the union efforts of the seventeenth century. King Wladislaw IV. of Poland, at the suggestion and persuasion of Bartholomew Nigrinus (formerly a Reformed preacher, but then a Roman Catholic), convened the meeting at Thorn (Aug. 18 to Nov. 21, 1645), with a view of reconciling his Catholic and Protestant subjects. Among the Lutherans present were Abraham Calov, John Hülsemann, and George Calixtus. The latter's sympathy with the Reformed embittered the Lutherans from the beginning. After laboring three months to explain away their religious differences, they separated with many courteous compliments, according to some; and with the schisms on all sides greatly aggravated, according to others. J. J. Y.

**Thorwaldsen, Bertel.** This famous sculptor was b. in Copenhagen, Nov. 19, 1770, of Icelandic parentage. Whilst yet a child, he helped his father in his trade, which was wood-carving. At the age of 17 years he received a silver medal from the Academy of Fine Arts, and two years later a second prize. His progress and achievements were wonderful, and excited great admiration. He spent many years in Italy, and the number, variety, and beauty of his works called forth unbounded praise, especially those which represent



sacred persons and scenes, more than fifty in number; and prominent among them are the statues of Christ and the twelve apostles, and the Angel of Baptism (baptismal font) in Frue Kirke, Copenhagen. He left unfinished busts of Luther and Melancthon. D. in March, 1844. E. B.

**Thuringia, Luth. Church in.** The 8 states of Thuringia number a little over 1,300,000 inhabitants, of whom nearly 1,300,000 are Lutheran or "Evangelical." The Lutheran is the official church, and the Luth. Confessions are acknowledged in Altenburg, the two Reuss, Rudolstadt, and Sondershausen. Also in Weimar-Eisenach the Luth. Confessions are officially recognized, though some kind of a union has been entered into with the Reformed. The church of Meiningen is officially the "evangelical," though by synodical decree the Luth. confession is secured to Luth. congregations. In general the Church is very liberal, as is also the theological faculty of the University of Jena, especially in Koburg-Gotha, where not even the explanations to Luther's catechism are taught, and the Apostles' Creed is allowed to be used only in the form of a recital, not as a confession, except where no opposition is raised to the latter use. The church government, formerly in the hands of consistories, which, however, have been abolished except in Reuss' older line, as it seems in the interest of unionistic tendencies, is now mostly vested in one of the ministerial departments of state. Home missionary contributions are mostly controlled by the Gustav-Adolf-Verein, whilst in the strictly Luth. states the sympathies are with the Luth. Gotteskasten. The contributions for foreign missions go mostly to the Leipzig society, some to Basle. In opposition to these the General Evang. Protestant Mission Society was lately established, which—a sign of the prevailing spirit—is conducted, not on confessional, but purely humanitarian, principles. J. F.

**Tieftrunk, John Henry**, philosopher of the Kantian school, b. Sterne, near Rostock, 1760; professor at Halle, 1792; d. 1837; author of a *Critique of Religion and Religious Dogmatics* (1790); *Censor of the Protestant Doctrinal System* (1791-5); *Die Religion der Mündigen* (1800). Rationalistic. "The design of the Lord's Supper," he taught, "is to awaken a spirit of cosmopolitan brotherhood."

**Tischendorf, Lobegott Friedrich Konstantin**, b. Jan. 8, 1815, at Langenfeld, Saxony, d. Dec. 1, 1874, at Leipsic. An eminent biblical scholar, who rendered inestimable services to the critical study of the Holy Scriptures. He matriculated at the University of Leipzig in 1834, studied theology and philosophy, and, under Hermann and Winer, became enthusiastically devoted to classical and sacred research. He became *Privat Dozent* at Leipzig in 1840, extraordinary professor from 1845, and in 1859 professor of theology and of biblical paleography, a chair for the latter having been instituted for him.

Early in his career he concentrated his studies on a critical revision of the N. T. text, making extensive journeys among the libraries of Eu-

rope to examine the materials at hand for such a revision. He followed in the wake of Lachmann, not only in disregarding the *Textus Receptus* but also in other particulars. He also made repeated trips to the East, visiting Egypt with its Koptic monasteries, the Sinaitic peninsula, Palestine and Syria and Constantinople, recovering a number of MSS. Receiving the necessary pecuniary as well as moral support of the Czar of Russia in 1859, he was enabled for the third time to visit the monastery of St. Catharine on Mt. Sinai, where he had, in 1844, discovered the forty-three leaves of the *Codex Friderico-Augustanus*, and whither he had gone in vain to secure the remaining leaves in 1853. He was now rewarded with the discovery of the *Codex Sinaiticus*, the oldest Greek MS. of the Bible, written towards the middle or end of the 4th century, and composed of 347 leaves of vellum, containing 22 books of the O. T. and Apocrypha in the LXX. version and the whole of the N. T., with the epistle of Barnabas and a part of the Shepherd of Hermas. Depositing this invaluable treasure in St. Petersburg, he issued, at the expense of the Czar, in 1862, a fac-simile edition of this *Codex* in four folio volumes, a copy of which was donated to the library of the Gettysburg Theological Seminary. Among his many other publications are several critical editions of the N. T. text, pre-eminent among which is the Eighth Critical Edition; an edition of the *LXX., Novum Testamentum Vaticanum; Monumenta Sacra Inedita* (1846-71). "His editions of the N. T., culminating in the eighth, are very valuable for the text presented, and still more for the vast amount of material which they place at the disposal of the student of the text; and the comparative agreement of Tregelles and of Westcott and Hort with him shows that his critical judgment was of a high order" (Gregory).

His journeys are described in *Reise in den Orient* (tr. in English), and in *Aus dem Heiligen Lande*; his recovery of the *Cod. Sin.* is the subject of *Die Sinai Bibel*. He also wrote *When Were Our Gospels Written?* a work which was immediately translated into nearly every European tongue, including the Turkish. Tischendorf was made a count of the Russian Empire. Dr. Gregory gives a complete list of his works in *Biblioth. Sacra.*, Jan., 1876. E. J. W.

**Tittmann, John Aug. Henry**, b. Aug. 1, 1773, in Langensalza, prof. at Leipzig, d. Dec. 30, 1831. Teaching nearly all branches, he advocated a mild supranaturalism tinged with rationalism, and having the confessional form. He was noted for clearness of diction and eloquence of speech.

**Tokens.** The practice of discriminative communion belonged to the Reformed, as well as to the Luth. Church. An interesting testimonial to this was the now almost obsolete custom of requiring that all communicants should receive at the preparatory service a certificate to their being entitled to receive the Holy Supper in the shape of a "token, without which none were admitted." This was required in some parts of the Presbyterian Church in this country. McClintock and Strong's

Cyclopædia defines tokens as "bits of lead or of pewter or cards, given to the members of the Church in full communion, which they hand to the elders as they approach the Lord's Table. The object is to keep out those who are not known, or who are under scandal, or, for other reasons, are deemed unworthy." The Luth. Church in Holland followed this practice. The Order of the Church at Amsterdam prescribes that the deacons shall stand by the side of the altar and receive the tokens from the communicants, which they had received from the pastor after they had been at the confessional service and had been absolved (Bentham's *Hollaendischer-Kirch- und -Schulen Staat* (1698), pp. 556, 559). H. E. J.

**Toleration, or Religious Liberty.** 1. THE STATE'S TOLERATION OF LUTHERANISM. The Reformation grew under the protection of the electors of Saxony and the other princes who embraced the revived Gospel. The power of the Empire was prevented from suppressing it by the necessity of the aid of the Luth. princes in the Emperor's struggle against the Turk, and at other times against the King of France. The principles of religious liberty were enunciated at the first Diet of Spire, of 1529. At the close of the Schmalkald War, Lutheranism received recognition in the Peace of Augsburg of 1555, which guaranteed toleration to all adherents of the Augsburg Confession. It was only by claiming to be "allied to the Augsburg Confession" that the Reformed were allowed any religious privileges. The provisions of Augsburg were renewed in the Peace of Westphalia, at the close of the Thirty Years' War, in 1648. In this country the early Lutherans among the Dutch in New York were persecuted, until the English conquered the New Netherlands. One of the chief attractions of the Province of Pennsylvania to German emigrants at the beginning of the eighteenth century was the combination of the recognition of the religious foundation of the government and the requirement to hold to the fundamentals of Christianity, with that of the protection of worshippers both from persecution and derision for the form of Christianity which they professed.

2. LUTHERAN TOLERATION. Luther's uniform teaching was that in spiritual affairs the only weapon is the Word of God. Heretics are to be suppressed by the sword of the Spirit, but by no human violence. At Spire, in 1529, the principles of religious liberty were formulated in the immortal statement: "In matters pertaining to God's honor and our souls' salvation, every one must stand and give an account of himself before God." (See PRIVATE JUDGMENT.) This does not mean, however, that the Church can be silent concerning manifest corruptions of doctrine, or can permit its teachers to teach whatever they please. While the individual is protected in the exercise of his faith towards God, it is the Church's duty to warn against false teachers, as Christ did against the Pharisees. Every confession of faith is an article of agreement, in which those who subscribe it pledge that in their churches no other teaching shall enter. In so doing the Luth. Church has not been intolerant, but only

faithful. Pastors, professors, and other public teachers bearing her name, act under her indorsement, with her sanction, and as her representatives; and this indorsement she cannot give, or, if it have been given, must withdraw, when the teaching is no longer that which she declares to be the Word of God. With the departure of the errorist, however, from the representative position he has been holding, and his silence as a public teacher claiming her approval, she is satisfied. All farther responsibilities are a matter between him and God. The illustration of Luther in one of his Eight Sermons preached at Wittenberg after his return from the Wartburg may be recalled. A man, if alone, can wield a sword as he pleases; but if in a crowd, his liberty must be restrained or others will be injured. H. E. J.

**Torgau Articles.** See AUGSBURG CONFES-  
SION.

**Torgau Confession.** A series of articles on the Lord's Supper, composed at Torgau in 1574, by the superintendents Greser, Eberhard, Heidenrich, and others. Affirmative articles present the Luth. doctrine in rigid formula: "By the sacramental union the bread is the body of Christ, and the wine is the blood of Christ." Negative articles neglect the views of Zwingli, Calvin, Beza, and the Heidelberg Catechism, and of all ancient and modern sacramentarians, as "dangerous errors and fanatical frenzies which ought to be refuted and condemned in our churches." The authors appeal in support of their position to the writings of Luther and Melancthon. These articles were subscribed by the Wittenberg theologians, with the understanding that they be interpreted according to the *Corpus Doctrinæ Philippicum*, and that the subscribers be allowed to maintain their attitude against Ubiquity and Consubstantiation. The articles are given in Hutter's *Concordia Concors*, Cap. V. J. W. R.

**Torgau Union.** A league formed at Gotha in February, 1526, and ratified at Torgau May 4th, 1526, between Philip of Hesse and the Elector of Saxony, for mutual protection against the dangers that threatened themselves and the Gospel. June 12th the league was strengthened at Magdeburg by the addition of the dukes of Lüneberg, the duke of Mecklenburg, the prince of Anhalt, and the counts of Mansfeld. Two days later Magdeburg was admitted, and September 29th Duke Albert of Prussia was received. The leaguers pledged themselves "to stand by and assist each other with body, goods, land, people, and all fortune." J. W. R.

**Torkills, Reorus**, first Luth. minister in America; b. Faessberg, Sweden, 1609; educated at Lidköping; teacher and chaplain at Goeteberg; came to America, not in 1636, as often stated, but three years later; held services at Fort Christiana (Wilmington, Del.); d. 1643; buried under Old Swedes' Church, Wilmington.

**Tradition**, originally the doctrine of Christ and the apostles as handed down in the Christian Church from generation to generation by oral and written testimony, was by the early

fathers employed as an argument against the Gnostics and other errorists to prove their departure from the Christian Church with whose uniform doctrine they were thus shown to be at variance. That this Christian doctrine, the traditional doctrine of the Church, was the true doctrine, rightly claiming divine authority, was by Irenaeus and others proved and demonstrated by exhibiting its origin from and conformity with the Scriptures as its source and norm. In this sense tradition is a fixed and uniform quantity, the testimony of the Church of all times and places, voicing forth the truth authoritatively laid down in the written Word of God, adherence to which, according to John 8: 32, is the chief essential of true discipleship. It was, therefore, a perversion of the true concept of tradition, when tradition was conceived of as the second authoritative principle and source of Christian doctrine beside, above, and even to the exclusion of and in opposition to the Scriptures, which were degraded to "the book of heretics," while the voice of councils and synods, and finally of the Pope, was raised to the dignity of the voice of God, from which the Scriptures too must derive their authority. This perversion was stamped a dogma by the council of Trent, and resulted in the dogma of Papal infallibility. It was, in a tentative form, applied to the *consensus quinguesecularis*, by Calixt, and advanced by the Tractarians, who made the Church the authoritative interpreter of the Bible; and when modern theology derives Christian dogmas from the self-consciousness of the Church, this is but another form of the perverse notion of tradition as a source and principle of theological truth.

The Luth. Church values Christian tradition especially as it is expressed in the orthodox confessions of faith, and has contributed its "unanimously received definite common forms of doctrine, which our Evangelical churches together in common confess" (F. C., p. 571), "so that there might be a public testimony not only for those living, but also for our posterity, as to what is and should remain the unanimously received understanding and judgment of our churches in reference to the articles in controversy" (F. C., p. 572), just as "of old the true Christian doctrine, in a pure, sound sense, was collected from God's Word into brief articles," etc. (F. C., p. 569). But, at the same time, the Luth. Church declares that "we receive and embrace the prophetic and apostolic Scriptures of the Old and New Testaments as the pure, clear fountains of Israel, which are the only true standard whereby to judge all teachers and doctrines" (p. 569), and that "other writings of ancient or modern teachers, whatever reputation they may have, should not be regarded as of equal authority with the Holy Scriptures, but should altogether be subordinated to them, and should not be received other and further than witnesses, in what manner and at what places, since the time of the apostles, the purer doctrine of the prophets and apostles was preserved" (p. 517). And, says the Confession, "in this way the distinction between the Holy Scriptures of the Old and New Testaments and all other writings is preserved, and

the Holy Scriptures alone remain the only judge, rule, and standard, according to which, as the only test-stone, all dogmas should and must be discerned and judged, as to whether they be good or evil, right or wrong. But the other symbols and writings cited are not judges, as are the Holy Scriptures, but only a witness and declaration of the faith, as to how at any time the Holy Scriptures have been understood and explained in the articles in controversy in the Church of God by those who then lived, and how the opposite dogma was rejected and condemned" (p. 518). A. L. G.

**Traducianism** is the doctrine that the whole man, soul and body, is derived from parents by generation. It is opposed to *pre-existentialism*, taught by Origen, and recently by Schleiermacher and Jul. Mueller, and to *creationism*, generally accepted in the Catholic and Reformed Church. Lutheran theology, from Luther down, has embraced Traducianism, taught by Tertullian, Athanasius, and Gregory of Nyssa, and preferred, without final decision, by Augustine. Traducianism is the logical presupposition of the doctrine of the hereditary character of Adam's sin. For sin in a pre-existent soul is not Adam's sin; and a soul created at birth is either pure and corrupted by contact with a sinful body, or created without original righteousness. Traducianism has the support of the Bible in its teaching of original sin, of the unity of man's organism (Gen. 5: 3), of the unity of the human race (Acts 17: 26; Rom. 5: 12 seq.), and of the completion of creation (Gen. 2: 2). It also has the support of modern science. A. G. V.

**Tranberg, Peter**, Swedish-American pastor, came to America in 1726, pastor at Racoon and Pennsneck, N. J. (1726-40), at Christina (Wilmington, Del.), (1740) until his death in 1748. He preached English as well as Swedish and German, cared for the Lutherans at Lancaster, Pa., for a time, and by a ceremony, very similar to an installation service, introduced H. M. Muhlenberg to his work in this country.

**Trappe, Pa. (New Providence) Lutheran Church at.** Augustus Lutheran Church at Trappe, Montgomery Co., Pa., eight miles north of Norristown, dating back to about 1684, was one of the three congregations which united in calling H. M. Muhlenberg to this country in 1742. The earliest record is 1730, and the earliest pastors were Revs. John Christian Schultze and Rev. John Caspar Stoever, Jr., as well as several Swedish Lutheran ministers prior to Muhlenberg's arrival, who held his first service there, Dec. 12, 1782. The quaint old stone church, erected by him in 1743, is still standing. An inscription over the doorway states it was erected for "the Society of the Augsburg Confession." Muhlenberg resided here until 1761, returned 1776, died here in 1787, and was buried in the graveyard adjoining the church. It is supposed he gave the name "Augustus" to the church in honor of Herman Augustus Francke. In his time the place was known as Providence, and in 1750, 1760 and 1780 the conventions of the Ministerium were held in this church. Hartwick and Van Buskerk were as-

sociated with Muhlenberg. J. L. Voigt succeeded Muhlenberg, beginning 1765. He was succeeded by J. F. Weinland, 1783; J. P. Hecht, 1807; H. A. Geissenhainer, 1813; F. W. Geissenhainer, Sr., 1821; F. W. Geissenhainer, Jr., 1823; J. Wampole, 1827, 1836; J. W. Richards, 1834; H. S. Miller, 1838; G. A. Wenzel, 1852; A. S. Link, 1854; Geo. Sill, 1859; John Kobler, 1863; O. P. Smith, 1874; E. T. Kretschmann, 1889; J. B. Kurtz, 1896; W. O. Fegley, 1898. See the thorough and elaborately illustrated sketch, "The Old Trappe Church," by Ernest T. Kretschmann, Ph. D., Philadelphia, 1893. J. Fr. and Eds.

**Trebinius, John**, Luther's teacher at Eisenach, distinguished not only as a stimulating instructor, but particularly for his courtesy to his pupils, in strange contrast with the cruelty and roughness of other masters.

**Tressler, David Loy**, first president of Carthage College, Ill.; born Loysville, Pa., 1839; graduated, Pa. College, 1860; captain in Civil War; admitted to the bar, 1864; entered ministry, 1870; pastor Lena, Ills., 1870-2; prof. of ancient languages, Carthage, 1872; president, 1873, until his death, 1880.

**Trial Sermons.** In the Luth. Church in the United States, congregations choose their own pastors. When a minister has been recommended, it is customary to invite him to preach a "trial sermon" before the election is held, so the congregation can judge of his ability for and adaptability to the place. Some pastors have refused to preach such sermons, preferring that visiting committees be sent to hear them in their own pulpits, and report their impressions to the congregation desiring their services. It is argued that to preach a trial sermon as a candidate for a vacant pulpit is not only derogatory to the high office of the holy ministry, but is no sure test of his fitness for the place. Many other qualifications must be considered beside the one item of his acceptability as a speaker. [An interesting letter on this subject is found in the life of Dr. Charles Porterfield Krauth, by Dr. Spaeth, vol. i., p. 293.]

It is reasonable and proper that congregations should wish to see and hear a man before calling him to be their spiritual father, counsellor and guide. To rely on the opinion of a visiting committee is rarely satisfactory, and in the case of theological students or ministers without charge, is impracticable. The chief objection to the custom can be avoided by hearing visiting ministers preach as supplies, and not as candidates for the vacant pulpit. Ministers, whether from the neighborhood or from a distance, can supply vacant pulpits with good consciences, without any reference to trial-sermons or to a further call; and congregations can thus have opportunity to see and hear the man for whom they are asked to vote.

In the earlier years of the Ministerium of Pa. and other synods, it was customary to require candidates for ordination to preach trial-sermons before the Ministerium, before they were finally admitted.

When trial-sermons are preached, they should

be on the Gospel for the day, or other appropriate text, so as to avoid any appearance of special effort, or any raising of expectations, which a subsequent ministry in the congregation would not fulfil.

J. Fr.

**Trinity Church, Old, New York City.** The early Lutheran settlers of New York were much oppressed in matters of faith by the Director-General Stuyvesant, and the pastor of the Dutch Reformed Church, Megapolensis. Lutheran preaching was prohibited, as was also attendance upon the same. Upon the former there was a fine of 100 Flemish pounds, and upon the latter of 25. Goetwasser, the first pastor, was, in Feb., 1669, succeeded by Jac. Fabritius. In the summer of 1671, Bernard A. Arentius arrived. These three were sent over by the Luth. Consistory of Amsterdam. The fourth pastor was the Swede, Andrew Rudman, who entered upon his duties in 1702, and served until, in 1703, he ordained Justus Falckner as his successor. Falckner died in Dec., 1723. The church was temporarily served by F.'s brother Daniel, until, in July, 1725, Wm. Chr. Berckenmeyer arrived from Amsterdam. When B. in 1732 confined his labors to the churches about Albany, Mich. Chr. Knoll became pastor in New York. During his administration there was much agitation on the language question, to wit: the introduction of German services, which, because being favored neither by Knoll, nor his church officers, soon caused a division (Christ Church). In 1750, upon the urgent request of the congregation, H. M. Muhlenberg came as snully from Philadelphia, and as regular pastor in 1753, Juno. Alb. Weygand. He remained until 1769, when the last one in the long line of pastors, Bern. Mich. Hansihl, was called, who left New York in 1783. The following year the congregation was united with Christ Church. (See AMSTERDAM; GOETWASSER; NEW YORK, GREATER; KNOLL.) J. N.

**Truber, Primus**, b. 1508, in Raschiza, Krain, priest at Lack, and Leimbach (1531), where he began to preach against celibacy, and emphasized justification by faith. He had to flee (1547); could return (1548) only to flee again; came to Nuremberg and met Veit Dietrich, who helped him to the pastorate of Rothenburg-on-the-Tauber. There he began to publish a catechism, translate the Bible into his native Wendic, and organize the evangelicals; became pastor at Kempten (1552), where he labored until his death (1586).

**Trustees.** The office of trustee is of a fidei commissary nature, and is, therefore, entrusted only to persons in whom the people repose confidence. Offices of this character are that of guardian charged with the duty of taking care of a minor and his property; executor and administrator, entrusted with carrying out the provisions of the will and administering the property in accordance with the desire of the testator and the direction of the court; directors elected by the stockholders of a corporation and charged with the management of a certain business-enterprise. Thus eleemosynary, educational, and similar institutions elect trustees for the purpose of carrying on the work in accord-

ance with the intention of the founders, and the provisions of the constitution and by-laws. Trustees of churches have similar duties and responsibilities. *How elected.* In some states the law recognizes the existing spiritual officers, such as pastors, elders and deacons, as trustees; in some they may be appointed by such spiritual officers; whilst in others they are elected by such voters as the state defines. (See CHARTERS.) *Their rights and duties.* As trustees are administrators of trusts, they are required to carry into effect, in letter and spirit, the conditions, expressed or implied, which are imposed by such trusts. Hence, trustees of churches are charged with the "custody and control of all temporalities and property belonging to the corporation, and of the revenues therefrom, and shall administer the same in accordance with the discipline, rules, and usages of the religious denomination or ecclesiastical governing body, if any, with which the corporation is connected, and with the provisions of law relating thereto, for the support and maintenance of the corporation, or, provided the members of the corporation, at a meeting thereof, shall so authorize, of some religious, charitable, benevolent, or educational object conducted by it, or in connection with it, or with such denomination; and they shall not use such property or revenues for any other purpose or divert the same from such uses" (Laws of New York, 1895, Chapt. 732, Art. 1, Sec. 5, as amended 1896 and 1897). The laws of other states which have enacted special religious incorporation laws are similar. Whilst in former years the trustees of a church had it in their power to act arbitrarily, thus placing the church at the mercy of the trustees, the tendency now is to require of the trustees that they administer the temporalities of the congregation in accordance with the discipline, rules, and usages of the religious denomination to which the church belongs. Formerly, in the State of New York, trustees could refuse to employ a minister elected by a majority of the congregation. They could, at one time, even apply the income for the propagation of another faith. The tendency, however, is to remedy such abuses by proper legislation wherever they exist, and by making the trustees the agents, not the directors, of a congregation, to give them no greater authority than specified by the congregation in its constitution and by-laws, or in special resolutions. If the trustees act in accordance with the resolutions of the congregation they are not personally liable, as little as an agent is for the debts of his principal; but if the trustees exceed their authority, they are then personally and individually responsible. Meetings of trustees are only legal in case all members of the board are individually notified and such notification is given a reasonable and sufficient time beforehand. The trustees can only bind the corporate body by their official acts. The separate action of a majority of them individually will not create a liability which can be enforced against the corporation. The same is true of an action in the passage of which other church officers—not trustees—participated. *Removal of trustees.* The only

proper mode of removing trustees from office, on the ground that they were not legally elected to office, is by a *quo warranto* proceeding. In such an action the court will examine into and decide upon the validity of the individual votes cast. Causes for removal of trustees whose election is not questioned, are, to wit: breach of trust; refusing to apply or pay over the income as directed; failing to invest as directed; permitting co-trustee to commit a breach of trust; becoming bankrupt; threatening a breach of trust funds. In states where the law recognizes certain spiritual officers, viz. pastors, elders, and deacons, as trustees, the congregation has also power to remove such trustees by taking from them their spiritual office; in states, however, where the law requires the election of trustees as such, the congregation is not competent to remove them. In this case the courts must be appealed to. J. N.

**Tuch, Johann Christian Friedrich, D.D.**, was born at Quedlinburg, Dec. 17, 1806. He studied at Halle, where, in 1829, he commenced his lectures on Oriental languages and Old Test. exegesis. In 1839 he became licentiate of theology at Zürich, and was called, in 1841, to Leipzig, where he died April 12, 1867. His main work is a learned *Commentary on Genesis*, Halle, 1838; 2d ed. 1871. Other works are mentioned by Zuchold, *Bibl. Theolog.* II., p. 1352. B. P.

**Tucher, Christian Karl Gottlieb, Baron von Simmelsdorf**, b. 1798, at Nuernberg, d. 1877, in Muenchen. He studied law in Heidelberg, Erlangen, and Berlin, was assessor at Schweinfurt (1833), counsellor at Nuernberg (1841), counsellor at the Court of Appeal in Muenchen (1856), retired 1868. A prominent writer on church music and hymnology, author of *Kirchengesunge der berühmtesten älteren italienischen Meister* (Vienna, 1827); *Schatz des Evangelischen Kirchengesangs, Liederbuch, Melodienbuch* (1840-1848). Also numerous articles on "Musikpraxis-und-Theorie des 16ten Jahrhunderts," in *Allgemeine Musikalische Zeitung* (1870-1871). A. S.

**Tuebingen School.** Applied to two groups of theologians, known as the earlier and the later Tuebingen school. The earlier consisted of supernaturalists who protested against the current rationalism, and particularly antagonized the application to theology of the philosophical principles of Kant. Its leader was Gottlob Christian Storr (1746-1805). Other members of the school were J. F. Flatt, K. C. Flatt, Süskind, and E. G. Bengel. The Biblical theology of Storr and Flatt was translated into English by Dr. S. S. Schmucker (1826), republished in England (1839) and later, and used as a text-book in a number of theological seminaries in America.

The later or modern Tuebingen school consists of Frederick Christian Baur (1792-1860) and his followers. Its distinctive characteristic lies in the application of the principles of the Hegelian philosophy with respect to intellectual development to biblical and church history, and particularly to the criticism of the New Testament. It attempted to establish a radical difference between the first apostles and St. Paul,

and to trace a so-called Petrine (Particularism) and Pauline (Universalism) theology, each of which had its own literary records, that, after centuries of conflict, were at last combined, but without reconciliation, about the middle of the second century, in the New Testament canon. The only books of the Bible acknowledged as genuine were four Epistles of Paul, viz.: Romans, Corinthians, and Galatians. Other members of the school, each exhibiting however important differences, were Schwegler (1819-57), Zeller (son-in-law of Baur, b. 1814), Hilgenfeld (b. 1823), K. A. Köstlin (b. 1819), Volkmar (b. 1809), Holsten (b. 1825), and, although himself the founder of a new school, Ritschl. (See article.)

The influence of this school has been long on the decline. Later forms of scepticism have abandoned and antagonized its assumption. While the stimulation it has given to the critical study of history, and notably that of the New Testament, has been important, and the modern science of biblical theology has gained much by suggestions arising in the discussions which it occasioned, it has broken down by its inability to furnish any satisfactory reconstruction of that which it disrupts by its critical processes. "These critics cause everything to dissolve into clouds, and decline the main questions which must arise in the minds of ordinary men with respect to their nebulous images. They make no effort to discover what has actually happened; they try only to show that matters could not have taken such a course as must be supposed on the assumption of the genuineness and unity of St. Paul's Epistles. A criticism able to find nothing but a chaos covered by darkness, has little prospect of finding many believers" (*Th. Zahn*). Schultze, *N. T. Einleitung in Zöckler's Handbuch*; Lichtenberger's *History of German Theology*, and literature cited there; *Dorner's History of Protestant Theology*; Fairbairn's *Place of Christ in Modern Theology*; Zahn, *St. Paul's Epistles and Modern Criticism (Lutheran Church Review*, ix. 212 sqq.). H. E. J.

**Tulpehocken, Pa., Luth. Church in.** Tulpehocken (Turtle Creek) is the name of a stream starting east of Lebanon, in Lebanon County, Pa., and emptying into the Schuylkill River, at Reading, Pa. German immigrants settled in the beginning of the eighteenth century along the same. In 1723 German immigrants made their memorable journey from Schoharie, N. Y., and settled in the Tulpehocken region. Other immigrants, including Conrad Weiser, followed later. After 1732 there was a great increase in the number of settlers, who came by way of the port at Philadelphia. The first Luth. congregation in the Tulpehocken region erected its first church building in 1727, about one mile east of Stonchsburg, Berks Co., Pa. Here was the scene of the well-known "Tulpehocken Confusion." The Moravians had possession of the Church building for a time, later the Lutherans again secured possession of the same, and the pastors of the Second Congregation ministered to the congregation for many years. The third church building is still standing. A new church building is in

progress of erection in Stonchsburg. Rev. E. S. Brownmiller, D.D., is the present pastor of Zion's congregation, often called Riethe Kirch. The second Tulpehocken congregation, named Christus Kirch, consisting of members who had withdrawn from the first, erected its first church building in 1743 less than a mile west of Stonchsburg. The second church building was erected in 1786, and is still standing. It was injured by a dynamite explosion in the vicinity in 1884, and after a thorough renovation and continued use by the congregation, it was set on fire by lightning, Aug., 1887, and in the course of a few hours, nothing was left but the four stone walls. The walls were found in such good condition that they were not taken down. In its beautifully renovated condition the building promises to be of use for another century. The pastors have been the following: Tobias Wagner (1743-1746), J. Nicolaus Kurtz (1746-1770), Christoph Emanuel Schulze (1770-1809), Daniel Ulrich (1811-1851), Lewis G. Eggers (1852-1867), Frederick P. Mayer (1868-1874), A. Johnson Long (pastor since 1874). Patriarch Muhlenburg visited Tulpehocken as early as 1743. The record of the second congregation contains the entry of his marriage to the daughter of Conrad Weiser. The third Tulpehocken congregation, named Frieden's congregation, at Myerstown, Lebanon Co., Pa., erected its first church building in 1811-'12, and its second in 1857. Its pastors have been the following: William Baetes, William Earnst, G. F. Krotel, T. T. Jaeger, Lewis G. Eggers and F. J. F. Schantz (since 1867). The services in all of these churches are conducted in German and English. F. J. F. S.

**Twosten, August Detlev Christian,** theologian, b. in Holstein, 1789; studied at Kiel and Berlin; professor at Kiel (1814-34), at Berlin, succeeding Schleiermacher, with whom he had been on peculiarly intimate terms from 1834, d. 1876. His chief work is the beginning of a system of theology of much value, in which he attempts to combine elements of the older dogmaticians of the Luth. Church with those of Schleiermacher.

**Tyndale, William,** translator, b. 1484, on the borders of Wales; studied at Oxford and Cambridge; private tutor, in Gloucestershire; undertook translation of New Testament (1523), with encouragement of a wealthy London merchant, Humphrey Monmouth; continued it at Hamburg and Wittenberg (1523-5); first two editions of the English New Testament appeared from the press of Peter Schoeffer of Worms (1526); a translation of the Pentateuch followed in 1530, and of Jonah, in 1531; arrested through the emissaries of the English prelates, May, 1533, he was strangled and burned, Oct. 6, 1536. Tyndale, while using the original languages, revises Luther's translation by them rather than attempts any independent version. The peculiarities of Luther's version are generally very faithfully reproduced. Luther's introductions to the several books of the Bible are beautifully paraphrased and expanded. The glosses are also translated. For details, see Jacobs, *The Lutheran Movement in England*, Chap. II.; "Tyndale's Dependence on Luther." H. E. J.

**Tzschirner, Henry Gottlieb**, b. Nov. 14, 1778, in Mittweida, Saxony, adjunct at Wittenberg (1805-1809), prof. at Leipzig, and archdeacon at St. Thomas, d. Feb. 17, 1828. He was a supernaturalistic-rationalist (see SUPERNATURALISM), and called his position ethiccritical rationalism. He was rationalistic as to the content of Christianity, while holding to its supernatural origin and form.

## U.

**Ubiquity.** A term sometimes used to designate the omnipresence of the human nature of Christ, and held by Brenz, but wrongly ascribed to the Luth. Church. Through the *divine nature* the human may become present, but it is not "locally expanded in all places of heaven and earth," nor has it "become an infinite essence." "In its proper sense it can be said with truth, Christ is on earth or in his Supper only according to his divine nature, to wit, in the sense that the humanity of Christ by its own nature cannot be except in one place, but has the majesty [of co-presence] only from the divinity" (*Formula of Concord*). (See Krauth, *Conservative Reformation*, p. 131.) This co-presence in the Lord's Supper is guaranteed by Christ's word. "He is there for you where he adds his word and binds himself and says: Here you shall find me" (*Luther*).

**Uhlhorn, Johann Gerhard Wilhelm**, b. at Osnabrück, Hanover, Feb. 17, 1826, member of the consistory and court preacher at Hanover, 1855, since 1878 abbot of Loccum. U. is distinguished as a preacher, but is also widely known as a writer upon theological subjects. His works are: *Gnade und Wahrheit*, sermons (1876, 2 vols.); *Der Kampf des Christenthums mit dem Heidenthum* (1874, 5 ed., 1890 translated into English); *Geschichte der Christlichen Liebesthätigkeit* (1882-90, 3 vols., partly translated into English); *Die Homilien und Recognitionen des Clemens Romanus* (1854); *Das basilidianische System* (1855); *Urbanus Rhegius* (1861).

H. W. H.

**Ulmann, Chas. Christian**, d. at Walk, Livonia, Oct. 20, 1871, a Luth. bishop in the Russian provinces, known particularly as editor of *Mittheilungen u. Nachrichten fuer die evang. Geistlichkeit Russlands*, and for his defence of Luth. truth ag. the Baptists (*Wie die Baptisten der Luth. Kirche die Bibel entgegenstellen* (1865)).

**Ulrich, Duke of Wuerttemberg**, b. in the year 1487, succeeded his father, Count Henry, who had become insane in 1498. The regency of the duchy was conducted by councillors, but Ulrich was declared to be of age in his 14th year by the Emperor Maximilian I., who had betrothed him to his niece, the Princess Sabina of Bavaria. In the early part of his career, Ulrich displayed energy and courage, and enlarged the territory of the duchy in the Bavaria-Landslut War of Succession. Later on reverses made him severe and suspicious. With his own hand he murdered Hans von Hutten, whom he suspected of intimacy with his wife.

Lavish expenditures and severity brought on an insurrection of his subjects. He lost the emperor's favor, and his brothers-in-law, the Dukes of Bavaria, became his bitterest enemies. He was threatened with the ban of the empire. When citizens of Reutlingen had murdered his castellan of Achalm, he took possession of the city itself, and thus incited the Suabian League, to which Reutlingen belonged, against himself. The league deprived him of his possessions, and sold the duchy to Austria. Landgrave Philip of Hesse, after a long interval, during which Ulrich had espoused Protestantism, restored Wuerttemberg to him by force of arms in 1534, and the Peace of Kadan, in the same year, confirmed him in the possession of the duchy, but as a mesne fief of Austria. Up to this time Ferdinand had kept down the Reformation in Wuerttemberg by bloody persecution, but Ulrich brought about the Reformation of the entire duchy by assigning the upper section to Blaurer and the lower to Schnepf. He also showed a deep interest in the University of Tuebingen. Brenz's part in all this work must not be forgotten. Ulrich took part in the Smalcald War, and at its close purchased peace from the Emperor Charles V. by means of a considerable sum of money and the introduction of the Interim. Ferdinand, however, brought a charge of felony against him as a vassal of Austria, from the consequences of which he was relieved by his death, Nov. 6, 1550. He was succeeded by his son, Christopher. G. F. S.

**Unbaptized Children.** "We teach that baptism, as the ordinary sacrament of initiation, and the means of regeneration, is necessary for regeneration and salvation to all without exception, even to the children of believers; yet, meanwhile, that, in case of deprivation or of impossibility, the children of Christians may be saved through an extraordinary and peculiar divine dispensation. For the necessity of baptism is not *absolute*, but *ordinate*. On our part, we are bound to receive baptism; yet an extraordinary act of God is not to be denied in the case of infants brought to Christ by pious parents and the Church through prayer, and dying before the blessing of baptism could be brought to them, since God will not so bind his grace and saving power to baptism, but that he is both willing and able to exert the same extraordinarily in case of deprivation. We distinguish, therefore, between the necessity on the part of God and on our part; between the case of deprivation and the ordinary way; also between infants born within the Church and without. By virtue of this promise (Acts 2: 38 sq.), the children of Christians have access to the covenant of God; but they are not actually" (viz. by nature) "in the covenant, since without the case of necessity God treats with us only through the means of grace" (*John Gerhard*; comp. *Schmid's Doctrinal Theology*, p. 570). As to infants born and dying outside of the Christian Church our best theologians differ. Some, e. g. Calov, Fecht, Buddeus and Quistorp, deny that they are saved, though some of them suppose that they will not be subject to any positive evil; others,

e. g. Dannhauer, Scherzer, Hülsemann, Musäus and Spener, entertain hopes of salvation also for them; others again, e. g. Meisner, Balduin, Bechmann and Gerhard, think it best to leave the question unanswered, since the Holy Scriptures do not say anything about it. We can be sure that God will prove himself not only the holy and righteous judge of all men, but also the God of love and the Redeemer of the whole human race also with regard to infants that die without baptism, whether inside or outside the Christian Church. The rest we had best leave to God. Comp. Philippi, *Glaubenslehre*, V. 2, p. 113 sqq.

F. W. S.

**Uniformity.** The question of the desirability of a uniform service, lessons, government, etc., for the Church, must not be confounded with that of necessity. The Angsburg Confession declares, Art. VII.: "Nor is it necessary that human traditions, rites and ceremonies instituted by man, be everywhere alike." "No church should condemn another because one has more and another less ceremonies not commanded by God than another" (*Formula of Concord*, Ep. X.). It is a Lutheran principle that the administration of the Word must always be adapted to circumstances of time and place, and not be fettered by any thoughts of the absolute necessity of uniformity. The flexibility or plasticity of Lutheranism is not a weakness, but an element of strength, and is rendered possible only by the emphasis which it places upon unity of faith and confession. Where the importance of unity in the faith is denied or obscured, there the only bond that remains is that of union in externals, to cover the real absence of unity that exists. But this does not justify arbitrary variations from what the practice of the Church has determined to be edifying. The conservative principle of the Church demands that a sufficient reason be at hand for every departure from what has been the settled order of the Church, and that until this be given no changes be made. Luther's reformation of the service was no reconstruction, but moved upon the principle, that everything not found to be contrary to the Word of God should be retained. Nor is the good order of the Church subserved, where diversity prevails to any great extent among congregations professing the same faith. At the first meeting of a Lutheran synod in America the great importance of uniformity of the service was urged, and unanimously approved.

H. E. J.

**Union Churches.** The early immigrants, who settled in America, after securing a home for their families, were anxious to have the privileges of church and school. Most of the churches erected in that early period were built by single congregations. When two congregations united to build a church it was often owing to the poverty of the people. A congregation able to build a church, would occasionally allow a weak congregation of another name the use of the building until it would be able to erect a building for itself. In a later period, however, on account of many intermarriages of members of different congregations, and also on account of the expense con-

nected with the erection of large buildings, congregations united in the erection of church buildings. In a still later period of indifference to doctrine and cultus, congregations having their own separate church buildings, would allow congregations of another name to become joint owners of their property. Ecclesiastical bodies of different names have repeatedly taken action, advising against the erection of Union churches. Whilst numerous congregations, worshipping in Union churches, have respected such counsel, and built separate churches, others have shown no regard for the advice given, and have erected new Union churches, when the erection of a new church became a necessity. Some newly organized congregations in towns and rural districts without any good reason for the erection of Union churches, have united in the erection of such buildings.

A proper consideration of the disadvantages which congregations suffer in Union churches and the frequent painful experiences, which attend the erection of separate buildings, should deter congregations from joining in the erection of Union churches.

A congregation worshipping in a Union church is not the sole owner of the property, and cannot alone determine the erection of a church building, the adoption of a plan of building, and decide upon repairs and improvements that may become necessary.

The faithful adherence to the doctrines confessed by the church of one congregation, and the use of the order of worship of such church, will often offend the congregation that holds to other doctrines and uses another order of service.

One congregation alone cannot determine the time of its services, and the increase of the number of its services.

One congregation gives offence to another by expressing the desire to have its own Sunday-School, and to use such literature as is approved by its church, and finds it very difficult to secure a suitable time for the sessions of the Sunday-school.

A congregation worshipping in a Union church only on alternate Sundays, may regard this a sufficient observance of the Lord's Day, and is in danger of attending no service on days on which it has no appointment for service.

Strife in one congregation in a Union church generally affects both congregations, and yet one of them has no part in efforts to settle the same.

Congregations in Union churches are slow in securing for themselves one service on each Lord's Day.

A congregation, having part in a union church, when desiring to have a separate church building for itself, has often great difficulties in attaining the desired end. A party of such congregation may resolve to remain in the Union church, and by such a course may cause great contentions and much scandal in a community.

Union churches retard the introduction of regular services for each congregation on each Lord's Day.



When pastors are obliged to serve a number of congregations, the Union church arrangements often prevent the orderly arrangement of regular services for their congregations.

As each Lord's Day of the year is to be properly observed by each congregation by having on each Lord's Day a proper church service and a session of the Sunday-school, each congregation should have its own church building, and if it cannot on each Lord's Day have a pastor to conduct the services, provision should be made for a lay service, to be conducted according to the order of service approved by the church.

F. J. F. S.

**Union, Mystical.** The end for which the Lord Jesus came into the world is the realization by man of the righteousness, the blessedness, and the glory of the life of God. The doctrine of the mystical union is based fundamentally upon this truth. It rests upon the belief that in Christ the very life of God has been given to man, and that those who receive that life are really and truly united with God.

God has made the life of the Son the inheritance of our race. This life reaches its complete union with the Father, and its perfect blessedness through the communion and grace of the Holy Spirit. Our relations to God are grounded on the eternal relations of the Son to the Father, and the life of the Son and the communion of the Holy Ghost have been made ours that we may realize our sonship. Such a union is directly taught in many passages of God's Word, such as John 14:23; 1 Cor. 6:15-17; Eph. 5:30; Gal. 2:20; 2 Peter 1:4. It is further suggested and described in the Sacred Scriptures by such expressions as: the espousal of believers with Christ (Hosea 2:19); the mystical marriage of Christ and the Church (Eph. 5:32); the union of the members and of the head (Eph. 1:22-23); the union of the spiritual branches with the spiritual vine, Christ (John 15:4-7); and the abiding of the adorable Trinity with regenerate man (John 14:23). This mystical union is something more than the mere harmony and tempering of the affections; something more even than the resemblance of man's spirit to God's spirit, or the conformity of man's will to the divine will. Concerning this union, several things may be predicated: (a) It is not natural; (b) is not the result of human will, or power, or work; (c) is the work of the Holy Ghost; (d) is wrought by the Holy Ghost through the means of grace, the word and sacraments; (e) constitutes a genuine spiritual nature, as over against all spurious forms of spiritualism; (f) is the spiritual conjunction of the triune God with a justified and regenerated man.

D. H. B.

**Union, Prussian.** When the Elector John Sigismund of Brandenburg adopted the Reformed faith, in 1614, while the people remained Lutheran, he desired a union of the two churches, and for this he and his successors worked until when Rationalism had sapped the foundations of Christian doctrine, while Pietism and Supernaturalism cared little for the differences of the Lutheran and Reformed Church, and when the religious awakening during the Napoleonic wars developed tendencies far removed from Lutheran

conservatism and devotion to the standards of the Church, King Frederick William III. of Prussia felt encouraged to publish, under date of Sept. 27th, 1817, an appeal to his people, well meant, but pernicious to the Luth. Church, recommending for the jubilee of the Reformation a union, "in which the Reformed Church should not go over to the Lutheran, neither the latter to the former, but both should form one renewed and revived evangelical Christian church." The king declared that he would not force this union upon his subjects, but he instructed the consistories, superintendents and pastors to go ahead in this matter. The breaking of the bread in the Holy Supper and the use of these words at the distribution: "Our Lord Jesus Christ says: Take and eat, this is my body," would be considered as an assent to the union. Candidates belonging to either church would be eligible as pastors of such congregations. The conference of the Berlin pastors, Schleiermacher presiding, was the first to adopt the union; others followed, especially in the Rhenish provinces. Ammon's, Tittmann's, Claus Harn's warnings were in vain. Indifferentism concerning the confessions, the desire to please the king, pressure and rewards from the powers that be, induced many to assent to the union. In the eastern provinces there was some dissatisfaction, but as the congregations had no representatives besides the pastors, and an attempt to institute church councils and county synods was given up in 1816, for state reasons, what did the protest of some church members amount to, especially as then and afterwards ministers were sometimes forced upon the people with the aid of the military! Those Lutherans who assented to the union were not aware of the consequences, viz. that they deprived the Luth. Church of all her legal rights, especially the authority of the confessions, even of her property, yea, that they destroyed the Luth. Church as a separate organization and opened the door to an unspeakable confusion in doctrine and in practice. They did not reflect that in a state church such a step, once taken, can hardly be annulled.

The several eastern provinces and portions of them had their own Agenda, many pastors, especially Rationalists, used their own fabrications; but the king, while indifferent about some fundamental doctrines, was anxious to have uniformity of worship. The house of Hohenzollern had frequently exercised a *jus circa sacra*, issuing decrees about crucifixes, gowns, altars, candles; but now the king, by commanding, in 1822, the adoption of a new Agenda, at which he had worked himself, and which was certainly an exponent of the Union, arrogated to himself a right *in sacra*. This Agenda did not please the Reformed, because they were opposed to the Liturgy, and the Luth. enumeration of the Ten Commandments; nor the Lutherans, who venerated their old orthodox Agenda. Now the people began to understand what the Union really meant for them. Before they did not care, knowing that there were only few Reformed churches (9 in Silesia, 7 in East Prussia); but now they were dissatisfied, and even changes made in the Agenda (1829) did

not mend matters. When the jubilee of the Augsburg Confession was held in 1830, Prof. Scheibel, a minister at Breslau, asked for permission to use the old Luth. Agenda. Prof. Steffens, Prof. Huschke, several ministers and congregations joined in this petition. The Minister of State, Altenstein, branded them as rebels in 1831. The excitement grew, but, as emigration was forbidden, many Lutherans in Silesia, Saxony, Pomerania, Brandenburg, left the state church and worshipped secretly, they and their pastors being harassed by the police. Scheibel and others were deposed; Grabau, Ehlers, Kellner, and others were imprisoned; churches were forcibly opened by the military for the new Agenda. In order to allay the excitement the king issued a decree (Feb. 28th, 1834), which, although reaffirming the declaration that "the assent to the Union is voluntary, and the use of the Agenda is not a proof of the adoption of the Union, but according to the King's command," yet directly opposed the decree of 1817, saying: "The Union is meant to abolish neither the Confessions heretofore valid, nor their authority; but rather to express the spirit of moderation and mildness which does not refuse church-fellowship on account of some differences in doctrine." The Lutherans who continued to stay in the state church were quieted by this decree. But many thousands, having been permitted to emigrate in 1837, went to Australia and to the United States. Frederick William IV. granted the separated Lutherans more freedom after 1840, and by the so-called "general concession," in 1845, he allowed them to organize and administer their own affairs under the "Breslau Upper Church Collegium." A "General Synod," held at Berlin in 1846, tried in vain to formulate a consensus as a basis for the Union (Nitzsch being the leader of the Unionists, this "Niccenum" was called a "Nitzschenum"). After the revolution in 1848, the Constitution of Prussia declared: "Each religious community administers its own affairs independently." The Roman Church, the separated Lutherans, and others had this advantage; but the State Church remained fettered by the state. An "Upper Church Council" was placed over the whole Church in 1850; this court, according to royal decree of March 2, 1852, was to consist of Luth. and Reformed members, and in confessional matters an *itio in partes* was ordered. In 1857 "parallel forms" from the old Luth. Agenda were allowed in the administration of the sacraments, but with the declaration that "the Union meant not only a mixed church government, but also altar-fellowship of the Lutherans and the Reformed." The hopes of the Luth. associations which sprang up in Silesia, Brandenburg, Posen, Pomerania, and Saxony, for the re-establishment of the Luth. Church and the restitution of her property, were not realized. Frederick Julius Stahl resigned from the High Church Council in 1859. Ernest Sartorius, who had published articles against the Union, was obliged to resign his office as general superintendent of the Province of Prussia, in 1859. Luth. consciousness has grown during the stormy times of the Luth.

separation, and even more so after the annexation of the Luth. provinces of Hanover, Schleswig, and Holstein. A General Luth. Conference, whose conventions are held at Berlin in the month of August, was founded in 1873. In the same year a constitution for church councils, county, provincial, and general synods was adopted, becoming a law by the approval of the Prussian Parliament, in 1876. The position of strictly Luth. pastors within the Union is precarious. Having sworn allegiance to the Augsburg Confession of 1530, they are in their practice hampered by Unionistic, Reformed, Rationalistic, even infidel members of their own congregations, church councils, and synods; they may come into unbearable conflicts at any time, having little or no protection in all their troubles by the Church authorities, and in case of conflict with them not being permitted to go to the law courts of the land; they have either to renounce their allegiance to the Augsburg Confession or to leave the state church, and to lay down their office. The latter alternative was chosen by the writer of this article. E. F. M.

**Union, Sacramental.** See LORD'S SUPPER.

**United Congregations,** a term first applied to the three congregations at Philadelphia, New Hanover, and the Trappe, that sent a commission to London and Halle to procure a pastor. When, in response to this appeal, Muhlenberg came, the name was applied to all the other congregations that united with them. The first synod was only an attempt to unite these congregations into a regular organization. It is called, in an official document of the first meeting, "The College of Pastors of the United Congregations." The first constitution styles them "The United Evangelical Luth. Congregations of North America;" the second constitution simply "The United Congregations." Similarly the pastors are known in the records of those days as "The United Pastors," or "United Ministers." The first conception of the organization that we have seems to go upon the assumption that all the pastors were pastors of all the congregations, and that, for the sake of order, they agreed among each other which parish each one was to serve.

**United Norwegian Church.** See NORWEGIAN CHURCH.

**United States.** See AMERICA, NORTH; and various States.

**United Synod of the South.** The *title* of this general Luth. body is, The United Synod of the Ev. Luth. Church in the South.

It is *constituted* of eight district synods, viz.: The synods of North Carolina, South Carolina, Virginia, South West Virginia, Georgia, and Mississippi, and the Tennessee Synod, and the Holston Synod, embracing in all 208 ministers, 447 churches, and 40,000 communicants.

It was *organized* at Roanoke, Va., June 26, 1886, by the adoption of the basis of union and the constitution, recommended by a diet held at Salisbury, N. C., Nov. 12, 1884. This diet was constituted of representatives from the above-named synods, and also of the General Synod, South. The adoption of this basis of

union thus recommended involved the merging of the General Synod, South, with its record of 23 years, into the larger union, including in addition the Tennessee and Holston Synods, to be known henceforth as the United Synod of the South.

The *confessional basis* of the United Synod is as follows:

1. The Holy Scriptures, the inspired writings of the Old and New Testaments, the only standard of doctrine and church discipline.

2. As a true and faithful exhibition of the doctrines of the Holy Scriptures in regard to matters of faith and practice, the three ancient symbols, the Apostolic, the Nicene, and the Athanasian creeds, and the unaltered Augsburg Confession of Faith. Also the other Symbolical Books of the Ev. Luth. Church, viz.: the Apology, the Smalcald Articles, the Smaller and Larger Catechisms of Luther, and the Formula of Concord, as true and scriptural developments of the doctrines taught in the Augsburg Confession, and in the perfect harmony of one and the same faith.

The *work* of the United Synod:

1. Co-operation with the General Council and the General Synod in issuing a book of common service. It has a standing committee of co-operation, with instructions to seek general agreement in regard to hymnal and ministerial acts. The proposition for a common service having originated in the General Synod, South, the United Synod has shown great interest in regard to the successful consummation of this work. She seems to prosecute this as a large part of her mission as a general body.

2. Home and foreign missions: A mission in Saga, Japan, was established in 1893, and has been maintained successfully. Two ordained missionaries and several native helpers constitute the present missionary force.

The Synod has established and fostered home missions in Richmond, Norfolk, and Pulaski, Va.; in Atlanta and Augusta, Ga.; in Winston and Asheville, N. C.; in Knoxville and Morristown, Tenn., and other minor points in Alabama and Georgia. The mission work is under the management of a Board of Missions and Church Extension, of which Rev. L. L. Smith, of Virginia, is president, and Rev. L. K. Probst, of Atlanta, Ga., is secretary.

The Theological Seminary, now located at Charleston, S. C., is supported by the United Synod, its endowment fund being too small to more than meet the incidental expenses. The seminary building is valued at \$12,000.

This body meets biennially, and has held six conventions. R. C. H.

**Universities, Luth.** When the Reformation began, it found a number of universities, of which Heidelberg (founded 1386), and Erfurt (1392), were the oldest. Under the impulse of the humanistic movement, there were founded the Univ. of Leipzig, Sept. 3, 1409, by an edict of Pope Alexander V.; Rostock (1419), by Martin V. (theological faculty, Jan. 27, 1432, by Eugene IV.); Greifswald, May 29, 1456, by Calixt III.; Tübingen, Nov. 13, 1476, by Sixtus IV.; Frankfurt-on-the-Oder (1506), (united with Breslau, 1811); Upsala, Sweden (1476);

Copenhagen, Denmark (1478). The doctrine taught was that of the Church. Its theology dominated all departments. The Pope instituted, the princes sustained the universities. The lectures gave the tradition, and disquisitions offered the exercise and defence of tradition. With humanism classical Latin and Greek was introduced. But the real fructifying power was the Reformation. Luther gave the impulse to modern university freedom, while maintaining the independence of theology. Melancthon was the scholar who systematized the work. His introductory lecture at Wittenberg (founded July 6, 1502) about reforming the studies (*de corrigendis adolescentie studiis*), Aug. 29, 1518, made Wittenberg the centre of a new system, while Luther was the spiritual power. Every faculty received a new impulse and view, but theology most prominently. After the Reformation began the period of the territorial universities with a confessional basis. This lasted until the end of the seventeenth century. During this time the distinctively Luth. University arose, Marburg (1527), Königsberg (1544), Jena (1556), Strassburg (1567), Helmstädt (1576), Altdorf, from the Nuremberg Gymnasium (1573), Giessen (1667), Rinteln (1621), Dorpat (1632), Kiel (1665), Lund, Sweden (1666). Helmstädt, Rinteln, Altdorf later ceased to exist. The theological faculty predominated, and the purpose of these confessional universities was to conserve the true doctrine. With the foundation of Halle (1694), the modern period is introduced. In it there were founded the University of Göttingen (1737), Christiania, Norway (1737), Erlangen (1743), Berlin (1809). After the Napoleonic wars Wittenberg was united with Halle (1811), and when Alsace became a German dominion Strassburg was reorganized (1872). The relation between the Church and the university begins to be severed. Halle, though growing out of pietism, gives the impulse to the modern independent university, where even theology is taught as independent science, regardless often of the church which it is to serve. Some of the leading theologians and the tendencies in those universities have been:

*Altdorf*: Dilherr, Val. Andreae, M. Lang; soundly Luth.

*Berlin*: Unionistic, but noted for the great Luth. *Hengstenberg*. At present A. Harnack, the Ritschlian, is the power. Seeberg is the conservative Luth. teacher.

*Christiania*: Noted for its profs. Caspari, Bugge, Peterson.

*Copenhagen*: The dogmatician Brochmann. *Dorpat*: H. Kurtz, Theod. Harnack, represent its greatest teachers.

*Erlangen*: Luth. influenced by the von Hofmann theology; *von Hofman*, Höfling, *Thomasius*, *Frank*, *Kolde*, *T. Zahn*, are some of its most noted men.

*Frankfort*: A. Musculus.

*Giessen*: Originally, the reliable J. Winckelmann, *B. Menzer*, Feuerborn, and later the pious *Rambach*. Now largely rationalistic.

*Göttingen*: Generally the seat of men inclined rationalistically, and negatively, as *Mosheim*, J. D. Michaelis, *Planck*, *Stäudlein*,

J. G. Eichhorn, Ammon, *A. Ritschl*, H. Schultz. Most Luth. at present is K. Knoke.

*Greifswald*: After the Reform. old Runge, B. Battus, v. Krakewitz, J. F. König; at present a centre of confessional Lutheranism with its Profs. Zöckler, Cremer, Baethgen, Giesebrecht.

*Halle*: The rise of pietism. *A. H. Francke* and his successors; the starting point of rationalism, *J. G. Semler*, Wegscheider; blessed with renewed faith under *Tholuck*; at present unionistic with critical tendencies; Kähler (most positive), Beyschlag, Loofs.

*Heidelberg*: Had but one Luth. prof. before it became Reformed, *Heshusius*.

*Helmstädt*: First purely Luth., *Heshusius*, *Pfaffenrad*, *Hoffmann*; then syncretistic, *Calixt*; P. Musculus.

*Jena*: Originally the seat of the most orthodox Lutheranism; *Strigel*, *Flacius*, *Musäus*, *Wigand*, *J. Gerhard*, *L. Mylius*, *Glassius*, *Heerbrand*; *Buddeus*, *J. G. Walch*; now unlutheran.

*Kiel*: Noted at present for the Luth. *Klostermann* and *Kawerau*.

*Königsberg*: Luth. originally *Osiandrian*; *Osiander*, *Staphylus*, *Latermann*, *G. Sabinus*; of late known by the moderate Luth. *Grau*.

*Leipzig*: Originally the seat of strict Lutheranism; *Hülsemann*, *Calov*, *Quenstedt*, *J. Meissner*, *J. B. Carpov*, *J. Olearius*; *Val. Löscher* (the great opponent of the pietists); *E. A. Crusius* (rationalist); the modern Lutherans, *Hölemann*, *Kahnis*, *Keil*, *Delitzsch*, *Lechler*, *Luthardt*, *A. Hauck*.

*Lund*: The conservative Luth. *Albus*, *Bring*, *Eklund*, somewhat *Ritschlian*.

*Marburg*: *Hunnius*, *Mentzer*, *Winkelmann* thoroughly Luth.; in this century *Wilmar* is the only noted Luth., *Marburg* being now unluth.

*Rostock*: The orthodox *Chytraeus*, *L. Bae-meister*, the pious *Lütkeimann* and the devout *Hr. Müller*; *Fecht*, and in this city the erratic M. Baumgarten; confessionally Luth., and the most conservative, *Philippi*, *Dieckhoff*, *Nösgen*.

*Strassburg*: *Pappus* and *Marbach* upheld the Form. of Concord ag. *J. Sturm*; the pious but orthodox *Dannhauer*; *Dorsche*, *J. Schmidt*; at present negative.

*Tübingen*: The earnest Luth. *Brenz*, *Andraea*, *Schneppf*, *Bideimbach*; *Thummius*; the biblical *Bengel* and the older pious Tübingen school, *Storr*, *Flatt*, etc.; the honest *Beck*; the modern negative school, *F. C. Baur*, *Schwegler*, etc.; later the milder believing Lutherans *Schmid*, *Oehler*, *Kübel*; the power at present the unsafe *Weissäcker*.

*Upsala*: The Luth. *Myrberg*, *Sandin*, *Ekman*, *Berggren* at present.

*Wittenberg*: The first faculty *Luther*, *Melanchthon*, *Bugenhagen*, *Jonas*, etc.; then the Melanchthonian tendency and the Interim theology, *Melanchthon*, *Major*, *Eber*, *Pucer*, *Cruciger*; new emphasis of the old faith, *P. Leyer*, *Hunnius*, *L. Hutter*, *Deutschmann*.

LIT.: *Raumer*, *Gesch. der Pädagogik*, Bd. IV. (5 Aufl. 1878); *G. Kaufmann*, *Die Gesch. der deutschen Universitäten*; *F. Paulsen*, *Gesch. des Unterrichts auf den Hochschulen*, u. *Univ.*;

*Lexis*, *Die deutschen Univ.* (prepared for the Chicago Exposit.), I. Theil; *F. Paulsen*, *Wesen u. gesch. Entwickl. der deutsch. Univ.*, p. 12 ff., u. *Evang. theo. Facultät* by E. Haupt, p. 171 ff.; *Brockhaus*, *Conversal. lex.*; and *Meyer*, *Conversal. lex.*, under "Universität"; *Richter*, *Kirchenrecht*, p. 1067; *Rocholl*, *Gesch. der evang. Kirche in Deutschland*; *Minerva*, *Jahrbücher der Univ.* J. H.

### University of Pennsylvania and the Luth.

**Church.** The delay of the plans of *Muhlenberg* to provide an institution of learning for Lutherans in or near Philadelphia, for which ground was purchased as early as 1749, was partially due to the rise of the University of Pennsylvania, which, from an academy in 1749, became a college in 1755, and a university in 1779. According to the scheme prepared when it became a university, "the senior minister of the Luth. Church in Philadelphia" became *ex officio* a member of the board of trustees. This arrangement continued until 1791. Subsequent trustees have been: *Drs. P. F. Mayer* (1824-58), *C. R. Demme* (1851-3), *C. W. Schaeffer* (1858-95), *C. P. Krauth* (1865-68). *Dr. C. P. Krauth* was vice-provost (1872-83). Among the professors have been *Drs. J. C. Kunze* (1780-84), *J. H. Helmuth* (1784-91), *C. P. Krauth* (1868-83), *F. A. Muhlenberg* (1876-88), *H. V. Hilprecht* (1886- ), and the prominent laymen, *L. M. Haupt* (1873-92), and *S. P. Sadtler* (1874-91). *Rev. C. F. Crusé* was an assistant instructor, and *Drs. C. L. Endress* (1792-5) and *Geo. Lochman* (1793-6) in their youth, tutors. The prominent position of Lutherans in connection with the university may be judged from the fact that in 1780, but three persons received the degree of D. D., and these were *Drs. Kunze*, *Helmuth* and *H. E. Muhlenberg*. Among the alumni who have entered the Luth. ministry have been: *Dan. Kuhn* and *Christian Streit* (class of 1768), *George Lochman* ('89), *C. L. Endress* ('90), *D. F. Schaeffer* (1807), *J. R. Goodman* ('13), *C. F. Crusé* ('15), *A. H. Lochman* ('23), *C. F. Schaeffer* ('27), *C. W. Schaeffer* ('32), *G. F. Miller* ('44), *G. F. Krotel* ('46), *G. W. Scheide* ('49), *S. Laird* ('55), *Wm. Ashmead Schaeffer* ('65), *H. N. Fegley* ('69), *C. E. Haupt* ('72), *C. G. Fischer*, *L. Lindenstruth* ('74), *G. C. F. Haas* ('76), *T. E. Schmauk*, *A. G. Voigt* ('80), *G. C. Gardner* ('81), *A. J. D. Haupt*, *G. E. Krauth*, *J. K. Wismer* ('82), *E. Roth* ('83), *J. A. W. Haas* ('84), *G. C. Eisenhardt* ('86), *H. D. E. Siebott* ('87), *T. W. Kretschmann* ('88), *C. M. Jacobs* ('95). Among those who left before completing their course were *Peter Muhlenberg* (class of 1760), and *S. S. Schmucker* (1818).

With the death of *Dr. C. W. Schaeffer* in 1895, the Luth. Church ceased to be represented in the Board, in which, for so long a period, it had borne an active and influential part. *H. E. J.*

**Upsala, The Diet of.** The Swedish king *John III.* tried after the death of the first Luth. archbishop *Laurentius Petri* to introduce in Sweden a mixture of popish and evangelical religion, and published in 1576 a new liturgy, "the red book," mainly in conformity with the Roman missal. This liturgy was, however, not

accepted willingly or in all congregations, but aroused the conscience of many pastors, who were either imprisoned or banished. At the close of his life John, seeing that his work was in vain, consented to a Diet for settling the religious controversies, but he died in 1592, before the Diet could be called. As administrator of the realm his brother, Duke Charles, convened the Diet in Upsala in February, 1593, before the arrival from Poland of the heir to the crown, Sigismund, who was a zealous Catholic. Three hundred and thirty-two clergymen participated in this Diet, but it was more than a mere convocation of them, as many noblemen and townsmen were present. Nicolaus Bothniensis, professor of theology, was elected president of the meeting, an eminent man who had studied under Dr. D. Chytraeus at Rostock, and suffered imprisonment for his steadfastness in the Luth. faith during the reign of John III. The first principal act of the Diet was to discuss the Unaltered Augsburg Confession, and when the Confession was accepted unanimously, the president Nicolaus exclaimed: "Now Sweden is one man, and we have all one Lord and God." The liturgy of John III. was condemned and abolished. A Luth. archbishop, Abraham Andreae, was elected, and a series of resolutions were adopted, aiming at restoring the Church discipline, the University of Upsala and the privileges of the clergy. The decree of the Diet of Upsala, a summary of doctrinal and liturgical statements, was at last signed by the Duke Charles and by the members of the Diet on March 20, and the decree was afterwards subscribed by nearly all the clergy and officials of the realm. The original of this decree is kept in a little silver chest in the archives of the kingdom, and an English translation of it can be found in *Book of Concord*, Jacobs (Philadelphia, 1883, vol. ii.). With the three œcumenical creeds, the Unaltered Augsburg Confession and Luther's Catechism the decree of the Diet of Upsala has still been the confession of the Church of Sweden, to which was added in 1663 the whole *Book of Concord*. N. F.

**Upsala University.** See UNIVERSITIES.

**Ursperger, John Augustus**, b. at Augsburg in 1728, son of the distinguished Senior Samuel Ursperger, was pastor there until 1776, then travelled to establish an international society to resist rationalism and promote active piety. The result of his efforts was the establishment of the German Christian Society in 1780, with headquarters at Basel. Correspondence between the members and stated meetings were to be the means of cultivating piety. In 1784 the publication of the *Sammlungen fuer Liebhaber Christlicher Wahrheit* was begun. The society soon turned its efforts toward missionary and philanthropic work. Out of it have grown numerous organizations, the most noted being the Basel Mission Society. Ursperger d. at Hamburg, Dec. 1, 1806. A. G. V.

**Ursperger, Samuel**, b. in Wuerttemberg, in 1685, studied at Tübingen and other universities, travelled in England, was pastor at several places, finally (in 1722) at Augsburg, and after-

wards senior of the Luth. clergy in that free city, in which position he remained until his death in 1772. Ursperger was a friend of the Halle pietists. He is distinguished for the aid he rendered the Salzburgers, who emigrated to Georgia. His two publications, *Ausführliche Nachrichten von den Salzburgerischen Emigranten* (Halle, 1735-52), and *Americanisches Ackerwerk Gottes* (Halle, 1754-67), are the chief sources of information in regard to the settlement of Ebenezer in Georgia. A. G. V.

**Usages.** See CEREMONIES.

**Usury.** Originally the term was used to denote every taking of interest as well as usury proper, i. e. interest at an excessive rate or beyond the rate allowed by law. The New Testament says nothing against the taking of interest in general. From the parable Matt. 25: 14 and Luke 19: 12 it is even evident that the taking of interest is approved. On the other hand Christians are enjoined (Luke 6: 34, 35) to lend to the needy without expecting return. The old Church, using the term interest as identical with usury, condemned the practice of taking interest most strongly. Church fathers, popes and councils issued numerous edicts against the taking of interest. However, as by the political law of many states a fair rate of interest was allowed, the Church's decrees applied properly only to the clergy, though in some states the political law was practically in harmony with the Church law, and severe punishment was threatened to all transgressors. The Reformers expressed themselves in about the same way. Luther, Melancthon, and others use strong words against usury and condemn the taking of interest of any kind, though they did not always express themselves with equal severity. Gradually a clearer conception of the difference of the two terms prevailed, and usury and interest were clearly distinguished. The condemnation of the Church is now taken as applying only to usury proper, whilst a fair and moderate rate of interest for money lent is not considered as against the Bible or moral law, and the rule (Luke 6) is not set aside. J. F. (Iowa.)

**Usury**, ethically considered, is the exaction of interest on loans, regardless of profit or loss accruing from the use of the loan. While it is certainly fair that the loaner should share the profit resulting from the use of his property, it is just as certainly unfair that he should demand a profit where no profit has been made and even where loss has been sustained by the debtor in the use of the loan. This is the position also held by Luther, Chemnitz, and other Luth. theologians. See Luther, Erl. Ed. XX. pp. 39 ff.; XXII., p. 200 ff.; XXIII., pp. 262 ff.; Chemnitz, Loci, Loc. de Paupertate, Cap. VI., de Usura. A. L. G. (Missouri).

The discussion is incomplete without reference to the controversy at Regensburg (1587-9), reported in Walch's *Streitigk. d. Luth. Kirche*, 426 sqq. Five pastors, who preached that all taking of interest was sinful, and refused the communion to those receiving interest, were deposed by the authorities. In the controversy, Jacob Andreae was their chief opponent.

Walch sums up the discussion: "If the question be as to whether we may take a moderate interest of those who ask the use of money, there can be found neither in nature, nor in Scripture, particularly the N. T., any ground for regarding it improper and not allowed. If it be proper to receive profit from other things, no valid reason can be alleged why this should not occur with money. . . . Nor is it contrary to what our Saviour says in Luke 6:35; as he treats there of acts of love towards the needy, where one is to lend, when he can hope to receive neither interest nor capital, nor any other service." The fullest discussion on the same side is in Gerhard, *Locus de Magistratu Politico*, 232-257; Carpov, *Eccles. Jurisprudentia*, Book II., Def. CCCXIX. Spenser, still using the wider definition, says (*Consilia et Jud.* II. 79): "If you say usury is prohibited in the O. T. so often, that it is unnecessary to refer to passages, I do not dissent. But I deny that such precept belongs to the Moral Law. Hence it is nowhere mentioned in the N. T."—[Eds.]

**Utah, Luth. Missions in.** To the Swedes must be accorded the honor of first planting Lutheranism in Utah, in opposition to the Mormons. Their organized work dates from 1882, in Salt Lake City, by Prof. S. M. Hill; 1889, in Ogden, by Rev. F. A. Linde; and 1891, in Provo and Santaquin, by Rev. A. P. Martin. The present combined membership is: baptized, 151; communicants, 86. Total value of the property, including four churches and three parsonages, is \$35,000.00. An anti-Mormon paper is issued, with a circulation of 1,000 in Utah, 1,500 in the Swedish Augustana Synod, and 1,000 in Sweden.

The English Mission of the Holy Trinity was begun in Salt Lake City by Rev. P. Doerr in 1891, and organized in 1892 by Rev. J. F. Beates. Under the latter, in 1893, the Woman's Memorial Chapel and parsonage, a Gothic structure of brick and stone, was built at a cost of nearly \$9,000.00. The present membership is: baptized, 54; communicants, 24. Value of property, \$12,000.00.

The Germans began work in Salt Lake City in 1892, with Rev. O. Kuhr as pastor. Present membership: baptized, 40; communicants, 15. Value of property, \$800.00.

The Icelandic Mission at Spanish Fork was organized by Rev. R. Runolfson, under the English Board, in 1893. The membership is: baptized, 102; communicants, 60; with 21 children in the Sunday-school. Value of property, consisting of church and parsonage, is \$800.00.

The Norwegian Mission was begun in Salt Lake City by Rev. E. Skabo, the present incumbent, under the Norwegian Synod, with assistance from Norway. Present membership is: baptized, 66; communicants, 37 (of whom 25 were Mormons). Value of church and parsonage, \$7,300.00.

The Danes began work in Salt Lake City about 1890, which, however, has been abandoned. They own a combined church and parsonage valued at about \$4,000.00. J. F. B.

## V.

**Veil.** See PARAMENTIC.

**Velthusen, John Caspar, D.D.**, second minister in the Lutheran chapel, at the Court of St. James, in London, later professor at the University of Helmstedt and general supt. of Brunswick, and, during the closing years of his life, chancellor of the university of Kiel, took great interest in the welfare of the Luth. Church in North Carolina, organized a society at Helmstedt for the support of that branch of the Luth. Church. Money was to be raised by means of publishing religious and school books. Part of them were sent to N. Carol., and the rest disposed of in Germany. In a few years 1,242 rix dollars had been realized by this means. In 1788 V. sent Chas. A. G. Stork (father of Dr. Th. Stork, and grandfather of Dr. Chas. Stork), whom he had first ordained, to N. Carolina. His passage was paid from the proceeds of the books. Among the publications of this society was also the so-called North Carolina Catechism, published in 1788. It contains Luther's Small Catechism, but the rest of the contents of the 254 pages show that it does not so much breathe Luther's spirit as that of the neology, which was then in the ascendency. Its introduction is valuable for its historical facts. The author is Prof. V. J. N.

**Vergerius, Peter Paul**, Roman Catholic prelate, and afterwards Luth. theologian, b. of a noble family, at Capo d'Istria, now in Austria-Hungary, 1498; came near studying at Wittenberg, but was diverted to a course in jurisprudence at Padua; brother of the secretary of Pope Clement VII., and member of his household, by whom, as well as by his successor, Paul III., he was entrusted with important diplomatic commissions to Germany. His interview with Luther in 1535 forms an interesting chapter in Luther's life. Afterwards became bishop of his native town. Fell under the displeasure of the Pope by his concessions to the Lutherans in the Colloquy at Worms (1541). A study of Luther's writings for the purpose of regaining favor by refuting them led to the conviction that particularly in the doctrine of justification the Reformers were right, although the breach with Rome was not made until the close of 1548. After a few years as pastor in Switzerland, he removed to Tuebingen, where he was supported by Duke Ulrich. Until the end of life fond of diplomacy; characterized by indecision and vacillation on all subjects dividing Protestants, and laboring constantly for an external union; a prolific author; d. Oct. 4, 1565. Jacob Andreae preached his funeral sermon. His biography has been written by Sixt, Nuernberg (1855).

**Vermont, Lutherans in.** Two Swedish congregations, with 174 congregations, were reported in 1890 in Rutland County, along the New York line.

**Vespers.** See LITURGY.

**Vestments.** Jewish practice gave the precedent (Ex. 40:13 sq.; Lev. 8:7 sqq.), and the growth of sacerdotalism the occasion for the in-

roduction of a peculiar habit for the clergy. As the doctrine of the sacrifice of the Mass was developed, the vestments became more elaborate. Elements were introduced also from Greek and Roman sources. The custom culminated in the vestments which the Roman Church has used for centuries in the so-called sacrificial offering, and which, with a few variations, characterize also the Greek Church. These are the amice, alb, cincture, maniple, stole and chasuble. The amice is a white linen or lace napkin or veil, hanging over neck and shoulders; the alb, a white linen garment, extending to the feet; the cincture, a girdle, confining the alb; the maniple, a strip of linen worn on the left wrist; the stole, the peculiar badge of the clergy, a narrow strip of silk or other fabric, over the shoulders and reaching to the knees; and the chasuble, the outer sleeveless garment of costly material, often elaborately embroidered and otherwise ornamented, with an opening through which the head is inserted, originally reaching nearly to the feet, but in modern times so shortened that often it scarcely extends beyond the hips. To each of these garments a spiritual significance was attached, which, in time, grew into a number of meanings. Durandus, in his *Rationale*, devotes an entire book to their explanation. Special prayers were appointed to be said, as each garment was put on.

Luther and his associates regarded clerical vestments as adiaphora. It was neither a sin to use them, nor a sin, without offence to the weak, to abolish them. "Pictures, bells, eucharistic vestments, and the like I hold to be free" (Erl. ed. 30:372). "We concede that they may be used freely, provided pomp and luxury be absent; for you please not God the more by blessing in vestments, nor the less by doing so without them. For vestments commend us not to God" (Form. Missae). See also *Deutsche Messe* (1526), *Riga Order* (1530), *Brandenburg-Nuernberg* (1533), *Wuerttemberg* (1536), *Schwaebisch-Hall* (1548), and particularly Luther's opinion concerning the Mark Brandenburg Order, *De Wette's Briefe*, 5:235 sq. (English in Jacobs' *Luther*, p. 235). With the repudiation of the sacrificial element in the Mass, a great simplification of the vestments followed, while the principle of a peculiar dress distinguishing the officials of the congregation (pastors) from its non-official members was retained. The "Chorrock," or black clerical gown, became the rule in Lutheran churches in Germany. This came from monastic and academic use, and is absolutely without any sacerdotal conceptions. In some countries the alb was retained or introduced for use particularly at the administration of the sacraments, weddings and festive occasions generally. The "bands" of white lawn (whence the term "band-box") used as a neck-piece, are also without any ecclesiastical significance, but are "a relic of the large lace collar, which about the middle of the Thirty Years' War, supplanted the ruffled collar previously in common use. After the middle of the XVII. century, this collar lost its points, and, as a broad cloth, covered the upper part of the breast." An illustration

of this may be seen in the portrait of Calovius, forming the frontispiece of his *Biblia Illustrata*. They were soon supplanted among the laity by the neckerchief, but retained, in some places, by judges and jurists, and particularly by the clergy with their customary conservatism, first as a venerated garment, and subsequently as a badge of office, the Roman Catholics using black with a white border, and the Protestants white, occasionally edged with lace. The constant tendency was to abbreviate them. The clerical cap or biretta was also a scholastic garment, once worn generally by members of the learned professions. Great diversity is found in different countries. The Swedish robe differs greatly from the German. Bishops and archbishops have distinctive vestments. In the controversies connected with the Leipzig Interim, the principle of the Lutheran Church concerning adiaphora compelled it to resist the reintroduction of vestments where the demand was made on the part of Romanists or sympathizers with Romanism, since such introduction would have affected the testimony of the Church against false doctrine. When, on the contrary, the Reformed have insisted upon the abolition of such usage, upon the plea that its retention was a sin, the same principle has required that the Church assert her freedom.

Muhlenberg brought with him to America a clerical robe, which he had made in London. The practice had fallen widely into disuse in this country, probably more on account of the primitive conditions of the earlier pastors, and the unsettled life which they led, than because of any objection to its use. It is almost universal in the German churches, and is widely prevalent in the English congregations of the General Council, Ohio and Missouri synods. It is used also in some of the churches of the General Synod, as well as in some of the most prominent and influential Presbyterian city churches.

LIT.: Durandus, *Rationale*; Bona, *Rerum Liturgicarum*, Lib. II.; Binterim, *Denkwürdigkeiten*, IV. 1; Calvor, *Rit., Evang.*; Boehmer, *Eccles.*, Vol. III.; Jacobson in 1st ed., *Herzog*; Blunt, *Annotated Book of Common Prayer*; Brockhaus, *Konversations-Lexikon*. See also PARAMENTIC. H. E. J.

**Vestry.** This title, which is applied to the church council in some of the older Luth. congregations, is of English origin. Primarily it signifies the room in which the church vestments were kept, but subsequently was applied to the officers of the church, whose meetings were held in these rooms, and hence were called vestrymen. When charters were granted to Luth. congregations they were written in English, and in this way the English term was introduced. For the duties, etc., of the vestry, see CHURCH COUNCIL. J. Fr.

**Vicar.** One who takes the place of another, either as assistant or substitute. In the Luth. Church the term is used to designate the temporary assistant of a regular pastor. The system of appointing young candidates, immediately after their theological course is finished and

their examination passed, as vicars to older experienced ministers, is particularly well developed in the Luth. Church of Wuerttemberg. There the pastor who may desire such an assistant can select a suitable young man, but his choice must be approved by the Consistory, and the formal appointment is made by it, so that the relation is not purely personal, but has at the same time an official character. The vicar lives with the pastor, receives his modest salary from him, and is subject to his orders. Thus, in the interval between his student life and his entrance upon the responsible office of a full pastor the theological fledgling is benefited by the daily intercourse with an experienced pastor. He has ample opportunity to become acquainted with all the practical details of his ministry without bearing the burden of its responsibility. And the older pastor may enjoy the refreshing and stimulating impulses of the young candidate fresh from the university, without ever becoming jealous of his popularity, inasmuch as their connection and co-operation is only of a temporary, transitory character. The example of Wuerttemberg in developing this system of the "vicariat" has been followed by other Luth. churches in Germany, and especially in Prussia steps have been taken in this direction during the last fifty years. A. S.

**Vidalin, Geir Jónsson**, b. 1762, d. 1823. Almost since the introduction of Christianity Iceland had constituted two dioceses. But in 1801 these two were united into one, and Geir Vidalin made bishop of the whole Church of Iceland. He had received a good education, and wrote purer Icelandic than almost any of his contemporaries. When the Icelandic Bible Society was organized (July 10, 1815), through the noble efforts of Ebenezer Henderson, Bishop Vidalin was made its first president. He was a man of mild disposition, of humanitarian principles, but lacking in energy and resoluteness of character. F. J. B.

**Vidalin, Jón Thorkelsson**, b. 1666, d. 1720, bishop in the diocese of Skálholt, Iceland, 1798. His postil (*Vidalins-Postilla*), published for the first time in 1718, passing through twelve editions, will remain a classic as long as the Icelandic language is spoken. His other works are: *The Book of Seven Words, Sermons on the Seven Words of Our Saviour from the Cross, Six Sermons during Lent* (7th ed.), and *Instruction in Christianity*. Vidalin is by far the most eloquent preacher Iceland has produced, and his sermons would, without doubt, receive a place of honor in the homiletic literature of the world, if they were known outside of Iceland. He is a true son of the Luth. Reformation both in faith and doctrine. In rhetorical fervor, in boldness of metaphor, in brilliancy and dash of his periods, in florid, exuberant diction, in trenchant treatment of current abuses, and vividness of imagination, he deserves indeed to stand at the side of Jeremy Taylor in the galaxy of famous preachers. His sermons are read by many plain people to-day for private edification. F. J. B.

**Vigera, John Fred.**, was an excellent teacher in the parochial school of St. Michael's and

Zion's congregation in Philadelphia during Father Muhlenberg's time. He is highly spoken of by M., and in the absence of the pastor he frequently conducted church services. In 1749 V. was married by M. at Providence to Anna Stephenson, a Quaker lady, who had first received baptism and confirmation. J. N.

**Vilmar, Aug. Fr. Chr.**, b. Nov. 21, 1800, at Tolz, Hessa, the most prominent Hessian churchman of the nineteenth century; a man of great and many-sided activity in school, state, and church. His eminent fitness for teaching (he was rector at Rotenburg, prof. at Hersfeld, director of gymnasium at Marburg) won for him the name: Reformer of the Hessian Gymnasia. The height of his life is marked by his administration of the superintendency of Kassel (1851-55), and his tenure of a theological professorship at Marburg (1855-68). The revival of the Hessian Church from its rationalistic stupor and its return to confessional Luth. consciousness is principally due to his labors. D. July 30, 1868. J. F.

**Virginia, Lutherans in.** Statistics for 1890 give 157 congregations and 12,220 communicants. Of these 145 congregations, with 11,190 communicants, belonged to the United Synod of the South. The General Synod was represented by 450, the Synodical Conference by 399, and the Ohio Synod by 175 members. The Lutherans are found chiefly in the Shenandoah Valley, west of the Blue Ridge, but also in Loudon and Madison counties, on the eastern slope, and in Richmond and Norfolk.

**Virginia, West, Lutherans in.** Statistics for 1890: Congregations, 47; communicants, 4,176. The Luth. population is in the northern part of the state. The United Synod of the South was most numerous, with 21 congregations and 1,515 communicants. The General Synod has occupied some points along the Baltimore and Ohio Railroad, and had five congregations with 1,108 communicants. The Ohio Synod had 16 congregations and 779 communicants in northeastern part of the state. The General Council (Pittsburg Synod) had a congregation of 650 communicants at Wheeling.

**Virginia Synod.** See SYNODS (IV.).

**Visible Church.** See CHURCH.

**Visitation.** See PASTORAL VISITATION; OVERSIGHT.

**Vocation.** See MINISTRY.

**Voigt, John Ludwig**, b. at Mansfeld, Saxony, Nov. 9, 1731; came to this country, with John Andreas Krug, in 1763. He served the congregation at Germantown for a short while, but when Muhlenberg removed to Philadelphia, in 1765, he became his successor at the Trappe, New Hanover, Pottstown, and at Pikeland, in Chester Co., Pa. After Muhlenberg's return to the Trappe, Voigt removed to Chester Co., and remained there in faithful service until his death, Dec. 28, 1800. J. Fr.

**Vorster, John** (also known as Forster, Förster, Forsthemius), b. in Augsburg, July 10, 1496, studied at Ingolstadt, was a scholar of Reuchlin, came to Wittenberg (1530), was a friend of Luther, assisted in the translation of Bible, prof. of Hebrew at Tübingen (1539), at



Nuremberg (1542), whence he furthered the Reformation in Regensburg. Then upon request introduced the Reformation in Henneberg, later Supt. in Merseburg, prof. of Hebrew in Wittenberg (1549), noted for his Hebrew Dictionary (1557), which was long standard. D. Dec. 8, 1558.

**Voters, Congregational.** To be allowed to vote is the right of every member in good standing of a congregation. The conditions under which the right of voting in a church may be exercised are laid down in the constitution and by-laws of the particular congregation. And if the measures to be voted on pertain to the spiritual affairs of the church, such as the election of elders or deacons, the regulation of matters of worship and the like, the state will not interfere. A person entitled to vote in this capacity should be baptized and confirmed, be a regular communicant, and stated attendant upon the services of the church, and a contributor. Where, however, trustees are required who are separate and distinct from the other officers of the congregation, some states have seen proper to require other qualifications than those laid down in the constitution of the congregation, and the latter has no right to alter or abridge these qualifications by any rules or by-laws. In the State of New York it was ruled by the tribunal of last resort, that if a person possesses the requisite qualifications prescribed by statute, he has forfeited his right to vote for trustees, on financial or similar questions neither (a) by reason of his having renounced the doctrines recognized by the denomination to which the congregation belongs, nor (b) on account of his conduct. The congregation could not even deprive such a person of his or her vote by expulsion after a regular trial (21 N. Y. 267, and 53 N. Y. 110). Such laws and rulings had their origin in a false liberalism. They wrought great mischief for a time, but are no longer possible in the state referred to. In 1895 new laws were enacted, which recognize as voters (Chap. 723, Art. V., Sec. 857): (a) "All persons," also females, "of full age, who are then members in good and regular standing of such church by admission into full communion or membership therewith, in accordance with the rules and regulations thereof, and of the governing ecclesiastical body, if any, of the denomination or order to which the church belongs; or" (b) "who have been stated attendants in divine worship in such church, and have regularly contributed to the financial support thereof during the year next preceding such meeting." "Stated attendance" does not mean attending a few times only during the year, as compared with the stated times for worship, and at irregular and uncertain intervals; and "contribution" means substantial and vital aid and support, in the usual and customary way, to be used in meeting and defraying the expenses incurred by the church (31 N. Y. 550). (As to woman's right to vote, see WOMAN'S PLACE IN LUTH. CHURCH.)

J. N.

**Vows** are promises freely given to God. The all-inclusive vow is that of baptism, when the Christian gives his whole person and life to

God. The promise at confirmation is not properly a vow, but the full assumption of baptismal responsibility upon admission to the Lord's Supper. The binding vow of the Old Testament is not found in the New, which knows only of the free surrender of the Christian (Rom. 6: 13; 7: 4; 12). This was held by Luther issuing out of the doctrine of justification by faith. He opposed all monastic vows, with their power of remitting sins and justifying. This truth is clearly laid down in Art. XXVII. of the Augsburg Confession. Chemnitz also defends it, while Calvin again legalizes vows as expressions of gratitude or repentance (e. g. after intemperance), and as helps to make us more careful and improve our weaknesses. The modern temperance vow is, therefore, essentially Calvinistic. Modern Luth. moralists partly admit the vow on account of weakness, but also as the expression of a particular state of the soul on a special occasion. But they would have it always connected with the baptismal vow, and coming from the whole life of the Christian begun there, and would guard it against legality. They always predicate the fundamental principle of evangelical freedom. From this point of view the vow of the deaconess is to be regarded.

J. H.

## W.

**Wachsel**, —, D.D., pastor of St. George's Luth. Church, London, to which he was called in 1763. The introduction of English services in 1771 caused a most serious controversy, which was carried into the papers and other publications. Dr. Wachsel was sustained by the courts. Author of "Fundamental Constitution, Collegial Rights and Privileges of a licensed Luth. Church under a supreme magistrate of a different religious persuasion." London, 1768.

**Wackerhagen, Augustus, D.D.**, b. in Hanover, Germany, May 22, 1774, educated at Goettingen, came to America in 1801, and served as private tutor in Philadelphia. His wife was a sister of Rev. Dr. P. F. Mayer and a step-daughter of the Rev. Dr. F. H. Quitman. He was pastor of the Luth. churches in Schoharie and Cobleskill, N. Y., from 1805 to 1815. He spent the remainder of his life in Columbia Co., N. Y., in the work of pastor and teacher. He was an accomplished scholar and an especially fine linguist. He d. in 1865.

E. B.

**Wackernagel, Karl Eduard Philipp, D. D.**, b. 1800, at Berlin, d. 1877, at Dresden. He studied at Berlin, was master at the Gewerbe Schule (technical school) in Berlin (1829), in a private school at Stetten, Remsthal, Wuertemberg (1839), professor in the Real gymnasium in Wiesbaden (1845), director of the Realschule in Elberfeld (1849), retired to Dresden (1861). One of the most prominent hymnologists of the Luth. Church, author of *Bibliographie zur Geschichte des Deutschen Kirchenlieds im XVIIIten Jahrhundert*, Frankfurt a. Main (1855); *Das Deutsche Kirchenlied von der aeltesten Zeit bis zum Anfang des XVIIIten Jahrhunderts* (5 vols., 1864-1877), the indispensable storehouse of reliable information for the stu-

dent of early German hymnody. He was a member of the original commission for the preparation of the "Eisenach Entwurf" for a common German hymn-book, but soon resigned, as he was dissatisfied with the principles adopted by his colleagues. He published his *Kleines Gesangbuch Geistlicher Lieder fuer Kirche, Schule und Haus*, Stuttgart (1860), 224 hymns with tunes and annotations; also *Trostsaemlichkeit in Liedern*, Wiesbaden (1849), 4th ed. with tunes, Frankfurt-a-Main (1867). He took a lively interest in the work of the committee preparing the Kirchen-Buch of the General Council, and assisted with his valuable advice. His brother Wilhelm, b. 1806, d. 1869, was a prominent poet and Germanist, prof. in Basel (1833), the father of Prof. W. Wackernagel, D. D., of Muehlenberg College. A. S.

**Wafers** (*Wafelbread, Hostien, Oblates*). Our Lord Jesus Christ used the bread of the Passover, unleavened cakes or loaves, in the institution of the Holy Supper. His disciples seem to have used common (unleavened) bread also. Therefore it would appear to be indifferent whether leavened or unleavened bread be used. From early times the Western Church used the latter, while the Eastern Church used only the former. The Luth. Church kept the custom of the fathers. The Calvinists at first did the same, but afterwards the substitution of leavened bread for the wafers was one of the measures of those who sought to Calvinize Luth. churches.—Wafers are thin unleavened cakes, usually of wheat flour. It is more convenient to use them, because they do not crumble, can be counted, and can be kept. They are easily given to the communicant. (See SACRAMENTS, ADMINISTRATIONS OF.) To the objection that the bread *must be broken*, we reply that the Holy Supper is not a symbolical rite. Our Lord broke the bread in order to distribute it, not to symbolize his death. "Do this," refers to the whole action—consecration, distribution and reception. E. T. H.

**Wagner, Tobias**, b. 1598, at Hildesheim; studied at Tuebingen, to which he was recalled (1653) after a long pastorate at Esslingen, to become first professor of theology, and then pro-chancellor and chancellor, serving in the latter office until his death in 1680. Wrote much on geographical and historical, as well as philosophical and theological subjects. His descendant, Charles J. Stille, was provost of the University of Pennsylvania (1868-1880).

**Wagner, Tobias**, the great grandson of the above, was pastor at Horkheim on the Neckar. Came to America in 1742. First field of labor at Waldsboro, Maine. Was pastor of Christ Church, Tulpshoeken, Oct. 25, 1743, to April 30, 1746. Officiated at Moselem as early as 1745. Located near Reading (1746). Preached at Alsace and Schwarzwald. Was pastor at New Holland (1748-1755). Pastor at Lancaster, Oct., 1751, to Nov., 1752. He gathered the Lutherans at Reading, held services in private houses, organized Trinity congregation (1748), and was pastor for a short time. He was the first pastor of Mertz Church, Rockland Tp.,

Berks Co., and served the same (1747 to 1759). He never became a member of the Ministerium of Pennsylv., organized in 1748. He was greatly befriended by Patriarch Muhlenberg, but turned against him. In 1759 he, accompanied by his wife and one daughter, returned to Germany, where he d. in 1775. His other children remained in America, and among their descendants are the distinguished Wagner and Stillé families of Philadelphia. F. J. F. S.

**Walch, Christian Wilhelm Franz**, second son of J. G. Walch; b. Dec. 25, 1726; studied at Jena; lectured there on exegetical, philosophical, and historical subjects (1745-7); travelled through a great part of Europe, becoming acquainted with the most prominent men of that time; professor of philosophy at Jena (1750), at Göttingen (1753), and of theology (1754); d. March 10, 1784. He was one of the most fertile writers, prominent especially in Church History, on account of his painstaking and accurate use of the sources. His main and still valuable work is *Entwurf einer vollständigen Historie der Ketzerien, Spaltungen und Religionsstreitigkeiten bis auf die Zeit der Reformation* (11 parts, of which the last one, published after Walch's death, comes down to the ninth century). His theology was tinged with Supranaturalism. F. W. S.

**Walch, Johann Ernst Immanuel**, oldest son of J. G. W.; b. August 30, 1725; prof. of philosophy, rhetoric, and poetry at Jena (1750); well versed in philology, especially oriental, antiquities, and natural sciences, making use of his archaeological learning in illustrating the New Testament (*Dissertationes in Acta; Observationes in Matthaum*); d. Dec. 1, 1778. F. W. S.

**Walch, Johann Georg**, son of the general superintendent George Wilhelm Walch at Meiningen; b. June 17, 1693; began his studies at Leipzig (1710); professor of rhetoric and poetry at Jena (1719), of theology (1724); d. 1755. He was a many-sided man and an indefatigable worker. Of his many writings, especially of a historical character, we mention his *Philosophisches Lexikon* in two large vols. (1740, 4th ed. 1755); *Bibliotheca theologica selecta* (4 vols.); *Bibliotheca patristica* (new ed., by Danz, 1834); *Luther's Complete Works* (24 large vols., with valuable introductions, the Latin works in German translation); *Christliches Konkordienbuch* (in German and Latin); *Historische und Theologische Einleitung in die Religionsstreitigkeiten, welche sonderlich ausser der ev.-luth. Kirche entstanden* (5 vols.); *Hist. Theol. Einl. in die Religionsstreitigkeiten der ev.-luth. Kirche* (5 vols.). His theology was orthodox Lutheran, though somewhat influenced by the natural religion and Pietism of his times. F. W. S.

**Wallin, Johan Olof, Ph. D., D. D.**, b. in Sweden 1779, ordained 1806, pastor primarily in Stockholm 1818, Archbishop of Upsala 1837, d. 1839. A great pulpit orator, he is still more renowned as Sweden's greatest hymnologist in this century, and as such he is called "The David's Harp of the Northland." He was the editor of the present Swedish hymn-book,

and a majority of the hymns are either written or corrected by him. Several eminent German hymnographers (Knapp, etc.) have said concerning this work: "The content of the hymn-book is laid down in the most beautiful and classical form, and evangelical Germany has nothing equal to it."

N. F.

**Walther, Johann**, b. 1496, in Cola, Thuringia, d. 1570, in Torgau. Luther's friend and co-laborer in the musical arrangements for the service of the Church of the Reformation. He was a prominent member (bassist and composer) of the Torgau Cantorei, in 1524, when Luther invited him to Wittenberg to assist him in selecting and setting the music for his German Mass, Luther writing the "Accents," the part of the officiating pastor, Walther the "Concetus," the responses of the choir and the congregation.

In the account which Walther wrote of this meeting, forty years later, he says: "Luther kept me with him in Wittenberg three whole weeks, in order to write the tunes to several Gospels and Epistles, until the first German Mass could be sung in the church. At the same time he ordered the setting of simple hymn-tunes for the use of youth and to be sung during Vespers, which, at this time, had been done away with in many places; he also requested Latin hymns, antiphons, and responsories to be composed for the poor students who were obliged to sing, for their daily bread, before the houses of the rich." As the result of their combined labors, Walther, the same year, published his *Geistliche Gesangbuchlein*—the first Luth. choral-book, containing music in four and five parts to thirty-two German hymns (twenty-four by Luther), and five Latin texts. Enlarged editions, edited by Walther, followed in 1537, 1544, and 1551. In 1544 George Rhaw (1490-1548), publisher of Walther's book of the same year, compiled and issued a companion volume, containing five compositions of his own and 118 by other composers of that period. The books of Walther and Rhaw, with a total of 248 richly harmonized compositions, are the chief source of the early Luth. Church music.

After the death of Frederick the Wise, Elector John, in order to save money, disbanded the Cantorei (1530), but its continuation was secured by private subscriptions of the citizens, and, in 1534, Walther was appointed Cantor to the school in Torgau. Elector Moritz made him Capellmeister in Dresden (1548). In 1554 he resigned and returned to Torgau, Le Maistre becoming his successor. His musical settings for the hymn-books of his time were not intended for congregational use, but solely for choir-singing. He also prepared the Passion music, after Matthew and John. (See PASSION MUSIC.) He is properly called the "Urcantor" of the Luth. Church, laying the foundation for the whole future development of her sacred music. He was also a hymn-writer of distinction. Wackernagel ascribes ten hymns to him. Among them "Herzlich thut mich erfreuen," with 34 stanzas in the original, of which the *Kirchen-Buch* gives 16, as Nos. 587, 588, 589. It was partly trans-

lated by Miss Winkworth, Dr. Kennedy, and Dr. M. Loy ("The Bridegroom Soon Will Call Us,"—*Ohio Hymnal*). A full translation of the whole hymn, by Miss H. R. Krauth, appeared in the *Penn Monthly*, April, 1880, "Leap Forth My Heart, Rejoicing." Walther's fine memorial hymn on Luther, "Des Deutschen Landes Prophet und Apostel," is found in Dr. A. Spaeth's *Martin Luther im Liede Seiner Zeitgenossen* (Reading, 1883). J. F. O. & A. S.

**Walther, Karl Ferdinand Wilhelm**, b. Oct. 25, 1811, at Langenchursdorf, in Saxony, where his father was a Luth. preacher. After careful preparatory training at home and at the gymnasium at Schneberg, and having overcome an inclination toward the life of a musician, the young man was, in 1829, matriculated as a student of theology at Leipzig. In the history of his spiritual life Walther resembled very much his great teacher, Luther. At school and at the university his soul was encompassed by the darkness of Rationalism, as Luther's had been by the night of Popery, and when he entered the university he had not heard a word of gospel truth uttered by a believing teacher. In the university he found his Staupitz in a candidate of theology of riper years, who gathered about him a number of younger students for spiritual exercises of a rather pietistical type, and young Walther finally found himself at the verge of spiritual despair in hopeless spiritual agonies. Then it was that he also found a spiritual Frau Cotta, the wife of a revenue officer at Leipzig, at whose house he was a frequent guest, and the comforting words of this matron first led him to find peace and comfort in the grace of God and Christ the Redeemer. During a severe illness, which compelled him to interrupt his studies, Walther laid the foundation of a thorough familiarity with the writings of Luther, which he found in his father's library. Having completed his studies at Leipzig under teachers who were most of them also confirmed Rationalists, and after several years which, as was common among young theologians, he spent as a private tutor, Walther was, in 1837, ordained to the ministry at Bräunsdorf, in Saxony, a village of which the entire population was also steeped in Rationalism. Amid the severe conflicts which his Luth. preaching and practice brought upon him, he was induced to attach himself to the movement which, under the leadership of Martin Stephan, resulted in the emigration of a number of Luth. preachers and ministerial candidates and a company of about seven hundred souls, who, early in 1839, arrived at St. Louis, Mo. Walther, however, had never become infatuated with Stephan and his plans and aspirations, as his older brother, Otto Hermann Walther, and most of Stephan's adherents were, and when, after the unmasking of the "bishop," the whole enterprise was threatened with ecclesiastical and social ruin, it was Walther who first gained a firm foothold in the Scriptures and the Luth. standards. When most of the people and their preachers had rallied and congregations were organized at Perry Co., Mo., Walther was in the midst of them, and took an active part in the establish-

ment of the college. When, in 1841, Otto Hermann Walther died as the pastor of the first Luth. congregation at St. Louis, the younger brother was called to succeed him in the pastorate. His labors there were abundantly blessed. In 1844 he, with the material assistance of the congregation, began the publication of the *Lutheraner*, which contributed much toward bringing together men of Luth. convictions in various parts of the country, who, after preparatory conferences in 1845 and 1846, joined hands and hearts in the organization of the Missouri Synod, for which Walther had drafted the constitution and of which, in 1747, he was made the first president. In 1849 Walther was also elected professor of theology, and as such he began his labors in 1850. An estrangement having meanwhile sprung up between the "Missourians," as they were first called by another antagonist, and Wilhelm Löhle, owing to the latter's incipient deviation from the Luth. doctrine of the church and the ministry, Walther was, with Wyneken, in 1850, sent on a mission of peace to Germany, where he also completed his book *Die Stimme unserer Kirche in der Frage von Kirche und Amt*, which was published in 1852. In 1853 Walther founded a Bible Society, with which, in the course of years, a number of auxiliary societies connected themselves, and of which he was the president as long as it existed. In 1855, *Lehre und Wehre*, a theological monthly, made its first appearance under Walther's editorship. In the preface of the second volume the editor proposed a plan of bringing members of the various Luth. bodies in America into personal contact by free conferences for doctrinal discussions, and in the same year, 1856, the first free conference was held at Columbus, O. Similar conferences met in 1857 and 1858, at all of which Walther was present. His absence from the conference of 1859 was caused by a severe disease of the throat, for which he sought and found relief by a trip to Europe in 1860. In 1863 he published his book, *Die rechte Gestalt einer vom Staate unabhängigen evangelisch-lutherischen Ortsgemeinde*, a sequel to his book on the church and the ministry. In 1864 he was re-elected to the presidency of the Joint Synod, in which he had been succeeded by Wyneken in 1850, and in which he continued to serve till 1878. In 1866 Walther was one of the representatives of his synod at the colloquy with members of the Buffalo Synod, and in 1867 he took a leading part in the colloquy with representatives of the Iowa Synod, where the points discussed were Chiliasm, Open Questions, Antichrist, and the Luth. Symbols. In March, 1868, Walther, with others, was in conference with members of the Ohio Synod at Columbus, in October of the same year, with members of the Wisconsin Synod, and in 1869 with members of the Illinois Synod, and these three colloquies resulted in the mutual recognition of the bodies represented as in full agreement as to doctrine and practice. In 1871, in which year also his first *Postil on the Gospels* was published, Walther took part in a convention at Chicago, preliminary to the formation of the Synodical Conference, which was accom-

plished in 1872 at a meeting at Milwaukee, for which he preached the opening sermon; he was also the first president of the Synodical Conference. In the same year he also presided over the jubilee meeting of the Missouri Synod, for which he preached the opening sermon, and in August of 1872 he was present at a free conference of English Lutherans at Gravelton, Mo., for which he furnished the doctrinal theses, and this meeting was the germ of what is now the English Synod of Missouri and Other States. In this year, also, Walther's work on Pastoral Theology was published in book form, the material having appeared in the form of articles in *Lehre und Wehre* from 1865 to 1871. In 1876 another volume of sermons, *Brosamen*, appeared. In 1878 Walther accepted the title of doctor of divinity, conferred upon him by Capital University of Columbus, O. In the same year, at his urgent and repeated request, his Synod finally consented to free him from the burden of the presidency, and this measure was providential, as the following years were to become the most exacting of Walther's public life; for in 1879 the great controversy, predicted by Walther during the Jubilee Synod of 1872, the controversy on the doctrines of predestination and conversion, sprung up, which led to a rupture in the Synodical Conference, though not in the Missouri Synod, as many had expected. A general conference of the pastors of the Synod held at Chicago in 1880 showed the mass of the ministry united on the same doctrinal position. A colloquy of the theological faculties and the presidents of the synods connected with the Synodical Conference held at Milwaukee in 1881, at which Walther was also present, failed of the desired success, and the controversy was continued chiefly in the periodicals of the synods concerned and in an extensive literature of pamphlets, toward all of which Walther contributed the greater part. In 1886 Walther, though already broken in health, once more attended a meeting of the Synodical Conference at Detroit, and in the fall of the same year he closed his public labors by doctrinal discussions at a meeting of the Western District convened at St. Louis. After a lingering illness of many months, during which the fiftieth anniversary of his ordination was celebrated by his friends, Walther departed this life on May 7, 1887, while the Joint Synod was in session at Ft. Wayne. See, also, MISSOURI SYNOD; ST. LOUIS; CONCORDIA COLLEGE AND SEMINARY; SYNODICAL CONFERENCE.

**Walther Liga** is the name chosen at its second convention, at Ft. Wayne, Ind., by an organization consisting of Young People's Societies within the Synodical Conference of North America, inaugurated in 1892 at Buffalo, where, in May, 1893, the first convention of delegates was assembled, and a constitution adopted, under which the league has grown to a membership of fifty societies in six districts in 1898. The organ of the league is *Der Vereinsbote*, published in German and English by a committee.

**War, Lutheran Position on.** In a little book, entitled *Von der Weltlichen Obrigkeit*,

*wie weit man ihr Gehorsam schuldig sei*, Luther, in 1523, set forth that in the Kingdom of God there is no need of the sword, because the Spirit of God rules the hearts of men that they do not injure each other, love one another, and willingly suffer wrong. But in the kingdoms of this world the right of the sword has been established from the beginning (Gen. 9 : 6 ; Ex. 21 : 24, 25 ; Matt. 26 : 52 ; Rom. 13 : 1, 2 ; 1 Pet. 2 : 13, 14). Luther then argues that even the Christian, in obedience to the civil authorities, may use the sword. In another work, *Ob Kriegsleute auch in seligem Stande sein könnten*, in 1527, he says : "What else is war than the punishment of wrong and evil? Why do men war if not to have peace and obedience?" He then sets forth : (1) That an inferior (*Unterperson*) should not war against his superior (*Oberperson*), i. e. he declares against revolutions and tumult. (2) Equals may wage war, but only when unjustly challenged and attacked. (3) Arbitrary wars are a sin and destructive to the instigator (2 Kings 14). (4) Superiors can war against inferiors when these are in a state of revolution. (5) Wars of necessity are a duty of civil authorities.

To this clear statement nothing has been added in evangelical ethics. The symbols of our church, where they refer to war, hold this same view. Augsburg Confession, Art. 16 : "Concerning civil affairs, they teach that such civil ordinances as are lawful, are good works of God ; that Christians may lawfully bear civil office, sit in judgment, determining matters by the imperial laws, and other laws in present force, appoint just punishments, engage in just war, act as soldiers. . . ." In Art. 21 : "Touching the worship of saints, they teach that the memory of saints may be set before us, that we may follow their faith and good works, according to our calling ; as the Emperor may follow David's example, in making war to drive away the Turks from his country." In the Apology, chap. 3, section 70 : "David's labors in waging war, and in the administration of the state, are holy works, are true sacrifices, are contests of God, defending the people who have the Word of God against the devil, in order that the knowledge of God may not be entirely extinguished on earth." Chap. 8, section 59 : "The Gospel forbids private redress, and Christ inculcates this so frequently with the design that the apostles should not think that they ought to seize the governments from those who hold otherwise, just as the Jews dreamed concerning the kingdom of the Messiah, but that they might know that they ought to teach concerning the spiritual kingdom that it does not change the civil state. Therefore, private redress is prohibited, not by advice, but by a command (Matt. 5 : 39 ; Rom. 12 : 19). Public redress, which is made through the office of the magistrate, is not advised against, but is commanded, and is a work of God, according to Paul (Rom. 13 : 1 sq.). Now the different kinds of public redress are legal decisions, capital punishment, wars, military service."

The object of war should ever be the uphold-

ing of right and the establishment of peace. Injury and damage shall be inflicted upon the enemy only in so far as it is necessary to the attainment of this end. It is the duty of subjects to offer their services to the government, when needed. It has been held, however, that incumbents of the holy office should not become soldiers, because the service of God in the Church is not compatible with the purely worldly calling of the soldier. H. W. II.

**Wartburg Castle.** A little to the south of the city of Eisenach, on a steep hill, surrounded by the Thuringian forests, towers the stately castle of Wartburg. It was built in the eleventh century, and became the splendid court of the Thuringian landgraves. Here took place the legendary Saengerkrieg, celebrated in German poetry, here lived and toiled the noble wife of Louis IV., the holy Elisabeth. But more than by anything else, the Wartburg has become known and renowned as the place where Luther found refuge after the Diet of Worms. In one of its little rooms Luther lived from May 4, 1521, to March 3, 1522—the room is even now shown to every visitor—and from this, his "Patmos," he presented the world with the greatest gift of the Reformation, the translation of the Bible. For three centuries afterwards the Wartburg was almost forgotten and beginning to fall into ruins, until about 1850, Karl Alexander, of Weimar, restored it to its original form. J. F.

**Wartburg Synod.** See **SYNODS** (I.).

**Washington, State of, Lutherans in.** Statistics of 1890 give 35 congregations, with 1,912 communicants. The United Norwegian Synod had 19 congregations, with 819 communicants ; the General Council 7, with 446 communicants ; and the Joint Synod of Ohio 4, with 386 communicants.

**Washington City.** The Luth. Church in the capital of the Nation holds a place of honor. The first Luth. church was organized in 1833, though the ground had been given, back in colonial days. There are at this date (1895) thirteen organizations in the capital, eight of them belonging to the General Synod, the others being distributed among the Missouri and the Joint Synod of Ohio, and independency. The oldest English church is St. Paul's, and following, in chronological order, are : the Memorial Church of the Reformation, St. Mark's, Church of the Redeemer, Zion's, Keller Memorial. The West Washington (Georgetown) church is more than 100 years old, with a valuable property. Three of the present pastors in the capital have been in their several fields a quarter of a century, the oldest soon reaching his golden jubilee. There is in Washington a bronze statue of the Reformer, a duplicate of the Worms statue. (See **LUTHER MONUMENTS**.) In Statuary Hall, in the Capitol, there is also a marble figure, representing the son of Henry M. Muhlenberg in the act of throwing aside his clerical gown and revealing his soldier costume, as he announced : "There is a time to fight as well as a time to pray." The type of Luth. doctrine set forth in the Washington pulpits of the Luth. Church has

been conservative, and the method of worship liturgical. There is no absolute uniformity. In some the gown is worn. In some the Common Service is used, and in others these are not found.

W. E. P.

**Wedderburn**, the name of three brothers, James, John and Robert, who published before 1546 a translation into Scotch-English of Luther's hymns, with a paraphrase of Luther's Catechism. They were natives of Dundee, and graduates of St. Andrews. John spent some time at Wittenberg in 1539. The precise date of the first edition of the *Gude and Godlie Ballates* is not known. Of this rare work, there is a reprint in the Astor Library, New York. In later editions, it is known as *Ane Compendious buik of godlie Psalmes and spirituall Sangis*. It is interesting to note that long before Calvinistic versions of the Psalms were sung by the Scotch, they used such renderings of Luther's words as the following:

"And He, that we should not forget,  
Gave us His Body for to eat,  
In form of bread, and gave, as sign,  
His blood to drink in form of wine,  
Who will receive this sacrament  
Should have true faith and sin repent;  
Who uses it unworthily,  
Recieveth death eternally."

and:

"Our baptism is not done all one day,  
But all our life it lasts identical;  
Remission of our sins endures for aye,  
For though we fall, through great fragility,  
The covenant, once contracted faithfully  
By our great God, shall ever remain,  
As oft as we repent and sin refrain."

See Herford, *Literary Relations of England and Germany in the Sixteenth Century*, Cambridge, 1886; Julian, *Dictionary of Hymnology*, 1892; *The Lutheran*, May 15, 1890. H. E. J.

**Wedding.** See MARRIAGE.

**Wedding Ring**, a plain gold ring, in distinction from the engagement ring, which may be gemmed, worn as a seal of the mutual vows of bride and groom. The plainness of the ring is intended to indicate the sincerity of the love and the sober reality of the life that is begun with its assumption. The custom is traced to ancient Roman usage (Tertullian), adopted into the Church probably before Ambrose, and fully explained first by Isidore of Seville in the seventh century, who says that it is worn on the fourth finger because of a vein leading to the heart. The pre-Reformation Orders, in accommodation to the frequent poverty of the parties, did not demand it as indispensable, nor did the Luth. Orders, although all Orders of the earlier period provided for it. Only the Pomeranian Order of 1568 prescribes a formula to be said by the pastor, *Calvor, Rituale*, 1:17 sqq.; *Kliefoth, Lit. Abhand.*, 1:106-109; *Daniel, Codex Lit.*, 1:263; 2:319, 331. H. E. J.

**Week, Holy.** See CHURCH YEAR.

**Weimar Convention.** After the adoption of the Augsburg Confession, two parties appeared in the Luth. Church. Luther kept them from plunging into extremes. After his death party differences developed rapidly. Melancthon's want of definiteness in doctrine and firmness in character caused the strict Lutherans to view

him with suspicion; and the concessions made in the Leipzig Interim were pronounced an open treachery to the Church. At the Weimar convention (Jan. 2, 1556), the strict Lutherans resolved to hold fast Luther's doctrine of the free-will and the Lord's Supper, and not to be reconciled to the Philippists, unless they gave up their Synergism and Zwinglianism. J. J. Y.

**Weimar Disputation.** To preserve the pure Luth. doctrine, the Duke of Weimar ordered (1559) the Jena theologians to prepare a confutation. During the preparation a controversy arose between the theologians Flacius and Strigel. The latter landed in prison. Afterwards released, he was granted, at Weimar (Aug. 2-8, 1560), a public disputation with Flacius, his opponent. Strigel defended Synergism most dexterously, yet he was admonished henceforth to keep silent. During this disputation Flacius, the great champion of pure Luth. doctrine, in the heat of controversy and to his great injury, grievously erred in declaring original sin something substantial instead of accidental—*peccatum originale esse substantiam*. J. J. Y.

**Weiser, John Conrad, Sr.**, b. 1660, d. 1746, was the scion of an honorable family, which, for generations, resided in the town of Gross-Aspach, Duchy of Wuerttemberg, Germany, where son succeeded father to the prominent office of "Schuldheis," or chief burgess. The exodus to England, in 1709, found him a leader of his people, and at the head of the party which reached New York on June 13, 1710. In the summer of 1711 he commanded the German contingent of the troops assembled at Albany for the attack on Montreal. During all the sufferings experienced by the German settlers on the Hudson he was their mainstay, even making a journey to London, in 1719, of great length and hardship, to better their condition.

His first wife was Anna Magdalena Vebele, b. 1666, d. May 1, 1709, before the departure for England, leaving nine of her sixteen children surviving her. He married a second time, in 1711, again leaving descendants, and died peacefully, at Tulpehocken, Pa., in the home of his son, Conrad, whilst there on a visit. (Cf. H. E. Jacobs, *The German Immigration*, Philadelphia, 1899.) H. M. M. R.

**Weiser, John Conrad, Jr.**, commonly known as "Colonel Conrad Weiser," b. Nov. 2, 1696, at Afstaedt, a small village in Herrenberg, a county contiguous to Backnang. He accompanied his father to New York. In November, 1713, his father was visited by Quagnant, or Guinant, a chief of the Maquas, or Six Nations, who, taking a great fancy to Conrad, requested that he might accompany him back. He did so, remaining with the tribe some eight months, during which time he suffered much, but learned their language and customs thoroughly, and was adopted by them. This experience was invaluable to himself and his country later. In 1720 he was married to a German maiden, named Eva Anna. Her family name is unknown. There is no truth in the tradition that she was an Indian girl.

In 1721, he began to take a conspicuous part in provincial affairs. Because of domestic unhap-

pinness, caused by his father's second marriage, he removed, in 1729, to Pennsylvania, and settled at Tulpehocken. Here his Indian friend, the chief Shekallamy, found him in 1731, and took him to Philadelphia, where he was presented to Governor Gordon, who at once appreciated his excellent qualities. From 1732 until his death he was the recognized head of the Indian Bureau of the English Government in the province. Respected alike by red man and white, because of his unquestioned ability and uprightness, he maintained peace until war was unavoidable, and was even then instrumental in bringing its horrors to a close at the earliest possible date. In 1741 he was made justice of the peace, and served as such in Lancaster and Berks Counties for many years. He was the first judge of Berks County and president judge of its courts from 1752 until his death.

Upon the outbreak of the French and Indian war, he was commissioned lieutenant-colonel, Oct. 31, 1755, and given command of the First Battalion, Penna. Regiment. He was entrusted with the very important duty of protecting the frontier, along the Blue Mountains from the Susquehanna to the Delaware River, which duty he performed with signal ability.

He was a sincere and earnest Christian, and a Lutheran. Living, as he did, during a time when his own church was as yet but sparsely represented, he was inclined to aid all, irrespective of denomination, who were engaged in the good work, and, from that fact, has been claimed by others; but his adherence to the Luth. Church cannot be questioned, and, upon the advent of Muhlenberg, who brought order out of chaos, was firm and steadfast. He was a most successful business man, and represented the Penns during the incorporation and upbuilding of Reading.

He died suddenly, on July 13, 1760. His wife, born Jan. 25, 1700, survived him until Dec. 27, 1778. Seven children were living at his decease: Philip, Frederick, Peter, Samuel, Benjamin, Anna Maria (who married Henry Melchior Muhlenberg), and Margaret. H. M. M. R.

**Weiser, Reuben, D. D.**, descendant of above, b. Womelsdorf, Pa., 1807, studied at Gettysburg, entered ministry, 1832; served numerous General Synod parishes chiefly in Pa., but also in W. Va., Md., and Ill.; removed to Colorado (1872), where he died in 1885. Author of *Life of Luther by a Lutheran* (1853); *Regina* (1856).

**Weismann, Christian Eberhard**, b. at Hirschau (Sept. 2, 1677), court chaplain at Stuttgart (1705), prof. at Tübingen (1721), d. May 26, 1747. He composed some hymns and wrote *Institutiones Theologicae Evangelico-Dogmaticae* (1739).

**Weiss, Michael (Weisse, Weyss)**, b. about 1480, in Neisse, Silesia, d. 1542, in Landskron, Bohemia. He was a monk in Breslau when Luther's writings reached him and gained him for the cause of the Reformation. He became German preacher to the Bohemian Brethren at Landskron, Bohemia, and at Fulneck, Moravia. In 1522 and 1524 he visited Luther, together with J. Roh (Horn), to explain to him the

views of the Bohemian Brethren. Luther spoke of him as "A good poet, with somewhat erroneous views on the Sacrament." He edited the first German hymn-book of the Bohemian Brethren (in 1531) with 155 hymns, either translations from Bohemian or originals written by himself. Many of them passed into the Luth. hymn-books of the sixteenth and seventeenth century, Luther himself taking twelve of them into his hymn-book of 1545. A considerable number of his hymns have been translated into English, among them "Christus ist erstanden," tr. by Miss Winkworth, *Lyra, Germ.* (1858); "Christ the Lord is risen again," Church Book (additional hymns); "Gelobt sei Gott in hoechsten Thron," tr. by Mrs. A. Spaeth, "Glory to God upon His throne," in the Southern Luth. Sunday-School Book, 1883. A. S.

**Weissel, George**, b. 1590, at Domnan, near Koehnigsberg, d. 1635; studied at Koehnigsberg, Wittenberg, Leipzig, Jena, Strassburg, Basle, and Marburg; was rector of the school at Friedland, near Domnan, 1614; pastor of the newly-erected Altrossgart church, in Koehnigsberg, 1623; one of the best hymn-writers of the East Prussia group of singers in the seventeenth century. His hymns appeared in the Koehnigsberg hymn-books from 1639 to 1650, and in the *Preussische Festlieder* (1642). Among them the fine Advent hymn, "Macht hoch die Thuer, die Thor macht weit," tr. by Miss Winkworth, *Lyra Germanica*, 1855, "Lift up your heads, ye Mighty Gates," in the Church Book, with alterations; "Wo ist dein Stachel nun, O Tod?" re-written, probably by J. Gesenius, for the Hanover Hymn-Book (1657), tr. "O Death, where is thy cruel sting?" in the Ohio Hymnal. A. S.

**Weissiger, Daniel**, an immigrant from the Palatinate, who came to America in 1731, and, two years later, was sent to Germany and England as the head of a commission to procure a pastor and collect funds for the congregations at Philadelphia, New Hanover, and the Trappe. See his *Report and Appeal (Hallesche Nachrichten)*, new edition, 9: 50 sq.

**Welden, Christian F., D. D.**, one of the founders of the General Council; b. 1812; student of Dr. F. W. Geissenheimer, Sr., in New York; entered ministry (1833); founder of the Lutheran Church in Rochester, N. Y.; pastor in Chester Co., Pa., Bethlehem, and Philadelphia; president of Ministerium of Pa.; translated Wildenhahn's *John Arndt*; member of committee that prepared *Church Book and Common Service*. D. 1897.

**Weller, Jerome**, an inmate of Luther's house, and tutor of his son; afterwards rector of schools at Schneeberg, and, from 1539, superintendent at Freiberg; b. 1499, d. 1572; frequently appears in Luther's *Letters and Table-Talk*, as one having many intellectual difficulties, and of desponding mind, whom Luther comforted.

**Wenzel, George Anthony, D. D.**, one of the founders of the General Council, and an industrious translator; b. in Dittlorof, Bavaria, 1816; graduated Jefferson College (1840), and Gettys-

burg Seminary; chief pastorates, Zion's, Philadelphia, and Pittsburgh; d. Zelenople, Pa. (1896). Translated several of Wildenhahn's *Pictures from the Life*, and many articles in *Evangelical Review* and *The Lutheran*.

**Werdenhagen, John Angelus**, layman, mystical precursor of pietism, b. at Helmstedt (1581), where he was prof. of ethics (1616-18); became a diplomatist, and died an imperial counsellor, at Ratzeberg, in 1652.

**Werner, Georg**, b. 1589, near Elding, Prussia, d. 1643, in Koenigsberg; master in the Lœbenicht school at Koenigsberg (1614); rector of the school at Preussisch Holland (1616); diaconus of the Lœbenicht church in Koenigsberg (1621); edited the Koenigsberg Hymn-Book of 1643. Author of the hymn, "Der Du, Herr Jesu, Ruh und Rast" (from the Latin, "Qui Jacuisti Mortuus"), tr. by Miss Wiukworth, *Lyra Germ.* (1858), "Lord Jesus who our souls to save," in the Church Book and Ohio Hymnal. A. S.

**Wernsdorf, E. F.**, archæologist, b. Wittenberg (1718); prof. of theology, Wittenberg (1756); of antiquities, Leipzig (1782); author of several historical monographs.

**Wernsdorf, Gottlieb**, theologian; b. Schönevalde, near Herzberg (1668). Professor of theology and general superintendent, Wittenberg. An earnest confessional Luth. in an age of doctrinal deterioration. Author of *De Auctoritate Librorum Symbolicorum*, *Academical Disputations*, and several historical monographs.

**Westen, Thomas von**, "the apostle of Lapland," was born at Drondhjem, Norway (1682). He studied philology and medicine at Copenhagen. Peter the Great offered him the chair of philology and rhetoric at Moscow, but he preferred to enter the ministry. He became pastor of Wedoen, in Drondhjem diocese (1710). W. soon became prominent by his learning and energy. The Royal Mission Board appointed him commissioner for Lapland (1716). He started from Drondhjem with two chaplains, sailed to Waranger, and traversed on foot East and West Finland in the Arctics, looking up every Lapp camp, installed his chaplains, Stub and Block, as missionaries, took counsel with the resident pastors, Paus and Nidter, and ordered the building of schools and chapels. Returning to Drondhjem, he established a Lapp institute, which furnished many efficient native helpers. He repeated his journeys in 1718 and 1722, braved all hardships, and achieved much by his devotion to the work and his love for the despised and much abused Lapps. He had exhausted his strength and his means for the cause, when he died at Drondhjem, April 9, 1727. W. W.

**West Indies, Danish, Luth. Church in.** Denmark came into possession of three West India islands in the following order: St. Thomas, in 1672; St. John, in 1684; and St. Croix, in 1735. The first Luth. minister on the new territory was the Rev. Kjeld J. Slagelse, in 1666, who died in 1672. He was succeeded by the Rev. Jørgen J. Moring, who died suddenly in 1673. He was followed by the Rev. D. C. Risbrich, who returned to Denmark in 1677. Divine

service was held in a police magistrate's office until 1750, when a church was built. This was destroyed by a hurricane, and another built in 1793. This again was burned to the ground, and another erected in 1826. In 1708 the Rev. Gunder Syndermann became pastor in St. Croix, and, after doing a good work, died in 1736, immediately on his return from the burial of the Rev. N. F. Bang, of St. Thomas. The next to take up the work on St. Croix was the Rev. H. J. O. Stoud, who labored with great zeal among the natives. He died in 1749, and a monument still marks his grave. The congregation on this island built a church in 1753, "The Church of the Lord of Zebaoth," which was occupied until 1834, when it was given up to secular use.

During this period the work of the Church was greatly hindered by its entire subjection to the authorities in Denmark, where the civil government dominated all ecclesiastical affairs. They sent missionaries to the islands under hard conditions and at starvation salaries, so that many viewed the position as one of exile. In many cases, the men sent were inexperienced and unfitted for the work. A knowledge of English and Creole was necessary, but was no sooner attained than the missionaries returned to the mother country, and there were frequent and long vacancies, which left an open door for proselyters. But there were also faithful and competent laborers and good results. The Rev. J. C. Kingo was very zealous in the effort to elevate the Creoles. In 1770 he prepared an A-B-C book for use in their education, and a translation into their dialect of Luther's catechism. The latter was sent to Denmark, but never printed; but a translation of the catechism and a primary school work by the Rev. J. J. Pretorius, pastor in St. Thomas (1821-1831), were printed. A pious civil officer, J. M. Magens, translated the New Testament into Creole, and had it printed in Copenhagen, but his translation of the Old Testament was not published. In 1799 the Rev. A. J. Brandt published in Creole 111 hymns and the Litany. Before the printing of Magens' New Testament the catechists used manuscript copies. The cost of a printed copy was \$3.50.

In 1771 the ministers were divided into two classes, the one to serve the Danish-speaking, and the other the Creole-speaking people. The pastors Mingo, Arejddal, and Lund were especially faithful and successful. In 1799 the salaries were reduced to such a miserable pittance that some were compelled to withdraw, and the same minister had to preach in Danish, English, and Creole every Sunday.

The most successful minister in later times was the Rev. J. F. Toldeslund (1843-1850). He left a flourishing congregation, and Sunday and parochial school. He substituted English for Creole in the native congregations. In 1844 confirmation in English was permitted, and in 1872 an English hymn-book was introduced, as also an English translation of Luther's catechism. From 1870 to 1890 the Rev. E. V. Lose accomplished a great and good work in the islands. At present the number of Danes is comparatively small, though the Danish is still the official language. The whole number of



Lutherans is 5,000, and there are three Danish churches and Sunday-schools, and three pastors, and a colporteur to care for the natives. The entire population is 33,800. E. B.

**West Pa. Synod.** See SYNODS (I.).

**Westphal, Joachim,** d. 1569; was pastor in Sangershausen and Gerbstädt; friend of C. Spangenberg; author of sermons and ascetic tracts.

**Westphal, Joachim,** b. 1510 or 1511, in Hamburg; studied first under Luther and Melancthon, then in many universities; called to Rostock (1541), and later to Hamburg; became pastor at St. Catherine. Through the Leipzig Interim he was moved to join the Flacians, and strongly attacked the Wittenbergers, especially Melancthon, largely agitating the adiaphoristic controversy. With Epinus, whose theory of Christ's descent to hell he shared, he was opposed to Osiander's teaching on justification, and also wrote against Major. But his greatest zeal was shown in defending the doctrine of the Lord's Supper against the Philippists and Zwinglians. Attacked with disdain by Calvin, on account of his publications on the Lord's Supper, but especially because he opposed the refugees under Lasco, and disputed with Micronius, their minister, W. answered ably and thoroughly, but vehemently seconded by Brenz, Schnepf, Gallus, Judex, etc. After 1560 he withdrew from controversy, being supt. at Hamburg (1562-1571). W. d. Jan. 16, 1574. He was thoroughly sincere and earnest, contending only for the sake of truth.

**Westphalia, Peace of.** The Peace of Westphalia, concluded in 1648, marks the close of THE THIRTY YEARS' WAR (q. v.). Negotiations took place at Regensburg in 1636, and again in 1642, but it was not until 1644 that the commissioners began their sittings at Münster and Osnabrück. Four great powers were directly concerned in the negotiations, and seven were represented in the congress. At Münster were the representatives of the German Empire and its chief ally, Spain, together with the professedly neutral envoys of Rome and Venice, and the commissioners of France, which had taken the side of the Protestants in the war, while at Osnabrück were the representatives of Sweden and the Protestant princes. The deliberations of the congress lasted four years. Several times all parties seemed on the verge of an agreement, but each time some new question would arise, or Mazarin would direct the French commissioners to change their demands, and the discussion would begin again. The chief questions in dispute were the limits of amnesty, the Ecclesiastical Reservation, and the territorial claims of France and Sweden. The Swedes and Protestants demanded that full personal and territorial amnesty should be granted to all subjects of the Emperor, even in his own hereditary estates, and for receding from this demand they have been severely, often unjustly censured. The dispute over the Ecclesiastical Reservation had reference to the year from which it was to be enforced, and settlement of territorial claims was delayed chiefly by the frequency with which France and Sweden

changed their demands. Finally, in 1648, an agreement was reached which was a victory neither for the Protestant nor Catholic party, but was a compromise thoroughly satisfactory to no one but Mazarin.

The provisions of the treaty may be classified as territorial, religious, and constitutional. With the first and the last we are not directly concerned here. It is sufficient to note that France and Sweden received concessions which made them, for the time, the two most considerable powers in Europe, and the independence of the individual German princes, which already existed, was given a legal basis. In religious matters the PEACE OF AUGSBURG (q. v.) was reaffirmed with the following additions:—1. Calvinists were admitted to toleration without subscription to the Augsburg Confession. 2. The Ecclesiastical Reservation was modified so as to apply, in a measure, to both parties. An ecclesiastical possession held by one or the other party in 1624, remaining in the possession of that party forever, except in the Palatinate, Wuerttemberg, and Baden, where 1618 was taken to be the normal year. 3. The religion of the prince was to be the religion of his subjects, except that if, after the ratification of the Peace, a prince changed his religion, his subjects were to be free to retain their former faith, and churches and schools were to remain in the hands of the original religious party of that state. 4. Subjects, differing from their prince in religion, who had enjoyed the right of worship in 1624, were not to be deprived of that right; others could be compelled to emigrate.

Thus the political status of the Reformation was at last defined. Complete religious freedom had not been attained, but the way had been prepared for the rise of a great Protestant power that was eventually to supersede the Catholic empire and open the way for a broader development of Protestant principles.

**AUTHORITIES:** Gindely, *History of the Thirty Years' War* (Trans. of Ten Brook), Vol. II., Chap. X.; Gardiner's *History of the Thirty Years' War*; Menzel's *History of Germany* (English Translation, Bohn's Library); Art. "Treaties" in Johnson's *Encyclopedia*, and Art. "Germany" in *Encyclopedia Britannica*. C. M. J.

**West Virginia.** See VIRGINIA, WEST.

**Weygand, John Albert,** b. Aug. 26, 1722, in the principality of Hanau, attended the University of Halle, and in his sincerity to serve the Lord allowed himself to be persuaded and deceived by a speculator from America who touchingly appealed to him in behalf of the neglected Lutherans in the colonies to embark. In a state of destitution he arrived in Phila. in 1748, and the same year became pastor of the churches on the Raritan in New Jersey, and in 1753, of Trinity in New York, and Hackensack, N. J. In these churches W. preached Dutch, German and English. Into the latter language he also translated the Augsburg Confession. On account of failing health he resigned his parish in 1767. W. died in March, 1770. J. N.

**Wicaco,** a district in the south-eastern part

of Philadelphia, where a block-house was erected by the Swedes for protection against the Indians, in 1669, which was afterwards converted into a house of worship. Rev. Jacob Fabricius became pastor in 1677. It was replaced by Gloria Dei Church built shortly after the arrival of Rudman, and consecrated on the First Sunday after Trinity 1700. In this church, the first Luth. ordination in America occurred Nov. 24, 1703. In the absence of Luth. pastors able to officiate in English, assistants from the Protestant Episcopal Church were called, with the result that, with the other Swedish churches of the sixteenth and seventeenth centuries, it was lost to the Luth. Church, although its pastors were pledged "to the Augsburg Confession and the other Symbolical Books of the Ev. Luth. Church." All the historical associations of the Church are Lutheran.

**Wichern, Johann Heinrich**, Christian philanthropist, and the founder of the Inner Mission in Germany. (See art.) B. at Hamburg, April 21, 1808. Soon after the completion of his theological studies at Göttingen and Berlin, he began his life-work in connection with a Sunday-school established in his native city by Pastor Rautenberg and J. G. Oncken. This brought him into contact with many of the most depraved children whose demoralizing surroundings and spiritual, moral and physical wretchedness he learned to know by house-to-house visits. Their destitution led Wichern on Nov. 1, 1833, to open a small and unpretending institution at Horn, a suburb of Hamburg, into which he purposed gathering the most neglected boys, and by giving them proper surroundings and the necessary religious, mental and manual training, save them, if possible, from temporal and eternal ruin. This institution, known as the *Rauhe Haus*, had a rapid and wonderfully successful growth, and became the model for child-saving institutions in other lands besides Germany. A characteristic feature of the *Rauhe Haus* is the grouping of the boys in "families," each in charge of a house-father or "Christian Brother." For the training of such "Brothers," Wichern began the *Brüderanstalt* (see DEACON and DEACONESS), the first and largest of the kind in Germany, and a most important factor in the development of the Inner Mission. The latter received its greatest impulse through Wichern's powerful address at the *Kirchentag* held in Wittenberg, Sept., 1848. Having succeeded in awakening a deep and wide-spread interest, extending even into court-circles and to royalty itself, Wichern now devoted all his energies with consuming zeal to the cause which he had made his life-work. He became the leading spirit in the *Central Directory for Inner Missions*, organized in 1849, delivered addresses in behalf of the cause in all parts of Germany, took a lively interest in prison reform, organized the Prussian military diaconate, founded the *Johannes-stift* in Berlin (similar to the *Rauhe Haus*), was the promoter of city missions, etc. Under the burden of work, domestic afflictions, and other cares, his health began to fail in 1871, and his busy life came to a close at Hamburg, April 7, 1881.—See Oldenburg, *Johann Heinrich Wichern, Sein Leben u. Wir-*

*ken*, 2 vols., Hamburg (1882-87); Krummacher, *Johann Heinrich Wichern, Ein Lebensbild aus der Gegenwart*, Gotha, 1882; Stenson, *Praying and Working*. J. F. O.

**Wieseler, Chas. Geo.**, b. at Altenzelle, Han., Feb. 28, 1813; studied at Göttingen; prof. at Kiel (1851), and at Greifswalde (1863); d. March 11, 1883. He is noted especially for his works in exegetical theology, commentaries on Galatians, Hebrews, etc.; but his greatest publication is his "Chronologische Synopse der vier Evang." in which he solves harmonistic difficulties of the New Test. on the orthodox principle of agreement. His researches are still valuable. In theol. position he was Lutheran.

**Wieselgren, Pehr., Ph. D., D. D.** (1845), b. in Sweden, 1800; ordained 1833; Dean of Gothenberg 1856, d. 1877. An able orator and industrious writer, he was the leading spirit in many liberal church reforms; but his greatest and most enduring merit is his enthusiastic and indefatigable work for temperance and true piety. N. F.

**Wigand, John**, b. 1523, in Mansfeld; pastor in his birthplace (1546), pastor and supt. at Magdeburg (1553), prof. at Jena (1560); banished the following year, he returned to Magdeburg, became supt. at Wismar (1562), and was again called to Jena (1566). With John William, of Saxony, he went to the Diet of Spire (1570), but was expelled from Saxony (1573), when Elector August reigned. Appointed prof. at Koenigsberg through Chemnitz, he was Bishop of Pomesania (1575); d. at Liebemühl, Oct. 21, 1587. Wigand was one of the orthodox controversial theologians, a friend of Flacius, whom, however, he attempted to dissuade from his error, and then assailed. He also wrote against Major. Violent in his polemics, he was sincere in conviction, earnest in faith, and learned, being one of the co-editors of the "Magdeburg Centuries."

**Will.** The legal declaration of a man's intention as to the disposition of his property, the guardianship of his children, or the administration of his estate after death. A *testator* is one who has made a last will or testament. A *legacy* is the disposition of personal property by will; a *devise*, a similar disposition of real estate. These terms, however, are technical, and can be used interchangeably without defeating a clear intention expressed by a testator. Wills are either written or oral, the latter being called *nuncupative* wills.

*Who May Make a Will.*—Any person of full age, and of testamentary capacity, can make a will. The general rule as to testamentary capacity is: A person who, at the time of making his will, has an understanding of the nature of the business in which he is engaged, a recollection of the property he means to dispose of, the persons who have a claim upon his bounty, and the manner in which it is to be distributed, has sufficient mental capacity to execute a will.—Amer. and Eng. Enc. of Law, vol. 25, p. 970.

*Requisites of Written Will.*—It must be signed by the testator, or, in the event of his inability to do so, by some person at his express

direction, and in his presence. The making of a mark by the testator, where he is unable to sign his name, is sufficient. *Nickerson v. Buck*, 12 Cusb. (Mass.) 332; *Butler v. Benson*, 1 Barb. (N. Y.) 526. Generally the signing must be at the end of the will. Therefore, the addition of a clause appointing executors after the signature of the testator, will prevent the probate of the will. *Wineland's Appeal*, 118 Pa. 37. In most of the states the will must be either signed or acknowledged in the presence of witnesses, who should subscribe their names. Subscribing witnesses, however, are not required in Pennsylvania (and some other states), except where a gift or devise is made for a religious or charitable use, in which event there must be two subscribing and disinterested witnesses to the will, and it must be executed one calendar month before the testator's death. A party in interest is generally not a competent witness to the execution of a will. *Sullivan v. Sullivan*, 106 Mass. 474. Sealing is unnecessary, except in Nevada. A safe rule for the proper execution of wills would be: The testator should sign his name, or make his mark (or, in the event of his inability to do either, some one else to write the testator's name, at his request, and in his presence) at the end of the will, in the presence of at least two disinterested witnesses, before whom he should acknowledge the instrument as his last will and testament, who should then subscribe their names as witnesses, in attestation of the due execution thereof.

The general rule for the interpretation of wills is, that the intention of the testator, as gathered from the whole instrument (the four corners of the will), if not inconsistent with some established rule of law, must control.

*Legacies* are either *general*, *specific*, or *demonstrative*. The first, being those paid out of the general assets of the estate; the second, gifts or bequests of specific articles, or parts of testator's personality; and the third, gifts general in character, but payable out of, or charged upon a specific portion of testator's estate. A general legacy is payable one year from testator's death, unless the will provides otherwise. Specific legacies being due upon testator's death, all income or increase accruing thereafter belongs to the legatee. *Sullivan v. Winthrop*, 1 Sumn. (U. S.) 1 and 12; *Webster v. Hale*, 8 Vesey 410. A legacy for superstitious uses, which under the English law is void, has little place in this country, where, from the very nature of our institutions, all the various dogmas of our numerous religions are treated with respect. *Methodist Ch. v. Remington*, 1 Watts (Pa.) 224. Hence a bequest to the pastor of a church for masses for the repose of the soul of testator is valid. *Seibert's Appeal*, 18 W. N. C. (Pa.) 276. Gifts to religious and charitable uses are favored by our law. *Williams on Executors*, page 1055.

A public or charitable trust may be perpetual in its duration and leave the mode of application and the selection of particular objects to the discretion of the trustees. In these respects they are favored beyond bequests for private trusts. *Jackson v. Phillips*, 14 Allen (Mass.) 550.

A *Nuncupative Will* is an oral will declared by the testator before a sufficient number of witnesses and afterwards reduced to writing. The following are the prerequisites to a legal nuncupative will: 1. It must be made in *extremis*, when the immediate approach of death prevents the writing of a will. Recovery defeats a nuncupative will. 2. The oral declaration must be made in the presence of witnesses (either two or three, as the law of the state may provide) and in some states the witnesses must be specially summoned by the testator for the purpose. They should be disinterested. 3. The oral declaration must be reduced to writing within a certain time, regulated by statute in the different states, varying from three to ten days. 4. It must be probated within the time required by statute of the state in which testator was resident. As these wills are not favored by the law the requirements above named are necessary. A nuncupative will cannot revoke a written will. A *codicil* is some addition to or qualification of a will. The same general rules for the proper execution of a will apply also to a codicil. It is part of the will and is so construed. *Williams on Executors*, 6th Amer. ed., 9. A codicil duly executed and attached to or referring to a paper defectively executed as a will has the effect of giving operation to the whole as one instrument. *McCurdy v. Neall*, 7 Atl. Rep. (N. J.) 566; *Stover v. Kendal*, 1 Coldw. (Tenn.) 557. E. A. M.

**Will, Free.** See FREEDOM OF THE WILL.

**William II. Duke of Sachse-Weimar**, b. 1598, in Altenburg; d. 1662, in Weimar. In the Thirty Years' War he fought with Frederick V. of Palatinate, was severely wounded at the battle of the White Mountain, near Prague (1620), and afterwards captured by Tilly (1623). He joined Gustavus Adolphus only after the battle of Breitenfeld (1631). He was a prince of eminent musical and poetical ability. The hymn "Herr Jesu Christ, Dich zu uns wend," is generally ascribed to him, but his authorship is not above doubt. It was translated by Miss Winkworth, Ch. B. for England (1863). "Lord Jesus Christ, be present now," in the Church Book. A. S.

**Winckler, John**, b. July 13, 1612, near Grimma; studied at Leipzig; supt. at Braubach (1672); court-preacher at Darmstadt (1676); supt. at Wertheim (1679); pastor at St. Michael's, Hamburg (1684); senior of the Ministerium (1699), until his death, 1705. He was a close friend of Spener, an extraordinary preacher, a thorough exegetical scholar, a true pietist, warm in faith, strong in conviction, gentle in spirit in the conflicts with orthodoxism. In his house Francke conceived the idea of the orphans' home, and Winckler also planned a bible society (1688).

**Wine in the Lord's Supper.** Wine is the fermented juice of the grape. It was the custom in the Passover to mix water with the wine, and this was the universal custom of the ancient church, retained in the Greek and Roman churches. Red wine was preferred, but was not always used instead of white. White wine has been preferred in the Luth. Church, per-

haps to avoid the appearance of a symbolical ceremony. Until the tenth century the cup was administered to all. The fear of dropping some of it, led to the use of a tube in the administration. In the Greek Church a *spoon* is employed. In the twelfth century the cup began to be withheld from the laity. This was made a law by the Council of Constance (1439). The Reformation demanded the restoration of the cup, as essential to the integrity of the sacrament. E. T. H.

**Winer, Georg Benedikt**, a theologian classed by Kurtz among the "historical critical rationalists;" b. April 13, 1789, at Leipzig, where he spent most of his life as professor of theology; d. May 12, 1858. Few books have contributed more to modern exegesis than his *Grammar of the Idiom of the New Testament* (1822), seventh edition, 1867, by Luemann, translated by J. H. Thayer, Andover, 1883. Other works of Winer are *Biblisches Realwoerterbuch* (1820), third edition, 1847; *Handbuch der theologischen Literatur* (1821), third edition (1838-40), and *Comparative Darstellung des Lehrbegriffs der verschiedenen Kirchenparteien* (1824), fourth edition, by P. Ewald (1882), English translation, Edinburgh (1873). A. G. V.

**Winkler, Johann Joseph**, b. 1670, at Lucka, Sachsen-Altenburg; d. 1722, at Magdeburg; studied theology at Leipzig, under A. H. Francke; was pastor in Magdeburg (1692); military chaplain (1695) in Holland and Italy; diaconus at the Magdeburg Cathedral (1698); chief pastor (1714); consistorial counsellor (1716); one of the best hymn-writers of earlier pietism; author of "Meine Seele senket sich," tr. by Miss Winkworth. "In Thy heart and hands, my God," Ohio Hymnal; "Ringe recht wenn Gottes Gnade," tr. by Miss Winkworth, Lyra Germ. (1855), "Strive when thou art called of God." A. S.

**Winkler, Johannes Friedrich**, b. 1809, in Saxony; studied theology at Halle, where he graduated with distinction (1833). Hearing of the scarcity of Luth. pastors in America, he decided to serve the Lord in the American diaspora. He came to this country with recommendations to Dr. Geissenhainer of New York (1834). After visiting Ohio he returned to New York, where he was ordained (1837) and labored in Newark, N. J.; (1842) he received a call as theological professor to Columbus, O., where he remained three years. Called to Detroit, Mich., in 1845, he joined the Buffalo Synod, with his congregation; (1856) he received a call to the theological seminary of the Buffalo Synod as its professor, where he labored successfully for 20 years. D. (1878) after an illness of two years. H. R. G.

**Winnipeg, Manitoba, Luth. Church in.** Lutherans came to this city in the ninth decade of the nineteenth century. A pastor from St. Paul, Minn., preached for them once, but did not return. When the railroad was completed their numbers increased. In 1888 they applied to the president of the Canada Synod, who visited them, and Dec. 16, 1888, organized the German Luth. Trinity Church. Seventy persons communed on that date. The congrega-

tion is aided by the German Home Mission Board of the General Council, and in 1898 numbered about 500 members. It has erected a neat frame church and a parsonage. In this church, July 24, 1897, the Ev. Luth. Synod of Manitoba and the Northwest Territories was organized.

Swedish and Icelandic pastors gathered their countrymen into congregations. The Icelandic is the largest Luth. congregation in the city. It has a fine church and about 1,000 communicants. The energetic band of Swedes was organized as Zion Church, in 1890, and erected a frame edifice in 1891. Membership, 61.

Winnipeg is the gateway to the great Northwest. Immigrants stop here for a longer or shorter time, until they have secured land on which to settle. Hence the membership of the congregations to some extent fluctuates with the seasons. F. W. W.

**Winterfeld, Karl von**, b. 1784, in Berlin, d. 1852, studied law in Halle (1803-06), was assessor in Berlin (1811), undertook a journey to Italy, where he paid special attention to ancient Italian church music. Counsellor in Breslau (1816), where he founded an association for church music, in common with Karl von Raumer and others (1819). He became Obertribunairath in Berlin (1831), and retired in 1847. One of the first authorities on Luth. church music, an enthusiastic and consistent advocate of a return to the style and spirit of our church music as represented in the choral and in the polyphonus settings at the close of the sixteenth and in the beginning of the seventeenth century, particularly in John Eccard, who is his ideal. His views are vigorously controverted in S. Kuemmerle's *Encyclopaedie der Evangelischen Kirchenmusik*, which is anti-Winterfeld throughout. Among his works we mention: *J. P. v. Palestrina* (1833); *J. Gabriele und sein Zeitalter* (1834, 2 vols.); *M. Luther's Deutsche Geistliche Lieder mit Singweisen und Tonsatzten* (1830); *Der Evangelische Kirchengesang und sein Verhaeltniss zur Kunst des Tonsatzes* (1843-1847, three parts). A. S.

**Wisconsin, Lutherans in.** Statistics for 1890: Congregations, 894; communicants, 160,919. The Synodical Conference reported 388 congregations and 83,942 communicants; the United Norwegian Synod, 187 congregations and 28,717 communicants; the Norwegian Church in America, 95 congregations and 15,037 communicants; the German Synod of Iowa, 36 congregations and 7,073 communicants; the Joint Synod of Ohio, 25 congregations and 7,356 communicants; the Swedish Augustana Synod, 38 congregations and 3,179 communicants; Hauge's Synod, 28 congregations and 2,105 communicants; the Danish Church in America, 16 congregations and 2,076 communicants. There is not a county in the state without a Luth. congregation. In Milwaukee, the number of communicants reported was 18,892, while all other Protestant denominations combined reported 11,608.

**Wisconsin Synod.** See SYNODS (III.)

**Wittenberg**, a town in Prussian Saxony, situated on the right bank of the Elbe, fifty-five

miles S. W. from Berlin. Founded in the twelfth century by Wendish fishermen. From some time in the fifteenth century to 1547 it was the capital of the electorate of Saxony. It possessed a small castle with a church attached, a parish church, and an Augustinian convent. Belonged to the episcopate of Brandenburg. Its university was founded in 1502, and transferred to Halle in 1517. Was the cradle of the Reformation and the scene of the labors of Luther and Melancthon, whose remains lie buried in the castle church. Is now the seat of a theological seminary, and has retained the district superintendency. Population, 16,000. J. W. R.

**Wittenberg Concord**, a document prepared at Wittenberg as a result of a conference between the Luth. theologians and others who had previously been identified with the Reformed (May 22-29, 1536). The conference was brought about through the indefatigable efforts of Bucer, to secure recognition from Luther. Luther's antagonism was overcome in a private interview, and, on account of his illness, the meetings were held in his house. They agreed upon the formula that "with the bread and wine, the body and blood of Christ are truly and substantially present, offered and received," and that "by the sacramental union the bread is the body of Christ, i. e. when the bread is held out the body of Christ is at the same time present and truly tendered." They agreed also that the unworthy received in the Lord's Supper the body of Christ to their judgment, but disagreed as to who are meant by the "unworthy." Bucer insisted that the "unworthy" are "those who are in the Church, and have faith, yet do not discern the Lord's body—do not properly estimate this gift of Christ." They agreed also that "through baptism, there come to infants the forgiveness of original sin, and the gift of the Holy Ghost, who is efficacious in them according to their measure. . . . Although we do not understand of what nature that action of God in infants is, nevertheless it is certain that in them new and holy movements are wrought. . . . For although we must not imagine that infants understand, nevertheless these movements and inclinations to believe Christ, and love God, are, in a measure, like the movements of faith and love. This is what we say when we say that infants have faith. For we speak thus that it may be understood that infants cannot become holy and be saved without a divine action in them." The Concord was signed by Luther, Melancthon, Bugenhagen, Myconius, etc., on behalf of the Lutherans, and by Bucer, Capito, Aulbert, on the other side. At the same time, Bucer addressed the theologians of the Reformed churches that "we must unreservedly condemn as error the doctrine that in the Lord's Supper, when it is celebrated according to the Word of the Lord, nothing is given and received but bread and wine; also we must affirm and teach that the true body and blood of the Lord are truly given and received in the Holy Supper." "Dr. Luther and his colleagues do not teach that Christ is naturally united with the elements of bread and wine, or offered after any mode of the present life. It is a heavenly object and is

offered after a heavenly mode." "Since such is your position," said Luther, "we are one, and we recognize and receive you as our dear brethren in the Lord, so far as concerns this article." It was followed by a social entertainment in Luther's house, and by public services the succeeding Sunday, in which Bucer preached in the afternoon, and Luther in the evening, Capito and Bucer communing with the congregation. The Concord will be found in English in Jacobs' *Book of Concord*, II. 253 sqq., where the authorities for its history are also given. The original documents are published in *Corpus Reformatorum*, III. 375 sqq. H. E. J.

**Wittenberg Seminary.** See SEMINARIES.

**Wittenberg (Ohio) Synod.** See SYNODS (I).

**Witzel (Wicelius) Georg**, b. 1501 at Vach, Hesse, d. 1573, in Mainz, entered the University of Wittenberg, 1520, but with all the light he there received he could not free himself from the influence of Erasmus, and was consecrated priest by the Bishop of Mersburg, "against his own conscience," as Justus Jonas charged him in 1534. Nevertheless his preaching was in the spirit of the Reformation, and as early as 1524 he had entered into the state of matrimony. At Luther's recommendation the Elector Johann appointed him pastor at Niemeck. But he had always faults to find with both sides, the "Old" and the "New" Church. He wrote coarse denunciations of Luther and his co-laborers, and against the Evangelical doctrine of justification. Count Hoyer of Mansfield appointed him pastor of St. Andrew's Church in Eisleben, where he was generally despised, sometimes not more than ten persons attending his preaching. Duke George called him to Saxony, but after the Duke's death (1539), he had to leave, and was invited by Elector Joachim II. to Berlin, to prepare the new Agenda, in common with Melancthon. In 1540 he went to Wuerzburg as counsellor of Johann, Abbot of Fulda. Later on he was active in the preparation of the Augsburg Interim. In 1554 he retired to Mainz, devoting himself to literary labors. A. S.

**Wizenmann, Thomas**, b. Nov. 2, 1759, in Ludwigsburg, Wuertemberg, vicar at Esslingen, instructor at Barmen; d. Feb. 22, 1787. He is noted for his philosophical studies in the spirit of Jacobi, and asserted the reasonableness of revelation if historical proofs are given. Attacked by Kant he answered. He also published a work on Matthew, making the gospel demonstrate its own genuineness.

**Woellner Edict.** John Christoph Woellner, b. May 13, 1732, d. Sept. 10, 1800, a man of a somewhat dubious character, became minister of spiritual affairs in the cabinet of Frederick William II. of Prussia. Immediately after his appointment in 1788 his famous edict was issued. Its object was to check the progress of rationalism, deism, naturalism, etc., which endangered the purity of the Christian religion. All teachers of religion were therefore enjoined to conform their teachings to the accepted confessions, and though everybody's conscience should be free to believe what he thought right,

nobody should disseminate or teach his private opinions contrary to the doctrines of the Confessions. Suspension was threatened to all who would not comply. A storm of ill-will arose against the shameless edict, which put a premium on hypocrisy. All efforts to enforce it proved futile. Shortly after the accession of Frederick William III., Woellner was dismissed, and the edict, though not expressly revoked, was silently put out of use. J. F.

**Wolffenbuettel Fragments** were six treatises published by Lessing (1774), from the MSS. of Herm. Reimarus of Hamburg, deposited in the library of Wolffenbüttel. These fragments brought deism into German soil. Religion was declared to be an instinct, revelation to be without purpose. In the attempted proof of this the moral character of the O. T. saints, and even Christ, were shamefully misrepresented and assailed.

**Wolfgang of Anhalt**, b. 1492, ascended the throne of Anhalt (1508), and espoused the cause of the Reformation from its beginning, being present at the Diet of Worms (1521) as Luther's friend, signing the protest at Speyer (1529), and the Augs. Conf. (1530). There he firmly opposed following the procession of Corpus Christi, willing even to give up his life. He was also present at the discussion between the Mansfeld dukes and accompanied Luther's funeral. Through his connection with the Smaicald League he lost his estates, which he left singing "A mighty Fortress." They were, however, returned to him. He d., a staunch, upright, consistent believer, March 23, 1556.

**Waltersdorf, Ernest Gottlieb**, b. 1725 in Friedrichsfelde, near Berlin (1761), in Bunzlau, Silesia, studied theology at Halle, was tutor and assistant preacher at Zerrentuin, Uckermark (1744), private chaplain of Count von Promnitz, in Drehna, Lusatia (1746), pastor in Bunzlau (1748), where he helped to found an Orphans' Home, of which he became the first director in 1758; one of the most prolific hymn-writers of the Pietistic school. Many of his hymns remind us of the Coethen and Moravian songs. Among his best are his children's hymns. Knapp's *Liederschatz* gives 50 hymns of his. A. S.

**Woman's Home and Foreign Missionary Societies.** In General Synod the congregational are united with synodical societies, and these again with a general organization, founded 1879, under the supervision of the General Synod. Reports for 1899 give 729 auxiliary (congregational) societies, 19,231 members, and biennial contributions \$40,397. The General Council in 1886 and 1888 and Ministerium of Pennsylvania, 1889, 1890, commended similar societies and defined their province. The earliest confederation of congregational organizations in the Mother Synod is that of the second (Allentown) conference founded in 1885, reporting in 1899, 26 societies, 1,344 members, and \$1,991 contributions. The General Council's Board of Foreign Missions convened the women of Philadelphia of German and English conferences for similar work in 1890. In eight years' time, nearly \$30,000 passed through the hands of the woman's society, thus

organized, into the various missionary treasuries. Similar societies of Norristown, Lancaster, Reading, and Wilkesbarre conferences have been established, with a General Society for the Ministerium, which, with the approval of the Board of Foreign Missions, has educated and sends to India in autumn of 1899, a doctress, and publishes *The Mission Worker* (Reading). In the United Synod of the South, there are three or four synodical societies.

A prominent object of these organizations is the gathering of information and diffusion of literature concerning missions. A report to the last convention of the General Synod ascribes the increase of biennial contributions to mission and church extension from \$69,000 in 1879 to nearly \$300,000 in 1899, chiefly to the interest awakened through these societies.

In Germany, women's societies have been particularly efficient in Inner Missions. The association founded in Hamburg in 1831 by Amalie Sieveking (see *SIEVEKING*) is especially noteworthy. See *Muekel's Handlexicon*, Art. "Frauenvereine." Such movements properly regulated are in entire harmony with the principle of the female diaconate, although they have constantly to answer the objection that the congregation is the only legitimate organization for the Church's benevolent work.

**Woman's Place in the Luth. Church.** The determination of the correct position is dependent upon the reconciliation of two principles, viz. that of the universal priesthood of believers, and that of the unity of the family. To the priesthood of believers women, as well as men, belong. No one has more emphatically insisted upon giving this fact prominence than Luther. Her subordination within the family must not be interpreted as in any way affecting her confession of Christ before the world. Her silence in the Church is enjoined, upon the assumption that there are men present to teach and pray, and that she must not assert authority over them. "But how could Paul," asks Luther, "resist the Holy Ghost, who in Joel 2 : 28 promised: 'Your daughters shall prophesy'?" and in Acts 21 : 8, 9, Philip had four daughters, all prophetesses. Miriam, the sister of Moses, was a prophetess (Ex. 15 : 20); Huldah, the prophetess, gave advice to the godly king, Josiah (1 Kings 22 : 15); and Deborah, to the ruler, Barak (Jud. 4 : 6); and the hymn of the Virgin Mary (Luke 1 : 46) is praised throughout the world. Paul himself teaches that women should pray and prophesy with uncovered heads. Order and propriety, therefore, require that women should be silent, when men speak; but when there is no man to preach, it is a matter of necessity for women to preach. "Ordinarily," says Ægidius Hunnius, "men, not women, ought to exercise the duties of the holy ministry. Nevertheless God sometimes has willed the duties of the sacred office to be performed extraordinarily by women. We have examples in Zipporah, the wife of Moses (Ex. 4); in Miriam, the sister of Moses and Aaron (Ex. 15); in Deborah, the prophetess (Judges 4 : 5); in Huldah (2 Kings 22); in Anna (Luke 2); in Priscilla, the wife of Aquila, who instructed Apollos in the way of the Lord, etc.,

etc. Let note be taken of this against the Calvinists, who pervert this passage (1 Cor. 14 : 35) against the authority of women to baptize extraordinarily. "Why would the prophetic spirit, or revelation, have been given them," asks Calovius, "if it would not have been right for them to have published their prophecies or revelations?" The Augsburg Confession (Art. XXVIII.) calls attention to the fact that some of the N. T. prescriptions concerning the conduct of women in the public service must not be regarded as of universal obligation, but as adapted only to the peculiar conditions of the Corinthian church.

At the same time, the Church has always recognized the peculiar calling assigned women, according to Holy Scripture, as that of the administration of the household, and guarded against all diversion of women into the more general and active service of the Church, that would in any way interfere with family duties, or confuse its organization. The highest calling of a Christian woman, it has uniformly taught, is that of a wife and mother. One of the strongest arguments against monastic vows, our fathers found in the exaltation of a life devoted to religious observances to that of the more humble, but most clearly appointed sphere of the commonplace duties of the family. The discussion of this subject was not exhausted, however, in the period of the Reformation. In the re-establishment of the female diaconate, after the example of the Apostolic Church, the Luth. Church of this century has acted in violation of Luth. precedents, but not of Luth. principles. Where there is no call to family responsibilities, consecrated womanhood is doing a noble work in the various spheres of this office. (See DEACONESS.) The institution of "widows" in the early Church was entrusted not only with the collection and dispensing of alms, but also with the duty of teaching the younger women. The organization of congregational societies of women, under pastoral supervision, or congregational rules, has been productive of much good in many of our churches. Women's auxiliary societies, whatever be the name by which they are called, have proved their right to existence, when properly regulated. In an important cause the diffusion of interest and the collection of funds is generally more successful in the hands of women than of laymen, whose business engagements preoccupy them. The best teachers of the young being women, the Sunday-school is a sphere where they are particularly efficient. The right of women to vote in congregational meetings is a question concerning which there is not a uniform answer in our congregations in this country. The most conservative tendencies are against it. But, on the other hand, it is urged that the portion of the congregation most interested in its prosperity, and, as a rule, the most spiritually minded, and, therefore, most competent to judge in matters pertaining to the spiritual interests of a congregation, are its female members. Especially in many of the missions, where the number of men is so few that it is difficult to secure a Church Council, and the sacrifices of

maintaining it fall almost exclusively upon devout women, it seems a hardship to exclude them from some voice. Where a family is otherwise without representation, the case is a particularly urgent one. In some benevolent institutions, acting under synodical authority, provision is made for the election of directors by the vote of the lady visitors. The clear teaching of the New Testament forbids women to pray in public, except there be no men present able to discharge the duty. See tract, *The Public Ministry of Women*, published by "Woman's Home and Foreign Missionary Society of the Ministerium of Pennsylvania" (1898).

H. E. J.

**Word of God.** In common with the Reformed, repudiating Rome's claim that tradition shares with Holy Scripture normative authority in matters of faith, and holding firmly to the Formal Principle of Protestantism (see art.), Lutheranism lays peculiar emphasis upon the Word as a means of grace. With Rome, the Word has no farther office than to lead to the sacraments, which it regards the only true means of grace. The Zwinglian and Calvinistic doctrines of Predestination have led Reformed theologians to substitute for the external Word, as a means of grace, the inner Word, through which alone the Spirit works, while the external Word may or may not be preparatory. It is only by an exception that in the systems of writers of these schools there is a special treatment of the Word or of Means of Grace, the article concerning the Holy Scriptures as the source of doctrine exhausting the subject. Thus, as with Rome, the sole office of the Word is to point to the way of life, without communicating that whereof it treats. Zwingli, in his *Ratio Fidei*, denies the propriety of the expression "means of grace," upon the ground that the Holy Spirit needs no vehicle or channel. In conformity with the same principle, he taught that, without means, the saving grace of God had been imparted to a number of the renowned Greek and Roman heroes, even including Hercules (*Exp. Christ. Fid.*, Niemyer, p. 61). With manifest inclination towards Luther's view, on the part of a few eminent writers, nevertheless the suggestion of the immediateness of grace pervades all Reformed theology. The conception of "means of grace" becomes, then (as the enumeration of prayer among such means indicates), only that of instrumentalities, whereby the regenerate approach God. "The Roman is the Church of the sacrament; the Reformed is the Church of the Spirit; but the Lutheran is the Church of the Word. Nevertheless the Lutheran ceases not to be the Church of the Spirit and of the sacrament. For it has the Spirit in the Word, and the sacrament through the Word" (*Philippi*). The premises suggested in Reformed theology were carried to the extreme by mystics and fanatics, against whom the Luth. Confessions give constant warning (*Lug. Conf.*, Art. V.; *Apologety*, 215 : 13; *Schm. Art.*, 332 : 3; *Form. Con.*, 499 : 13; 552 : 4), and whose fallacies Luther powerfully exposed in numerous well-known treatises and sermons.

The efficacy of the Word is not mechanical

or physical. It inheres not in the letter or language of the inspired writers, but in the revealed truth which they record and convey to men's minds. The relation of the Holy Spirit to this truth is not one of mere co-operation. He has revealed it. He has guided the writers and spoken through them. The Word is not man's, but the Word of God. He speaks and works, in and through, and not merely alongside of or after it. This doctrine of the constant and uniform efficacy of the Holy Spirit, in and through the external Word, is manifestly exclusive of the Reformed theory of an irresistible grace, as well as of a limited atonement. The controversy as to the efficacy and place of the sacraments is, after all, only one concerning the efficacy of the Word.

While this efficacy, therefore, fails to reach its divinely-intended end in most cases because of man's continued resistance, Luther was constrained by passages like Is. 55 : 11, to hold that it is never taught or preached without fruit. "God's people can never be without God's Word; nor God's Word without God's people." Wherever the Word is preached, there are therefore some, even though but a few, who are true children of God.

As the expression of the Divine thought, the Word is not confined to the language in which it was first expressed, and, hence, is no less truly the Word, when translated or paraphrased or elaborately expounded or minutely applied. The Holy Scriptures in their originals ever remain the fixed form for use as infallible standards of doctrine (*Form. Conc.*, Intro.); but in its oral, the Word was prior to its written form, and from the written records, it again flows forth in confession, praise, preaching, and life, all pervaded by the quickening Spirit.

Great stress is laid upon the organic relation of its various parts. The Word is not a code of isolated laws, or a collection of independent and detached truths. All are related and interdependent. While nothing that God has revealed can be knowingly rejected or regarded unimportant, the various truths comprised in the Word stand to each other, as foundation and superstructure, centre and circumference, head and members. This involves the distinction not only between Law and Gospel, but also between the various factors of both Law and Gospel. Properly speaking, it is only the Gospel that is a means of grace, since the Law reveals only sin, and works contrition, and brings no grace. But as the Law is preparatory to the Gospel, the latter is the immediate, and the former only a remote and mediate means of grace. While all the Gospel is contained in the assurance given a penitent of the gratuitous remission of sins for Christ's sake, every word of the manifold revelation of both Law and Gospel is needed to unfold the richness of what the ultimate simple sentence means. (See GOSPEL.) In adding the sacraments to the Word as means of grace, the intention is not to co-ordinate them, but only to express the two forms in which the one Word of God comes to man. (See SACRAMENTS.)

From these principles, the distinctive features of the practical life and activity of the Luth.

Church can be better understood. In dealing with individual souls, it withdraws them from speculations concerning the secret counsel of God to his revealed Word. It shuns all seemingly logical deductions from revealed premises, knowing that within the sphere of the supernatural, there is no certainty except where God himself expressly speaks. With equal fidelity, it warns against processes of introspection, whereby man seeks within himself some ground of hope for his salvation. It is not faith in our faith, but faith in God's Word revealing Christ, that inherits the promises of the Gospel. It turns men from the search for peace through obedience to the prescriptions of the Church, to that Word which is over the Church and creates and determines it. ("The Word is the mother of the Church." *Luther*.) In its conception of church government, the Church, as an organization, is entirely subordinated to the Word. The Church does not determine the doctrine; but the doctrine determines the Church. The Church can make nothing binding on the conscience, which God's Word had not made binding before. The Church can relieve man of no burden, of which God's Word has not previously relieved him. The true unity of the Church consists solely in agreement as to the Word of God (*Aug. Conf.*, Art. VII.). The Church has no calling to make any regulations except such as are needed for the administration of the Word. It can never become an extensive external polity, since all its "power is put into execution only by teaching or preaching the Word, and administering the sacraments. Let it not enter into the office of another" (*Aug. Conf.*, XXVIII.). Pastors rule only by teaching. The pastoral office is chiefly a teaching office. Church discipline is exercised only by the application of the Word. Ministers are confined to the single office of preaching the Word, publicly in the church, and privately, to individuals. They may, as cultivated men and citizens, be entertaining lecturers on moral and social questions, but in their official positions, as pastors, not science, not politics, not literature, not art, not history, but the Word of God, in all its infinite applications to human experience, is their theme. As preachers, their themes are not to be drawn from without, and mechanically joined to their texts, but their sermons are to be found in the argument of the sacred writer where the text stands. The Word of God is preached only when the meaning intended by God is taught. Prayer is no mere rhapsody of the individual or the recounting of holy desires; but it always springs from and rests upon some Word of God. It holds up to God some promise he has made, and humbly asks, with full confidence in his truth, that this particular promise be fulfilled. God must speak, before man can either ask or wish. Hence all worship consists in the activity of man's spirit called forth and energized by God's Word. (See SACRIFICE.) All the arrangements of the Luth. Church for public worship aim at expressing and appropriating, in due order and in their organic connection, the various parts of the one Word of God. (See LITURGY.) The Matin and Vesper Services, as Luther shows in his



*Formula Missæ*, "are nothing but words of Divine Scripture." Luth. Hymnody is described by Melancthon in the Apology: "The children sing psalms that they may become familiar with Holy Scripture. The people also sing, in order that they may either learn or pray."

In the sphere of Ethics, Luther inaugurated a new era by repudiating the current Roman conception that obedience to God was conditioned upon obedience to whatever the Church, as an external organization, determined; by awakening individual responsibility through his emphasis of faith as a personal relation between God and man, instead of mere assent to ecclesiastical definitions of doctrine; and by leading every one directly to the first source of authority, the Word of God, concerning which he shall hereafter give an account, not as a church member, but as an individual. Holiness of life was taught as consisting not in the minute observance of ecclesiastical regulations, or in self-chosen ascetic observances, but only in the faithful discharge of the duties of one's calling, as prescribed in the Ten Commandments (*Aug. Conf.*, Art. VI., XX.; *Apology*, 222; *Large Catechism*, 403). From this conception there results as complete a revision of the definition of "a good work," as of "Justification," or "Faith." Obedience to God becomes a joyful necessity of the Christian life, because the Word is no longer something external and foreign, but is living and working in the heart (Luther, *Introduction to Romans*; *Apology*, "Of Love and Fulfilling of Law"; *Form. Conc.*, "Third Use of Law"). The legalistic character of the Reformed springs from their failure to apprehend as clearly that the Word is not only a source of knowledge of God's will, but also an actual means of grace; while their doctrine of Predestination, with its modifications of the doctrine of the external Word, diverts their eyes constantly from the comforting assurances of Holy Scripture, to the evidence of the work of the Holy Spirit in their lives, as their sole assurance of God's grace and favor, springing from his secret will. The Luth. ethical principle is that of the love of God, as a Reconciled Father dwelling with man through the Word; that of the Reformed, obedience to God as a Supreme Ruler, reigning above man, and whose authority at all times is to be unquestionably acknowledged, without regard to merit or reward. Sunday, among Lutherans, is observed, not because of any sanctifying virtue in mere rest, but because of the Word, for whose hearing and preaching and reading the day is given. Conscience is no ultimate standard of right and wrong, but must be tested and corrected by the Word, as even the best watches must be set according to a chronometer or sun-dial. To be "conscientious" is not the highest virtue. (See *THESES OF HARMS*, 14-18.) In its repeated discussions concerning adiaphora, the Luth. Church has constantly warned against pronouncing that sinful, however liable to abuse, which God's Word has not pronounced such. By proclaiming those things to be sins, which God's Word has not so pronounced, we change the boundaries that God has set, and, under the false

plea that the end justifies the means, may soon persuade ourselves that those things are not sins which God has declared to be sins. The sole instrument for moral reform is the Word. Humanity can be renewed only through the portals of repentance and faith. Modern sociological experimentation may accomplish something for the external life; but this is treating only the symptoms, and not the disease itself. For all the moral ills of the race, the only remedy is the Word. It is also the only sure weapon against the world's violence. "The Word they still shall let remain, and not a thank have for it." "I would not have the Gospel maintained by violence and bloodshed. By the Word, the world has been overcome; by the Word, the Church has been preserved; by the Word, it has been restored; and as Antichrist has gained his power without violence; so he will fall without violence." "By the Word alone, those things are to be attacked, that our men have been attempting to abolish by violence." "We should overcome heretics with books, not with fire." "The soul can do without everything except the Word of God, without which none of its wants are provided for. But having the Word, it is rich, and wants for nothing" (Luther).

Fuller modern treatment in Philippi. See also Luthardt's *Glaubenslehre, Ethik* and "Outline of Ethics" in Zoekler's *Handbook*, Koestlin's *Luther's Theology*, Oehler's *Symbolik*. Best authorities, Luther's Works (particularly the *Eight Sermons* on return from the Wartburg, *Christian Liberty*, etc.), and the Luth. *Confessions*. For criticism of Luth. doctrine, see Hodge's *System*, 3:470 sqq. For defence of Spenser's doctrine, as in harmony with Luther's, see Walch *Streitigkeiten der Luth. Kirche*, vol. v. H. E. J.

**Words of Institution.** See LORD'S SUPPER, and LITURGY.

**Worms**, one of the oldest towns of Germany, belonging at present to Hesse-Darmstadt, and numbering about 26,000 inhabitants, has become famous in the history of the Reformation, and contains the grandest monument commemorating this event.

**I. COLLOQUIES AT WORMS.**—1. The first was held in 1541. When, in 1539, Emperor Charles V. needed help against the Turks, he opened negotiations with the Protestants at Frankfurt. They demanded an unconditional, lasting peace, and half the number of judges of the supreme court of the empire. This was refused, but as the danger on the part of the Turks became more pressing, the Emperor proposed that at the next diet a commission of learned theologians and intelligent, peaceable laymen should be appointed to bring about a final Christian union in faith and practice. At the same time, he granted a suspension of all proceedings against the Protestant estates for eighteen months. This proposition was accepted. The Pope now tried to enable the Emperor to dispense with the help of the Protestants, and brought about a peace with the Turks, and endeavored to do the same with France. As he did not succeed in this

latter attempt, the emperor still stood in need of the good-will of the Protestants, and at a meeting of the estates at Hagenau, the first colloquy at Worms was decided upon. In November (1541), the delegates met. On the part of the Protestants they were Melancthon, Bucer, Capito, Brenz, and Calvin (for Strassburg, where he lived as an exile at that time); of the Catholic delegates, the noted John Eck was the most prominent. The Emperor had insisted that the Papal legate Morone also take part; and he now raised so many formal difficulties—demanding, for example, that not every delegate have a vote, as he knew that some of the Catholics inclined towards the Protestants, but that all the members of one party should have one collective vote—that the discussion of the religious differences could not begin before January (1541); and when the first article, concerning original sin, had not yet been sufficiently debated, he prevailed upon the Emperor to adjourn the colloquium. The Emperor, however, intended to have the negotiations taken up again at the diet of Regensburg, which had just assembled. At this colloquium at Worms, Melancthon was confronted by the charge of John Eck that the Augsburg Confession had been changed. Melancthon's answer was that no changes had been made in the substance and meaning, but that simply some milder and clearer expressions had been introduced.

2. In the year 1557, the last attempt was made to reunite the Catholics and the Lutherans of the German empire. Especially Ferdinand I., the brother, and, in Germany, the successor of Charles V., realizing how much such a union would increase the power and influence of the empire, did his utmost to bring it about, and therefore instituted a colloquy, or, as it was called, consultation, at Worms. Of the Lutherans, Melancthon, Brenz, Mörlin, Schnepf, and others took part; of the Catholics, the first German Jesuit, Peter Canisius, was the most noted. The mild bishop of Naumburg, Julius von Pflug, presided. Curiously enough, the resolution was passed to carry on the discussions in writing. The Lutherans declined to recognize the *consensus patrum* as the decisive norm. The changes made in the Augsburg Confession by Melancthon, and the dissensions among the Lutherans themselves, were successfully used by the Catholics to cause a quarrel among them; and when, in consequence, the Weimar, or strictly Luth., section had left, the Catholics, apparently glad of such an excuse, refused to continue the discussions, since they did not know who were the genuine Lutherans.

II. DIETS AT WORMS. 1. The diet at Worms, held in the year 1521, was the first convened by the young Emperor Charles V., who, in 1519, had succeeded his grandfather, Maximilian I., on the imperial throne of Germany. The friends of the Reformation in that country, including Luther himself, cherished the hope that the youthful monarch would put himself at the head of the new movement; but he was already too cool and ambitious a politician for that, feeling an interest in German affairs only in so far as they could subserve the glory of his grand empire on which the sun never set. Thus,

the Pope, by promising to further the emperor's plans, especially in opposition to his life-long rival, King Francis I. of France, easily persuaded him to aid in suppressing the Reformation, whose necessity and nature he did not understand. As soon as the Papal bull commanding the burning of Luther's books had arrived, Charles had it executed in the Netherlands. In Germany he did not dare to do this, especially out of regard for Elector Frederick of Saxony, to whom he owed his election as emperor, and who, though not yet fully convinced of the correctness of Luther's position, demanded that he be treated justly and not condemned without a hearing. The emperor was willing to have Luther appear for this purpose before the diet at Worms. The Papal nuncio, however, protested, because, as he claimed, Luther had already been judged and condemned by the only proper authority, the Pope. But the estates of the German Empire, who, themselves, in a formal complaint, presented 101 complaints against the Roman court, did not regard Luther's attacks on Roman abuses a crime, and therefore joined in demanding that he be called to appear before them, though they, at the same time, declared that if he persisted in his doctrinal opposition to Rome, they would assist in bringing him to condign punishment. Thus, an imperial summons was issued to Luther, accompanied by a safe-conduct, citing him to Worms, and Luther, notwithstanding the fears and dissuasions of his friends, and the intrigues of his enemies, did not hesitate a moment to obey the summons. Appearing twice before the diet, April 17 and 18, he proved his courage to be of the true nature, steadfastly refusing to recant unless convinced of being in error. By his humble courage he made a good impression upon many of his august audience, but not upon the emperor. Charles was ready to condemn him, forthwith and unconditionally; but the estates did not agree to this until Luther, after several conferences with a special commission, had shown that he could in no way be moved to retract. Then the Edict of Worms was adopted. The emperor, however, did not permit the safe-conduct granted to Luther to be violated.

2. At the diet of Worms, held 1545, Emperor Charles V. demanded that the Protestants submit to the decrees of the council which was to meet, and after many excuses and delays on the part of the Pope, finally did meet at Trent, December 13 of that year. But they refused to do so, knowing beforehand that they would not be treated justly; and the emperor, protesting that in matters of faith he did not think of using force, yet secretly began to prepare for war.

III. EDICT OF WORMS (1521). After the majority of the estates had consented to unite with the emperor in proceeding against Luther, the Papal legate, Aleander, received the welcome commission to draw up a mandate to that effect. It was completed in Latin and German, and approved by the imperial council May 8, but not submitted to the diet before the 25th, after a number of princes, the electors of Saxony, and the Palatinate among them, had left. The others adopted it unanimously, and on the fes-

tival of the Holy Trinity, after a solemn High Mass, the emperor signed both copies in the church. On the next day he had the edict published, with blast of trumpets, and on Wednesday the sequestered books of Luther were publicly burned by the emperor's command. The edict pronounced the ban of the empire on Luther as a stubborn heretic, as also upon his friends, made it the duty of every one after the lapse of twenty-one days to seize him and deliver him to the proper authorities, and condemned his writings to be burned. F. W. S.

**Worship, Luth. Idea of.** According to the Luth. view, worship is not merely an approach to God in prayer, praise, and thanksgiving (sacrificial elements), but it is chiefly an acceptance of God's gift to men, through the Word and sacraments (sacramental elements). This view thus differs from the Romish position, which makes all worship, even the Lord's Supper, a sacrifice to be rendered to God. It also differs from the Reformed view in that it emphasizes the use of the sacramental elements and regards them as means of grace.

Thus, worship is spiritual (John 4:23), but through outward expression the inner life is strengthened and maintained; hence outward forms and ceremonies are to be used.

In the choice of forms of worship the Luth. view accepts the results of history, reserving only the right to purify or to develop in accordance with the material principle of the Reformation.

In public worship the congregation is the real subject. Hence, the Liturgy provides for the fullest participation of the congregation in the hymns, creed, and responsive parts of the order.

In its relation to art, the fullest use is made of material forms to express religious truth, but always from the standpoint of religion, and never in the interest of æsthetics. (See LITURGY; PARAMEIC; ARCHITECTURE.) G. U. W.

**Wrangel, von, Charles Magnus, D. D.,** Swedish-American provost (1759-68); an alumnus of Upsala and Goettingen; descendant of the Swedish general of the same name, who fought under Gustavus Adolphus. He co-operated with the greatest cordiality with Muhlenberg; resuscitated the Ministerium of Pennsylvania, in 1760, after it had been practically dead for five years; aided in the preparation of the constitution of St. Michael's, Philadelphia, which formed the model for most of the congregational constitutions in the German and anglicized portions of the Church for many years; conducted a private theological seminary in his house, Peter Muhlenberg, Daniel Kuhn, and Christian Streit being among his pupils. His recall to Sweden was unexpected, and was attributed at the time to his activity in the interests of the German Lutherans. Its result was to alienate the people from the authorities of the home Church. Upon his return he published a *History of the German Luth. Churches in America*.

**Wucherer, John Fredrick, b.** in Nördlingen, Wuerttemberg, March 8, 1803; studied at Erlangen; became pastor at Nördlingen, Baldingen, and Aha, where he died, Dec. 26, 1881.

He was a sincere Lutheran. Among his publications *Vom Evang.-Luth. Hauptgottesdienst* (Nördlingen, 1846) deserves mention.

**Wuelffer, Daniel, b.** at Nuremberg July 3, 1617; prof. and pastor there until his death, May 11, 1685. He is author of the hymn, "O Ewigkeit, O Ewigkeit," trs. in Lyra Germanica, "Eternity, eternity; how long art thou!"

**Wuerttemberg, Luth. Church in.** A few years before Luther's birth, the University of Tuebingen was founded by Duke Eberhard (1477). Men like Gabriel Biel, and, for a short time, Reuchlin and Melancthon, were among its teachers, enabling the University to do its share in the battle of humanism against the "Viri Obscuri" of the Romanism of that day. Throughout the Wuerttemberg territory there were strong sympathies with the Reformation movement from the very beginning. But the personal character of Duke Ulrich, and his acts of rashness and violence which led to his flight and banishment in 1519, greatly retarded the establishment of Lutheranism in Wuerttemberg, inasmuch as the land was sold to the Hapsburg dynasty, passing into the possession of Ferdinand, the emperor's brother, who did everything in his power to suppress the Reformation. But the free Imperial Cities, scattered all over the territory of Wuerttemberg (Reutlingen, which is among the original signers of the Augsburg Confession, Esslingen, called "The little Worms" in those days, Ulm, Hall, Biberach, and others), bravely maintained their independence against Hapsburg and Romanism, and afforded ample opportunities to the subjects of the Duchy of Wuerttemberg, to hear the pure gospel preached. With the help of Philip of Hesse, Ulrich, who in his adversities had become a wiser and a better man, regained possession of his land through the battle of Lauffen (1534), and the subsequent treaty of Kadan, which provided, however, that, if the male line of the house of Wuerttemberg should become extinct, the Duchy was to fall to Austria. Thus the victory of the Reformation was secured, though, for some time, it seemed undecided whether the Saxon or the Swiss type of Reformation should prevail. The Luth. Eberhardt Schnepf was charged with the Reformation of the northern half of the Duchy, while in the southern half this work was committed to Ambrose Blarer, who had strong leanings towards the Reformed theologians of Switzerland. Finally, however, Lutheranism prevailed, at least in doctrine. The *Kirchen-Ordnung* of 1536, written by Schnepf and approved by Brenz, shows a decided Luth. spirit. But the plain, unlutheran form of service which Matth. Alber had first introduced in Reutlingen was soon afterwards adopted in Stuttgart and throughout the Duchy, and to the present day this Zwinglian type of service has held its ground, except that altars and crucifixes have been retained and the alb is still worn in the administration of the sacraments; and that in the northeastern part of the present kingdom of Wuerttemberg (Hohenlohe, Franconia), which was acquired in the beginning of this century, some of the old rites

have been preserved. The real work of organizing the Luth. Church in Wuerttemberg was done by Duke Christopher, who succeeded his father Ulrich in 1550, and by that eminent theologian John Brenz, whom Luther held in the highest esteem. Brenz was the principal author of the *Confessio Wirtenbergica*, written for the Council of Trent, in 1552. It contains an excellent statement of positive Lutheranism, presented in mild, popular, and moderate language; its antithesis being chiefly directed against Romanism. Together with the Augsburg Confession, and, later on, with the Formula of Concord, this Wuerttemberg Confession had to be accepted by all the ministers of the Luth. Church in the land. At the present time the candidates on their ordination (which was only introduced in 1855) take the pledge "not to deviate in their preaching and teaching from the Evangelical doctrine as it is contained principally in the Augsburg Confession." Duke Christopher deserves special credit for his wise and liberal provisions for the education of the clergy and laity of the Church. In addition to the Evangelical Seminary (see STRIFF), founded by his father, Duke Ulrich, he established pro-seminaries (*Klosterschulen*), without which the theological training in the "Stift" could never have attained and maintained its high standard, and which may be said to represent the very best system of beneficiary education for the ministry, found in any Luth. country. He also introduced an excellent system of parochial schools which was afterwards imitated by other Luth. states in Germany (first in Saxony). Wuerttemberg suffered more than almost any other territory from the ravages of the Thirty Years' War, especially after the disastrous battle of Noerdlingen (1634). But even during the seventeenth century the development of the Luth. Church progressed favorably especially through the influence of Valentine Andreae. The great digest of ecclesiastical law for the Luth. Church in Wuerttemberg, called *Cynosura Ecclesiastica* (1687), is based chiefly on his labors. In 1722 confirmation was introduced, and the influence of Spener began to make itself felt in Wuerttemberg, but nowhere has Pietism preserved such a conservative churchly character as here. Those eminent biblical scholars and faithful pastors like Bengel, Hedinger, Oetinger, Steinhof, Flattich, the Burks, the Riegers, Brastberger, Roos, Hiller, and laymen like the Mosers, v. Pfeil, v. Seckendorf, stood manfully against the rising tide of rationalism, and the corrupt and scandalous example of the court, which was Roman Catholic from 1733 to 1797. Even in 1780, when Rationalism was reigning all over Germany, the Luth. church government of Wuerttemberg passed a "Rescript" against "Pelagian and Socinian principles," allowing "no deviation from the Luth. confession," and the theological faculty of that time, the so-called "Older Tuebingen School" (Storr, Suesskind, Flatt, E. G. Bengel, Stendel) is properly characterized as "Supranaturalistic." Up to that time it had been famous as a chief bulwark of strictest Luth. orthodoxy, even to such a degree that it once refused

to sanction the nomination of Joh. Albr. Bengel as professor in Tuebingen, on the ground of his being "too advanced in his New Testament criticism," and being "a visionary." The later or modern Tuebingen School (see TUEBINGEN SCHOOL), with its destructive hypercritical tendencies (Baur, Strass, Zeller, Schwegler, and others), has exercised comparatively little influence on the church life of Wuerttemberg, certainly less than modern Ritschlianism. A small group of confessional Lutherans have lately formed a Luth. conference, among them Prelat Carl v. Burk, the author of an excellent biography of Luther, I. E. Voelter, who sent some candidates for the Luth. ministry to America, and the late Director Fetzer in Stuttgart. Up to the end of the last century Lutheranism was exclusively the state religion of Wuerttemberg, and Roman Catholics and Reformed (Waldensian and French immigrants) were under severe restrictions. In 1793, the Duchy of Wuerttemberg had only 5,000 Roman Catholics and 2,000 Reformed in a population of 637,165. The constitution adopted under King William I., in 1819, gives equal political rights to the adherents of the "Three Christian Confessions" (Luth., Reformed and Roman Catholic). No steps were ever taken to follow the example of Prussia in establishing a formal "Union" between the Lutherans and Reformed, but since 1823, altar-fellowship between the Lutherans and the few Reformed is formally sanctioned. With the strong tendency of the Swabian character to subjectivism and mysticism it is not to be wondered that the Luth. Church of Wuerttemberg was repeatedly threatened by sectarianism and separatism, but the wisdom of the church government successfully avoided these dangers and preserved in sympathy and actual membership with the established state church those numerous Pietistic elements which now and then were under strong temptation to leave the Church. They stayed and in many places proved themselves a very salt of the Church. This happy result was due chiefly to that wise and moderate, and at the same time firm and decided, "General Rescript" of 1743, the work of Privy Councillor G. B. Bilfinger, which allowed private meetings for prayer, scripture readings, and exhortation under certain restrictions. Thus Pietistic conventicles became a standing and characteristic feature of the Church of Wuerttemberg, regulated, protected, and, to a certain extent, indorsed by the authorities. Permission was even given to some Pietists to establish a congregation independent of the general government of the Church of Wuerttemberg, in Kornthal, 1819. Here and there groups were formed which came very near separation, like the adherents of Michael Hahn, who strongly emphasized sanctification, and those of Pregizer with their one-sided magnifying of justification. Others actually seceded and emigrated, some to Southern Russia (mostly men of Mennonite tendencies, condemning war), others to America (George Rapp, Economy, Pa.), still others to Palestine, such as the fanatical "Temple" Sect, founded by Christopher Hofmann, which, however un-

sound in the faith, has done good work for the colonization of different parts of Palestine. The Luth. Church in Wuerttemberg at present numbers about 1,500,000 souls, with 1,000 pastors, under six general superintendents (*Prelaten*, corresponding to Archbishops), and 49 superintendents (*Dehane*, corresponding to diocesan bishops). The king is *summus episcopus*, exercising his *jus episcopale* through the Consistory, appointing the pastors, the congregation having no vote or voice in the call. The Consistory, together with the prelates, who are also ex officio members of the Upper House, forms the "Synodus," which meets annually. In recent times the constitution of the Church of Wuerttemberg has been more fully developed on Presbyterian lines, by the introduction of Church Councils (*Pfarrgemeinderathe*), District Synods (*Diocesan-Synoden*), and a General Synod (*Landes-Synode*), with one delegate from each District Synod, meeting every four years, the first time in 1869. As the present king, William II., is without male issue, Wuerttemberg will, at no distant future, be ruled by a member of the Roman Catholic branch of the reigning family. The old stipulations (*Religions-Reversalien*) provided that in such a case the government of the Luth. Church should be exercised by the Privy Council, to which, under the laws of the Duchy of Wuerttemberg, only Lutherans were admitted. At present this restriction no longer exists, and members of other churches might be in the Privy Council, possibly even constituting a majority. Special provisions had therefore to be made recently for this emergency. See *Recht und Brauch der Evangelisch-Lutherischen Kirche Wuerttembergs von Praelat Fr. Albert Hauber* (Stuttgart, 1851); Palmer, "Wuerttemberg," in *Herzog's Real-Encyclopaedie; Illustrierte Geschichte von Wuerttemberg* (Stuttgart, 1886).

**Wuttke, Karl Friedrich Adolph**, b. Nov. 10, 1819, in Breslau, where he studied theology, but, dissatisfied with the prevalent teaching, turned to philosophy. Returning from Strauss to rationalism, and passing through Schleiermacher's pantheism, he again found faith in renewed study of the scriptures, under Hahn's direction. He became Dozent, 1849, was called to Berlin, 1854, to Halle, 1861, where he remained until his death, April 12, 1870. He is noted for his uncompleted but comprehensive *Geschichte des Heidentums*, and his *Handbuch der christl. Sittenlehre*, which is a most comprehensive work, from the churchly Luth. standpoint. W., though within the Prussian Union, defended Lutheranism, and claimed that the Union had not abrogated separate confessionalism.

**Wyneken, F. C. D.**, b. May 13, 1810, at Verden, in Hanover, where he prepared for the university; studied theology at Goettingen and Halle, travelled in France and Italy as the private tutor of a young nobleman, was for a time the rector of a Latin school at Bremervoerde; emigrated to America, 1838, to serve as a missionary among the scattered Germans. Sent West by the Missionary Committee of the Pennsylvania Synod, he came to Fort Wayne, and was there called to the pastorate of a small congregation,

in 1838. By extensive missionary tours, he carried on the work to which he had devoted himself until, on account of failing health, and with a view of soliciting men and means for the work in America, he returned to Germany in 1841. His endeavors were eminently successful, and when, in 1843, he came back to America, he left behind him hosts of friends he had gained for the American cause, W. Loche and many others, who for years furnished missionaries, material for congregations, and entire congregations. W. was called to a pastorate at Baltimore, Md. (1845). Having severed his connection with the General Synod, he entered into membership with the Synod of Missouri, in 1848, having been one of the chief promoters of the movement which had led to the organization of that synod. In 1850, he was called to St. Louis, and became president of the Synod of Missouri. In 1851 he was, with Walther, sent to Germany for the purpose of bringing about the adjustment of doctrinal differences between Loche and the Synod. In 1859, he took his residence in Adams Co., Ind., and from 1862 to 1864, he lived at a country seat near Fort Wayne. While president of the Synod, he was also the official visitor of all the Synod's congregations and pastors, and in this capacity, for which he was eminently gifted, he became a blessing to many. During all these years the congregation at St. Louis still considered him their pastor, and he was only dismissed when, in 1864, he accepted a call to Trinity Church, Cleveland. There he continued to labor, a venerable patriarch, until Oct., 1875, when he retired to San Francisco, where he d. May 4, 1876. A. L. G.

**Wyoming, Lutherans in.** According to state census of 1890, there were 8 congregations and 721 communicants in the state, of which 5, with 580 communicants, belonged to the Swedish Augustana Synod (Gen. Council), and the rest to the General Synod.

## Y.

**Yeager, John Christian William**, b. at Breslau, Prussia, Aug. 27, 1783. Came to America in his childhood. Became a member of Zion's Church, Philadelphia. For several years he was teacher in parochial school. Studied theology under Rev. Dr. Helmut. Was licensed as catechist by the Ministerium of Pennsylvania (1816), as candidate (1818), ordained in 1822. Settled in Bedford County and was the Apostle of Lutheranism in Bedford County. Was pastor at Bedford, Schellsburg, and other churches until 1840, confined his labors to Friends' Cove and its immediate vicinity. He d. April 17, 1844, aged 60 years, 8 months, and 20 days, and was buried beside the church at Friends' Cove. F. J. F. S.

**Year of Grace.** A provision is made in a number of the Church Orders, by which the widow and children of a pastor receive the income of the parish for a year after his death. The pastoral duties of the vacant parish are either distributed among neighboring pastors, who serve gratuitously, or are performed by a

chaplain supported by the widow. Other Orders limit the period to six months. Confusion and even occasionally litigation arose concerning the distribution of income between the widow and children, and also with respect to the produce of the parish lands, while congregations suffered from the long vacancy. See Boehmer's *Jus Ecclesiasticum*, and the provisions of the Pomeranian Order of 1563, as a type.

**York, Pa.** Before the founding of the town, the pioneer, John Caspar Stoever, Jr., had begun, in 1733, services and baptisms on the spot, known from the stream, Codoras, or "Kathores" as called in some of our church documents. Stoever was followed in 1743 by David Candler, who died in December, 1744. Then came a period of division caused by the interference of Nyberg. (See article.) Muhlenberg, by two visits, brought order out of confusion. J. H. Schaum was pastor (1748-55), but the congregation was again divided, and a faction was served by J. S. Schwerdfeger. The successors of Schaum were G. L. Hochheimer (1755-8); Lucas Rauss (1758-63); Nicholas Hornell (Swede) (1763-5); J. G. Bager (1767-9); J. N. Kurtz (1770-89); Jacob Goering (1789-1809); J. G. Schmucker (1811-1835); A. H. Lochman (1836-1880), since which time G. W. Enders is pastor of the mother congregation (Christ). Meanwhile seven new congregations belonging to the General Synod and one to the Missouri Synod have grown out of this congregation. The total confirmed membership, at the close of XIX. century, between 4,000 and 5,000.

H. E. J.

**York Declaration.** A statement of the doctrinal position of the General Synod, adopted at York, Pa., in 1864, after withdrawal of delegates of the Ministerium of Pennsylvania. It is, with five verbal changes, a declaration prepared by Dr. Charles Porterfield Krauth, and adopted by the Pittsburgh Synod at Zelienville, in 1856. The Declaration at York, with the original words of the Zelienville Declaration, where there are changes, in brackets, is as follows:

"Resolved, that while this Synod, resting on the Word of God as the sole authority in matters of faith, on its infallible warrant rejects the Romish doctrine of the real presence, or transubstantiation, and with it the doctrine of consubstantiation; rejects the Romish [Zelienville has not "Romish"] Mass and all ceremonies distinctive of the Mass; denies any power in the sacraments as an *opus operatum*, or that the blessings of baptism and the Lord's Supper can be received without faith; rejects auricular confession and priestly absolution; holds that there is no priesthood on earth but [except] that of all believers, and that God only can forgive sins; and maintains the divine [sacred] obligation of the Sabbath [Lord's Day]; and while we would with our whole heart reject any part of any confession which taught doctrines in conflict with this, our testimony, nevertheless, before God and his Church, we declare that in our judgment the Augsburg Confession, properly interpreted, is in perfect consistence with this our testimony, and with

[the] Holy Scriptures [Holy Scripture] as regards the errors specified."

The York Declaration was prefaced by three preambles, the second of which is a condensation of two preambles of the Zelienville Declaration. The text of York Declaration here given is from the General Synod's *Book of Worship* of 1899, that of Zelienville from Spaeth's *Life of Krauth*, I. 378.

H. E. J.

**Young People's Societies.** Various forms of organization among Luth. young people have been in vogue in the Church, for over a quarter of a century. The Young Men's Association, composed solely of the young men in the congregation, is probably the oldest of any known organization; and an association of this kind in New York City having been in existence for 27 years. One in Buffalo antedates it by about two years.

An organization known as the General Verein Junger-Manner Vereine Nord Amerikas was organized about the year 1880, and was composed of several Young Men's Associations of German Luth. churches in New York and neighboring states, the larger number in the western part of New York State, notably Rochester and Buffalo.

In 1888, the Luther League (which see) began by the organization of the Central Association of Young Men's Luth. Associations of the City of New York. This comprised six associations of Luth. congregations identified with the General Council, General Synod, and a congregation whose pastors belonged to the Synodical Conference, though it was independent.

The Christian Endeavor Society found its way into the Luth. Church during the early years of that movement, principally among the English congregations. There are quite a number of these throughout the country, almost entirely, however, in churches connected with the General Synod. A national organization of the Christian Endeavor Societies of Luth. churches was organized at Cleveland in July, 1894, and is known as the National Luth. C. E. Union, holding meetings every year at the time of the International Y. P. S. C. E. meetings, and conducting the Luther Rally in connection therewith. For some years there were also organizations within the Gen. Synod combined in the Luther alliance.

The Walther League (which see) is the national organization of the Young Men's Societies of churches within the Synodical Conference, and was organized a few years ago at Buffalo.

Young women are generally admitted to the Luther Leagues and Christian Endeavor Societies, but in many German congregations they are separately organized as "Jungfrauenverein," "Tabereverein," "Kings' Daughters," "Dorcas Societies."

E. F. E.

## Z.

**Zachariae, Gotthilf Traugott**, b. in Tauchardt, Thuringia (1729); prof. at Büzow, Göttingen and Kiel, where he died (1777). He is noted for his *Bibliche Theologie*, which is supranaturalistic in position and rationalistic in interpretation, showing the influence of S. J. Baumgarten.

**Zahn, Johannes, D. D.**, b. 1817, in Eschenbach, near Nuernberg; d. 1895, in Neuendettelsau; studied theology in Erlangen and Berlin; was teacher and inspector at the Normal School (Lehrerseminar) at Altdorf, near Nuernberg (1847). After his resignation he retired to Neuendettelsau (1888). A prominent hymnologist and church musician, principal editor of the *Bavaria Choral Book* (1854). His greatest work, *Die Melodien der Deutsch-Evangelischen Kirchenlieder* (1888-1893), six volumes, containing 9,000 tunes, with the most careful researches concerning their origin and history. Among his other numerous publications we mention *Die Geistlichen Lieder der Brueder in Boehmen, Maehren und Polen*, 1875; *Psalter und Harfe fuer das Deutsche Haus* (560 tunes), 1886; and the musical setting of the new edition of the German Sunday-School Book of the General Council, 1896. A. S.

**Zahn, Theodor**, b. at Mörs, Rhenish Prussia. Oct. 10, 1838, studied at Basel, Erlangen and Berlin; teacher at Neustrelitz Gymnasium (1863); repetent at Göttingen (1865); Privatdocent (1868); prof. extraord. (1871); prof. at Kiel (1877), at Erlangen (1878). He is in many respects the greatest modern scholar of the N. T. and patristics, immensely learned, thoroughly critical, but truly conservative, the great opponent of A. Harnack and his school. Among his many works are to be noted *Marcell v. Ancyra* (1867); *Hirte des Hermas* (1868); *Ignatius v. Antioch* (1873); *Ignat. u. Polycarp Episteln* (1876); *Gesch. des Sonntags* (1878); *Tatian's Diatessaron* (1881), an epochal book, reconstructing the *Diatessaron*; the series *Forschungen zum Kanon*, ed. by Z., thorough and conservative; *Cyprian v. Antioch, u. die deut. Faustsage* (1882); *Gesch. des N. T. Kanons* (vol. 1, 1888; vol. 2, 1890), unsurpassed; *Eintleitung in das N. T.* vol. 1 (1897), vol. 2 (1898); the N. T. introduction summing up latest results in positive manner—a very storehouse of information. J. H.

**Zeigler, Henry, D. D.** b. Center Co., Pa., 1816; educated at Gettysburg, entering ministry in 1843; after a very active career as pastor, missionary superintendent and agent, became, in 1858, professor of theology in Missionary Institute, Selinsgrove, Pa., where he labored with distinguished success until 1881; author of *Natural Theology* (1860); *Apologetics* (1861); *Catechetics* (1873); *The Pastor* (1876); *The Preacher* (1876); *Dogmatic Theology* (1878). D. 1898.

**Zeitmann, Gottfried Thomas**, b. 1696, in Cracow, Poland, of Jewish parentage, was converted at Frankfort (1707), became Luth. pastor at Oberode, Frankfort, and Sachsenhausen. D. Feb. 7, 1747. He had a thorough knowledge of the original languages of the Bible, and was a popular, earnest preacher.

**Zelienople, Pa.**, founded by Dr. Detmar Basse, who came (1802) from Frankfort, Germany, to Butler Co.; named after his daughter, Zelia, wife of P. S. Passavant, Esq. Hill-begirt, nestled on left bank of the Connoquenessing, in a fertile valley, also rich in iron, coal, oil, and gas; about 1,000 marks its elevation in feet above the sea, and its present population.

*Churches*: St. Paul's Ger., org. 1822; Gothic stone, ded. 1826, by Rev. G. C. Schweitzerbarth, English Luth., org. 1843; brick; ded. 1845, by Rev. G. Bassler, A. M.; rebuilt, 1884, by Rev. V. B. Christy. *Schools*: Pittsburgh Synod's Academy (1845-7); Connoquenessing Academy, 1856.—Orphans' Home and Farm School opened here, 1852; Mother House built, brick, 1854. Here rest Revs. Schweitzerbarth, Bassler, D. L. Debendarfer, W. A. Passavant, D. D., G. A. Wenzel, D. D.

**Zell, Matthaeus**, b. 1477, at Kaisersberg, Alsace, d. (1548) at Strassburg, studied at Mainz, Erfurt, and Freiburg, was pastor at the Strassburg Cathedral (1518). Luther's Theses had made a deep impression on him, and, in 1521, he began to preach the Gospel in homilies on the Epistle to the Romans. The magistrate defended him and two other clergymen who left the Roman Church and married. He was of an irenic disposition, unwilling to condemn those who differed from him on matters of faith. He wrote a Catechism (1534), which was, however, more for teachers and pastors, and an exposition of the Lord's Prayer. A. S.

**Zenana Work.** The apartments for the women of the upper classes of India are called Zenanas. In these the women are doomed to live in seclusion, and cannot be reached by public instruction and preaching of the Word. Yet educated Hindus wish their wives to be brought from the depths of ignorance, and for this purpose are willing that they should also be taught the Bible. Hence European and American societies send out women with a thorough education. These are welcomed into the Zenanas, and teach reading, singing, all sorts of useful handiwork, and, at the same time, the knowledge of the true God. This is called Zenana work. It was begun in 1856 by Miss Sale, continued by Mrs. Mullens, and has lately assumed immense proportions. In 1880 the General Synod of the Luth. Church sent its first Zenana Sister to Guntur. There are now six in that field. Two of these are female physicians, in charge of the hospital for women, where they have treated 5,000 patients in a year. A Hindu woman would rather die than submit to medical treatment by a male physician. In 1891, the General Council's Board of Foreign Missions sent out two, and in 1895 a third, Zenana Sister. One of these is engaged in Zenana work exclusively; the others also teach in the girls' school, and in the caste girls' school, at Rajahmundry. [A female physician is under appointment to leave in the autumn of 1899.] The societies of Germany have thus far shown little inclination to enter upon this work. F. W. W.

**Zerbst Convention.** The Zerbst Convention was brought about through the untiring efforts of the learned and peace-loving Chancellor of Tübingen, Jacob Andrea. This man of God looked upon the restoration of peace among the theologians of the Luth. Church as his life-work. After visiting numerous cities, theologians, and courts, he finally succeeded in securing a convention at Zerbst (May, 1570). Although the convention proved a failure, it

marks, nevertheless, the beginning of the movement that culminated in the Form of Concord. The failure of the meeting may be partly attributed to Andrea himself, and partly to the opposing parties in the Church. Andrea, instead of setting forth clearly and distinctly, from the beginning, the proposed concord, endeavored to gain the same by neutralizing the existing opposition. He failed, but his failure proved valuable to him afterwards. Then the disinclination of the Flacians and Philippists for a union, and their want of confidence in Andrea himself, also proved an insurmountable obstacle. J. J. V.

**Zezschwitz, Gerhard von**, a prominent representative of conservative Lutheranism in Germany, b. at Bautzen, Saxony, in 1825, and d. at Erlangen, Bavaria, in 1886. He studied at Leipzig during the time that the influential and orthodox Harless was active there. After serving for five years as a village pastor in the vicinity of Leipzig, he became extraordinary professor of theology there in 1857. In 1861 he withdrew from public activity for several years, travelled and engaged in study and literary work, residing for a time at Neuendettelsau, the home of Loehle. In 1865 he was called to Giessen as professor, but remained there only one year, becoming professor at Erlangen in 1866, with which university his name and fame are chiefly associated, and where he spent the remainder of his life.

Von Zezschwitz was a prolific writer, and his writings treat of a great variety of subjects. Among his minor works are some of permanent value. His thorough monograph on the *De-sensus ad Inferos*, defending the old Lutheran doctrine, and a lecture on Profane Greek and the Spirit of Biblical Language, deserve especial mention. He also published two books on the Roman Empire of the German Nation and an excellent Apology of Christianity (2d ed. 1866). But his chief theological work was in the department of practical theology. His fame rests especially upon the learned System of Christian Ecclesiastical Catechetics (2d ed. 1872-74), and the Christian Doctrine in connection (1880), a practical application of his catechetical method. The System of Practical Theology (1876-78), and the Manual of Pedagogics (1882), are mere outlines, which served as a basis of his university lectures. Von Zezschwitz was also a contributor to the Encyclopedias of Herzog and Zoekler. But probably he exerted his greatest influence as a living teacher, not only by his attractive and frequently eloquent lectures, but by his devout character and the personal contact which he cultivated with students. A. G. V.

**Ziegenbalg, Bartholomæus**, the pioneer of modern mission work in India, was born at Pulsnitz in Saxony, June 14th, 1683. His father, Bartholomæus, and his mother, Catherine, both died when he was a child and left him to the care of an elder sister. His schooling was gained at Carminitz and in the Gymnasium at Görlitz. It was during his life in the latter place that he passed through what seems to have been the crisis of his religious life and determined to devote himself to the study of theology.

After fixing upon his future calling he applied to A. H. Francke, then professor at Halle, for advice as to the course he should pursue, and upon his recommendation left Görlitz, and placed himself under Joachim Lange, rector of Frederick's Gymnasium at Berlin; but the death of his sister and his own ill-health interfered with his course in that place and compelled him to pursue his studies in private for some time. This was in the year 1702. A temporary relief from his disease made it possible for him to enter the University of Halle, but he was soon obliged to give up his studies there and return home again. By the year 1705 he was sufficiently recovered to think of going back to Halle, but was diverted to Berlin where he spent some months with a pastor of that city.

It was just at this time that Lütken, chaplain of Frederick IV. of Denmark, was looking for men whom he might send as missionaries to the Danish colonies in India and Africa. Failing to find suitable men in Denmark, he sought them in Germany, and on the recommendation of his friends in Berlin, Ziegenbalg, with an older fellow-student, Henry Plütschau, was chosen for the work. The two young men hastened to Copenhagen, and after receiving ordination at the hands of Bishop Borneman sailed for India in November, 1705, reaching their destination, Tranquebar, on the Coromandel coast of Hindustan, in July, 1706.

The missionaries were regarded with suspicion by the natives and with indifference by the Europeans of the colony, most of whom were Portuguese, but set themselves at once to the work of mastering Tamil, the language of the natives. Less than a year after their arrival a church building was begun and the first service in it was held in August, 1707. Another year passed before Ziegenbalg felt that he was sufficiently acquainted with the language to begin the translation of the Scriptures, but by 1711 he had completed the New Testament and a large part of the Old, and began to compile a Tamil grammar and lexicon. In 1714, with the aid of a press donated in Europe, he published the New Testament, the Danish Liturgy, hymns, a dictionary, and various other works, all in the language of the natives.

Meanwhile the work of the mission had been greatly hindered by difficulties that arose between Ziegenbalg and the Danish Church, which, because of his Halle training, regarded him as a Pietist, and by the opposition of the Danish East India Company, which threw many obstacles in his way. In addition to his other troubles, Ziegenbalg's health began to fail again, and in 1715 he decided to return to Europe, where he spent a year in urging upon the churches of Germany and England the importance of mission work among the heathen. His efforts in this direction met with the greatest success, and he aroused enthusiasm wherever he went.

In 1716 he returned to India and continued the work there with his accustomed zeal, but his health was not equal to the strain that was put upon it, and soon gave way entirely. He died on the 23d of February, 1719, and was buried in the large new church at Tranquebar,



that he had built and dedicated after his return from Europe. It was the zeal and activity of this one man that paved the way for the great work of Protestant missions to the heathen.

For full particulars of Ziegenbalg's life and work see *Hallesche Berichten aus Ost-Indien* (ed. A. G. Francke), Vol. I. *passim*, and Vol. II. pp. 225 sqq. Also G. A. Plitt, *Lutherische Mission*, pp. 51-153, and article MISSIONS. C. M. J.

**Ziegenhagen, Frederick Michael**, b. 1694, in Pomerania; after a brief pastorate in Hanover, became chaplain in the Royal Chapel (St. James), London, in 1722, which he served for 54 years; d. 1777; a diligent reader of the writings of Spenser; earnest friend and co-operator of the Luth. missions in India; secured the aid of the Society for the Promotion of Christian Knowledge in finding a home for the Salzburger in America; circulated an appeal in Germany, in 1734, in behalf of the spiritual interests of the Pennsylvania Germans. It was through his efforts that Muhlenberg was sent to this country, and he remained a lifelong friend and spiritual father of the American congregations. H. E. J.

**Ziegenhain Synods**, were the three meetings in the Hessian Church, the first two (1558 and 1562) under Hyperius, the third (1570), at Ziegenhain, in which Melancthonism and Philippism overcame consistent Lutheranism (Heppé, *Geschichte der hessischen Generalsynoden*).

**Zillerthal**. A little valley of the Tyrol between Salzburg and Innsbruck. It is memorable in church history because of the infamous manner in which the Roman Catholic clergy succeeded in driving from their homes about 500 Lutherans because of their faith, in the earlier part of the present century. Various persecutions failing to bring the Protestants into conformity with Rome, the provincial estates of Tyrol, at the instigation of the fanatical clergy, decreed that they should leave the country. In 1837, by the humane intercession of Frederick William III., of Prussia, they were allowed to sell their estates and remove to his dominions. D. M. G.

**Zimmermann, Ernst**, b. Sept. 18, 1786, preacher at Auerbach, deacon at Grossgerau, court-preacher and tutor of Prince Ludwig of Anhalt-Köthen, noted as an excellent preacher, the founder of the *Allgemeine Kirchenzeitung* (1822), and the author of the exceedingly useful collection of Luther's thoughts in *Geist aus Luther's Schriften* (Darmstadt, 1828-31).

**Zinzendorf, Nicholas Ludwig, Count von**, was descended from an ancient house of the Austrian nobility, b. at Dresden, A. D. 1700, d. at Herrnhut, A. D. 1760. He was a religious genius, richly endowed with gifts of head and heart, and reared under the influences of Pietism, Spenser having been one of his sponsors. Even from boyhood out of fervent love to the Saviour, and delight in the closest fellowship with him, he was inspired with the idea of gathering into one fold all true lovers of the Lord Jesus, an idea which flamed into enthu-

siasm, and to the realization of which all his thoughts, longings, and plans were directed.

To quench his pietistic ardor his relatives had him study law, and to gratify their ambitious projects he was kept for seven years reluctantly in the service of the Saxon government. But the consciousness that he was divinely called to found a society swayed his heart. With a view to the completion of his education he made various journeys, visiting everywhere the most distinguished representatives of all confessions and sects, gathering thus energy for his ruling idea.

When a little band of Moravian exiles, who had survived the frightful persecutions connected with the Thirty Years' War, took refuge on his estate in Lusatia (A. D. 1722), and he gave them the Hutberg at Berthelsdorf as a settlement, the opportunity arrived for realizing his cherished project. "The mustard seed of the dream of his youth was here dropped into fertile soil, where, under his fervent care, it soon grew into a stately tree, whose branches spread over all European lands, and thence through all parts of the habitable globe." The place received the name Herrnhut, and at once became the gathering point of all sorts of revivalists, separatists, fanatics, Schwenkfelders, etc.

Z. fully identified himself with the community in 1727, and thus became the founder of the Moravian Church, or *Unitas Fratrum*, the basis being a constitution with old Moravian forms and names, but inspired by Z.'s spirit. It was not his purpose to separate from the Luth. Church and to organize a distinct denomination; hence he continued to protest his loyalty to the Unaltered Augsburg Confession and Luther's Catechism, but following the fundamental pietistic idea of the need of *ecclesiolæ in ecclesia*, he sought with all his heart and strength, talent and means, to gather into one communion all who love the Lord. The different congregations and confessions were to continue, but within them and over them something higher and better should obtain, an outward fraternization and fellowship of all true believers, an embodiment of the invisible Church in a visible organization. Z. originally comprehended all Christendom in his plan, and he even took steps to bring the Roman Catholic and Greek churches into his community, the distinctive character of which lay not in doctrine, but in a fellowship of love; not the confession, but the constitution of the brotherhood being the bond of union.

Z. received license as a minister in 1734, and was consecrated a bishop by Jablonsky, bishop of the Moravian Brethren and court-preacher at Berlin. Quitting Saxony in 1736, he travelled extensively in Germany, Holland, England, and America, everywhere with great zeal preaching salvation by the blood of Christ. He engaged also in missionary work among the North American Indians. With Bethlehem and Germantown as centres he occupied himself far and wide with his darling scheme of bringing the various denominations into a union, causing disturbance and distraction in all churches and associations where the people were not inclined

to become Moravians. He says himself: "Hardly had I reached Pennsylvania when I was constrained to cry out, 'Come hither to me, all ye that belong to the Lord.'"

He served for a time as pastor of the Luth. Church in Philadelphia, and assumed the title and functions of inspector-general of all Luth. churches in America. Very serious disorders and dissensions were thus brought about in the struggling congregations, destitute as they were of Luth. pastors, and the unorganized, unprotected Luth. Church in America would have been strangled in its infancy in the meshes of fanaticism had not Muhlenberg and his co-laborers arrived in time to restore order and sobriety in the distracted congregations; to recall the people to the sound faith of their church, and to give stability and strength to the yet feeble organization, by uniting them in a common bond.

Z. returned in 1749 to Herrnhut, where he continued to preside over his church until his death (A. D. 1760). His literary productivity is shown in more than a hundred volumes, characterized by originality, brilliancy, and the cant of his peculiar ideas. He was the author of 2,000 hymns, "mostly improvised for public services," many of them being rendered by Wesley and others into English. Some of them are still favorites in our American hymnals. E. J. W.

**Zoeckler, Otto**, b. in Grünberg, Hessa, May 27, 1833; studied in Giessen, Erlangen, Berlin; Privatdocent at Giessen (1857); prof. extraord. (1863); prof. at Greifswald (1866); consistorial counsellor (1885); is a Luth. theologian of encyclopedic learning, as thorough as universal in knowledge, and truly conservative. Since 1882 he has ed. the *Evang. Kirchenzeitung* (Hengstenberg); since 1886, *Beweis des Glaubens*, an apologetic journal of highest value, in which he wrote many articles on relation of natural science to faith. Through him the able *Handbuch der theol. Wissenschaften* was issued, and also the Luth. commentary (*Kurzgefasster Kommentar zu den Schriften des A. u. N. T.*). He advocates a

theory of the 2d ed. of Acts ag. negative critics, which is of high probability. His publications on historical topics and articles in many cyclop. are very numerous and thorough.

J. H.

**Zwickau**. A city of about 45,000 inhabitants, in the Mulda, in the kingdom of Saxony. It has several beautiful old churches, gymnasium, library of 20,000 volumes, and many valuable manuscripts of the Reformation period. In 1521 a religious fanaticism, led by Thomas Münzer, pastor of one of the churches, broke out in Z. Some of its victims were imprisoned and others expelled. This movement represented the revolutionary and destructive element in the Reformation. Late in December, 1521, three of the fanatics who had been expelled from Z., viz. Marcus Thomas Stübner, who had been a student at Wittenberg; Nickolas Storch, a weaver, and another weaver, came to Wittenberg. Following the teaching of Münzer, they rejected the written Word of God, the regular ministry, infant baptism, and all learned studies. They boasted of dreams and special revelations, and predicted the overthrow of the existing civil government. Hence they were called Heavenly Prophets, Spiritualists, Fanatics. At Wittenberg the soil had been prepared for them by Carlstadt and others, who had sought to institute a new order of ecclesiastical life. Soon everything was thrown into confusion. Melancthon was terrified, and Amsdorf, Schurf, Baier, and others shared his fright.

Luther wrote from the Wartburg that the "spirits" must be tested, and required to prove their prophetic mission by miracles. In March, 1522, he returned to Wittenberg, and by his powerful preaching brought order out of confusion. He admitted the leaders to an interview. When they boasted of their power to work miracles, he commanded their god not to work miracles against his God. The leaders then left Wittenberg and began a systematic abuse of Luther and of the Reformation. Luther replied to the Heavenly Prophets with his accustomed vigor. J. W. R.

# APPENDIX.

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## LUTHERAN CHRONOLOGY.

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### IMPORTANT BIOGRAPHICAL AND HISTORICAL DATES OF LUTHERAN HISTORY.

NOTE:—Beginning with the sixteenth century. C.—Catholic; R.—Reformed; A.—Dates of American History.

By H. W. H.

#### THE FIFTEENTH CENTURY.

- 1455, Feb. 22, Reuchlin b. at Pforzheim.  
 Johann Tetzel b. at Leipsic.  
 1459, March 2, Pope Hadrian VI. b. at Utrecht.  
 " 22, Emperor Maximilian I. b. at Neustadt.  
 1463, January 17, Elector Frederick the Wise b. at Torgau.  
 1465, Oct. 28, Erasmus b. at Rotterdam.  
 Johann Staupitz b. at Meissen.  
 Berthold of Chiemsee b. at Salzburg.  
 " John Eberlin, b. at Günzburg.  
 1466, Sigismund I., king of Poland, b.  
 1468, June 30, Elector John, the Constant, b. at Meissen.  
 1470, July 25, Cajetan b. at Gaeta.  
 1471, May 21, Albrecht Durer, painter, b. at Nuremberg.  
 1472, Lucas Cranach, painter, b. at Cronach.  
 1473, Henry the Pious, Duke of Saxony, b.  
 1474, Lorenzo Campeggius b. at Bologna.  
 1475, Dec. 11, Pope Leo X. b. at Florence.  
 " Thomas Murner b. at Strassburg.  
 1477, University of Tübingen founded.  
 1478, Wolfgang Capito b. at Hagenau.  
 " Pope Clement VII. b. at Florence  
 " John Faber b. at Leutkirch.  
 1479, Lazarus Spengler b. at Nuremberg.  
 " John Cochlaeus b. at Weidelstein.  
 " Nicholas Hausmann b. at Freiberg.  
 1480, Feb. 13, Alexander b. at Motta.  
 1481, May 1, Franz v. Sickingen b. at Ebernburg n. Kreuznach.  
 " King Christian II. b in Denmark.  
 1482, John Ecolampadius b. at Weinsberg.  
 " Elector Frederick II. b. in Palatine.  
 1483, Nov. 10, Martin Luther b. at Eisleben.  
 " 11, Martin Luther baptized.  
 " Dec. 3, Nikolaus Amsdorf b. at Torgau.  
 " Andrew Rudolf Carlstadt (Bodenstein) b. at Carlstadt.  
 1484, Jan. 1, Ulrich Zwingli b. at Wildhaus.  
 " 17, Geo. Spalatin (Burkhardt) b. at Spalt.  
 " Dec. 13, Paul Speratus, hymnist, b. at Röhlen.  
 " Luther's parents removed to Mansfeld.  
 " Gregor Brück (Heinse) b. at Brück.  
 1485, June 24, John Bugenhagen b. at Wollin.  
 1489, Aug. 15, Frederick the Wise succeeds to the electorate.  
 " Nov. 13, John Eck (Maier) b. at Eck, Suabia.  
 " Nic Perrenot Granvelle, b. at Ornaes.  
 1487, Gabriel Didymus b. at Joachimsthal.  
 " Francis Lambert b. at Avignon.  
 " Duke Ulrich of Wuerttemberg b.  
 " John Graumann (Pollander) hymnist, b. at Neustadt.  
 1488, Henry Müller, martyr, b. at Zülpfen.  
 " April 22, Ulrich v. Hutten b. at Stachelberg.  
 1489, May, Urbanus Rhegius b. at Langensargen.  
 1490, Dec. 26, Friedrich Myconius b. at Lichtenfels.  
 " Carl v. Miltitz b. in Saxony.  
 " Nic. Storch b. at Stolberg.  
 " Thomas Münzer b. at Stolberg.  
 1491, Martin Bucer b. at Schlettstadt.

- 1492, April 20, John Agricola b. at Eisenach.  
 " August 1, Wolfgang of Anhalt b. at Koetho.  
 " " 26, Pope Alexander VI. (Borgia) crowned.  
 1493, June 5, Justus Jonas b. at Nordhausen.  
 " Aug. 10, Maximilian I. became emperor.  
 " John Pfeffinger b. at Wasserburg.  
 1494, Nov. 5, Hans Sachs, hymnist, b. at Nuremberg.  
 Caspar Octio b. at Ettingen.  
 1495, Nov. 1, Erhard Schnepf b. at Heilbronn.  
 1496, Gustavus Vasa, king of Sweden, b. at Liedholm.  
 " John Walther, musician, b.  
 1497, Feb. 16, Philip Melancthon (Schwarzerz) b. at Bretten.  
 " Sept. 8, Wolfgang Musculus b. at Dierze.  
 " Luther entered school at Magdeburg.  
 " John Staupitz prior of cloister at Erfurt.  
 " Ernst, the Confessor, Duke of Brunswick-Lüneburg, b. at Uezen.  
 " Hans Holbein, Jr., painter, b. at Augsburg.  
 1498, May 23, Savonarola burned at Florence.  
 " Dec. 10, Andrew Osiander b. at Guozehausen.  
 " Luther entered school at Eisenach.  
 1499, Jan. 29, Catharine v. Bora b. at Loeben.  
 " June 24, John Brenz b. at Weilderstadt.  
 " Jerome Weller b. at Freiberg.

#### THE SIXTEENTH CENTURY.

- 1500, Feb. 24, Emperor Charles V. b. at Ghent. C.  
 " April 12, Joachim Camerarius b. at Bamberg.  
 1501, Feb. 27, Anton Corvinus b. at Warburg.  
 " Luther entered University at Erfurt.  
 1502, April 25, George Major b. at Nuremberg.  
 " Luther received Bachelor's degree.  
 " John Staupitz dean of new University at Wittenberg.  
 1503, Jan. 13, Joachim H. of Brandenburg b.  
 " March 10, Ferdinand I., emperor, b. at Alcalá de Henares. C.  
 " June 30, John Frederick of Saxony b. at Torgau.  
 " Aug. 18, Pope Alexander VI. (Borgia) d. of poison. C.  
 " Luther found the Bible in university library at Erfurt.  
 1504, Jan. 1, Caspar Cruciger b. at Leipsic.  
 " June 24, John Mathesius, preacher, b. at Rochlitz.  
 " Nov. 23, Philip of Hesse b. at Marburg.  
 1505, Luther received master's degree.  
 " Alexis, Luther's friend, killed by lightning.  
 " July 17, Luther entered Augustinian Cloister at Erfurt.  
 1506, Veit Dietrich b. at Nuremberg.  
 1507, May 2, Luther ordained as priest.  
 " Aug. 13, George III. of Anhalt b. at Dessau.  
 1508, Luther called to Wittenberg as professor of philosophy.  
 1509, July 10, John Calvin b. at Noyon. R.  
 " Luther made Bachelor of Divinity.  
 1510, Luther visited Rome.  
 " Albert Hardeberg (Rizäus) b. at Hardeberg.  
 " Joachim Westphal b. at Hamburg.  
 1511, Nov. 8, Paul Eber, hymnist, b. at Kissingen.

- 1512, Aug. 27, Frederick Staphylus b. at Osnabrück. C.  
 " Oct. 18, Luther made doctor of divinity.  
 " John Staupitz resigned his professorship at Wittenberg.  
 " John Staupitz became vicar-general of Augustinian Order.  
 " George Karg (Parsimonius) b. at Herolding.  
 1513, April 11, Leo X. became pope. C.  
 1514, April 6, Joachim Morlin b. at Wittenberg.  
 " Dec. 26, Victorin Strigel b. at Kaufbeuren.  
 " Andrew Musculus b. at Schneeberg.  
 1515, Luther Augustinian-vicar for Meissen and Thuringia.  
 1516, Tetzel in Saxony. C.  
 1517, Oct. 31, Luther's 95 Theses against indulgences.  
 1518, Jan. 20, Tetzel's theses at Frankfurt-on-the-Oder. C.  
 " Feb. 7, John Funck b. at Wöhrd.  
 " April 26, Luther at the colloquy in Heidelberg.  
 " Aug. 25, Melancthon in Wittenberg as professor of Greek.  
 " Oct. 7, Luther arrived at Augsburg.  
 " " 12, Luther before Cajetan at Augsburg.  
 " " 20, Luther left Augsburg.  
 " Philip becomes Landgrave of Hesse.  
 1519, Jan. 1, Miltitz conferred with Luther at Altenburg.  
 " " 12, Emperor Maximilian I. d. at Wels, Austria. C.  
 " June 27, Leipzig Disputation opened.  
 " " 27-July 3, Eck disputed with Carlstadt at Leipzig.  
 " " 28, Charles V. became emperor. C.  
 " July 4, John Tetzel d. at Leipzig. C.  
 " " 16, Luther began to dispute with Eck at Leipzig.  
 " " 16, end of Leipzig Disputation.  
 " Reformation in Augsburg, Heilbronn, Würzburg.  
 1520, March 3, Matthias Flacius b. at Altona.  
 " June 15, Bull of Excommunication issued against Luther.  
 " Oct. 12, Miltitz conferred with Luther at Lichtenberg.  
 " " 22, Charles V. crowned emperor at Aix-la-Chapelle. C.  
 " Dec. 10, Luther burned the papal Bull at Wittenberg.  
 " John Staupitz resigned vicar-generalship of Augustinian order.  
 " Luther's "Babylonian Captivity of the Church" published.  
 " Reformation in Breslau, Copenhagen, Stuttgart.  
 1521, Jan. 3, Bull of Excommunication against Luther renewed. C.  
 " Jan. 28, Diet at Worms opened. C.  
 " Feb. 13, first session of the Diet at Worms. C.  
 " March 21, Elector Maurice of Saxony b. at Freiberg.  
 " " 26, Luther received citation to Diet at Worms.  
 " April 2, Luther set out for Worms.  
 " " 16, Luther arrived at Worms.  
 " " 17, Luther before Charles V. at the Diet at Worms.  
 " " 26, Luther left Worms.  
 " May 4, Luther taken to the Wartburg.  
 " " 8, Compact between Charles V. and the pope. C.  
 " " 26, Edict of Worms signed by Charles V. C.  
 " Dec. 1, Pope Leo X. d. C.  
 " Translation of the Bible begun by Luther.  
 " Reformation in Alsfeld, Vienna, Zwickau.  
 1522, Jan. 6, Hadrian VI. became pope. C.  
 " March 3, Luther left the Wartburg  
 " " 23, first Diet at Nuremberg convened.  
 " May 7, first Diet at Nuremberg dismissed.  
 " July 15, Luther's sharp reply to Henry VIII. of England.  
 " Nov. 9, Martin Chemnitz b. at Treuenbrietzen.  
 " Dec. 13, first Diet at Nuremberg reconvened.  
 " John Glapio d. at Toledo. C.  
 " Translation of New Testament completed by Luther.  
 " Wittenberg fanaticism.  
 " Augustinian cloister destroyed at Antwerp.  
 " Reformation in Bremen, Riga, Rostock, Weissenburg.  
 1523, March 6, first Diet at Nuremberg closed.  
 " April 4, Catharine v. Bora escaped from convent at Nimptschen.  
 " May 7, Franz v. Sickingen d. at Zweibrücken.  
 " June 30, Reuchlin d. at Liebenzell.  
 " July 1, Henry Voes and John Esch burned at Brussels.  
 " Aug. 29, Ulrich v. Hutten d. on Island of Ufnau, Zurich.  
 " Sept. 14, Pope Hadrian VI. d. C.  
 " Nov. 19, Clement VII. became pope. C.  
 " John Wigand d. at Mansfeld.  
 " Luther's "Deutsches Taufbüchlein," published.  
 " Reformation in Eisenach, Eisleben, Hamburg, Königsberg, Stockholm, Thorn.  
 1524, Jan. 14, second Diet at Nuremberg convened  
 " April 18, second Diet at Nuremberg closed.  
 " July 6, Regensburg (Ratisbon) Convention. C.  
 " Sept. 17, Caspar Tauber, martyr, beheaded at Vienna.  
 " Dec. 10, Henry Adler, martyr, burned at Heide.  
 " " 28, John Staupitz d. at Salzburg.  
 " Erasmus openly against Luther on "Free Will."  
 " first collection of hymns and psalms.  
 " Reformation in Celle, Gotha, Magdeburg, Stralsund.  
 1525, Jan. 9, Caspar Peucer b. at Bautzen.  
 1525, Peasants' War.  
 " April 16, Weinsberg captured in Peasants' War.  
 " May 5, Frederick the Wise d. at Leobau.  
 " John the Constant, elector of Saxony.  
 " May 15, battle of Frankenhausen, Peasants' War.  
 " " 30, Thomas Munzer executed at Mühlhausen.  
 " June 13, Luther married at Witteberg.  
 " Sept. 1, Luther's apology to Henry VIII. of England.  
 " Dec. Luther on "Free Will" against Erasmus.  
 " Reformation in Greifswald, Marburg, Osnabrück.  
 1526, June 9, Torgau Alliance, articles signed.  
 " " 25, first Diet of Spires convened.  
 " July 31, August, elector of Saxony, b. at Freiberg.  
 " Aug. 27, first Diet of Spires closed.  
 " Organization of Church in Hesse begun  
 " Reformation in Brunswick.  
 " " Deutsche Messe u. Ordnung des Gottesdienstes " published.  
 1527, Feb. 8, George Carpentarius, martyr, burned at Munich.  
 " Nov. 3, Tilemann Hesshusius b. at Wesel.  
 " University of Marburg founded by Philip of Hesse.  
 " Diet of Sharnebeck and organization of Church in Lüneburg.  
 " Affair of Päck (concerning Catholic plot).  
 " Diet of Westeras, Sweden.  
 1528, Feb. 28, Martyrdom of Patrick Hamilton in Scotland.  
 " March 25, Jacob Andrea b. at Waiblingen.  
 " April 6, Albrecht Dürer, painter, d. at Nuremberg.  
 " Organization of church in Saxony begun.  
 " Organization of church in Hesse completed.  
 " Diet of Anspach, organization of church in Franconia-Brandenburg.  
 1529, March 15, opening of second Diet at Spires.  
 " April 20, Protest of Spires, origin of name "Protestant."  
 " " 24, second Diet of Spires closed.  
 " May 4, Magdalena, Luther's daughter b.  
 " Sept. 28, Adolph Clarenbach, Peter Flysteden, martyrs, burned at Cologne.  
 " Oct. 1, Marburg colloquy opened.  
 " " 3, Marburg colloquy closed.  
 " " 16, convention at Schwabach.  
 " " 16, Schwabach Articles (Torgau Articles).  
 " Organization of church in Saxony completed.  
 " Larger and Smaller Catechisms.  
 " John Miltitz d. in Germany.  
 1530, Feb. 26, David Chytraeus b. at Ingelfingen.  
 " April 8, Charles V. issued call for Diet at Augsburg.  
 " " 18, Francis Lambert d. at Marburg.  
 " " 22, Luther at Coburg.  
 " May 29, Luther's father d.  
 " June 20, Diet at Augsburg opened.  
 " " 25, Augsburg Confession.  
 " Aug 3, Catholic confutation of Augsburg Confession read.  
 " Sept. 22, "Apology" presented to Charles V.  
 " " 22, Diet at Augsburg closed.  
 " John Anton Eberlin d.  
 " Dec. 15, Nic. Selnecker b. at Hersbruck.  
 1531, March 29, Smalcaldic league formed.  
 " June 30, Luther's mother died.  
 " Oct. 11, Ulrich Zwingli killed at Cappel. R.  
 " Nov. 24, John Ecolampadius d. at Basel. R.  
 1532, June 23, Nuremberg religious peace.  
 " August 16, Leonard Kaiser, martyr, burned at Psewitz.  
 " " 16, Elector John, the Constant, d. at Schweinitz.  
 " Ludwig Helmbold, hymnist, b. at Mühlhausen.  
 " Martin Schalling, hymnist, b. at Strassburg.  
 " John Frederick, the Magnanimous, elector of Saxony.  
 1533, Valentin Weigel, mystic, b. at Groszenheyn.  
 1534, Aug. 9, Cajetan d. at Rome. C.  
 " Sept. 25, Pope Clement VII. d. at Rome. C.  
 " Nov. 7, Lazarus Spengler d. at Nuremberg.  
 " Dec. 16, Lucas Oslander b. at Nuremberg.  
 " Translation of the Bible completed.  
 " Münster faction.  
 " First edition of Bible in German published at Wittenberg.  
 1536, May 25, Wittenberg concord signed.  
 " July 12, Erasmus d. at Basel. C.  
 " Bishops seized and deposed in Denmark.  
 " Taverner's English trans. of Aug. Conf.  
 " Feb. 8, Otto v. Päck beheaded at Brussels.  
 " " 15, "Smalcald Articles."  
 " Thomas Murner d. at Oberehningen. C.  
 " Bugenhagen organized the church in Denmark.  
 " Antinomian controversy begun.  
 1538, University of Denmark organized by Bugenhagen.  
 " Nov. 6, Nic. Hausmann d. at Freiberg.  
 1539, Nov. 1, first evangelical mass in Brandenburg.  
 " Lorenzo Campegius d. at Rome. C.  
 " Frankfort suspension.  
 " John Calvin signed Unaltered Augsburg Confession at Strassburg.

1540. Jan. 3, martyrdom of Eng. Lutheran, Robert Barnes.  
 " June 6, religious conference at Hagenau opened.  
 " " 28, religious conference at Hagenau closed.  
 " Nov. 25, religious conference at Worms opened.  
 " Melancthon altered the Augsburg Confession.  
 " Antinomian controversy ended.  
 " Stephen Kempen d.  
 " Luther's "Deutsche Kirchenpostille" published.  
 " Casper Bienemann, hymnist, b. at Nuremberg.
1541. Jan. 18, religious conference at Worms closed.  
 " April 5, religious conference at Regensburg opened.  
 " May 21, John Faber d. at Vienne. C.  
 " " 27, Urbanus Rhegius d. at Celle.  
 " July 20, religious conference at Regensburg closed.  
 " Nov., Wolfgang Capito d. at Strassburg.  
 " Dec. 25, Andrew Crastus d. at Basel.  
 " Henry, the Pious, of Saxony, d.  
 " Maurice became elector of Saxony  
 " John Graumann (Polander) hymnist, d. at Königsberg.
1542. Jan. 20, Nic. Amsdorf ordained bishop of Naumburg-Zeitz.  
 " Sept. 20, Magdalene, Luther's daughter, d. aged 14.  
 " Regensburg declaration.  
 " Hans Kugelmann, musician, d.  
 " C. Thorlaksson, Icelandic Reformer, b.
1543. Feb. 10, John Eck d. at Ingolstadt. C.  
 " Hans Holbein, Jr., painter, d. at London.  
 " Berthold of Chiemssee d. at Saalfelden. C.
1544. Jan. 10, Diet at Spire called.  
 " Feb. 20, Diet at Spire opened.  
 " June 10, Diet at Spire closed.  
 " Luther's "Hauspostille" published.  
 " University of Königsberg founded.
1545. Dec. 13, Council of Trent opened.
1546. Feb. 18, Luther d. at Eisleben.  
 " " 22, Luther buried at Wittenberg.  
 " " 27, colloquy at Regensburg (Ratisbon) opened.  
 " April 7, Frederick Myconius d. at Gotha.  
 " June 20, ban against Philip of Hesse and Elector John Frederick.  
 " Oct., treachery of Maurice of Saxony.  
 " Ernst, the Confessor, Duke of Brunswick-Lüneburg, d.  
 " opening of the Smalcald War.
1547. March 11, Council of Trent transferred to Bologna.  
 " April 24, battle of Mühlberg (Smalcald war).  
 " " 24, John Frederick of Saxony prisoner.  
 " June 2, last session of council of Trent until 1551.  
 " Sept. 1, second Diet at Augsburg opened.  
 " Samuel Huber b. at Euringdorf. R.
1548. Cranmer's trans. of Luther's Catechism.  
 " April 1, Sigismund I. of Poland d.  
 " May 15, Augsburg Interim published.  
 " Dec. 22, Leipzig Interim adopted.  
 " University of Jena founded.  
 " Adiaphoristic controversy begun.
1549. Veit Dietrich d. at Nuremberg.  
 " Osiandrian controversy begun.
1550. June, fourth Diet at Augsburg.  
 " Nov. 6, Ulrich of Wurtemberg d.  
 " Dec. 21, Aegidius Hunnius b. at Winnenden.  
 " Nicolas Perreot Granvela d. at Augsburg. C.  
 " Caspar Peucer married Melancthon's daughter.  
 " Nicolas Crell b. at Leipsic.
1551. Feb. 28, Martin Eucer d. at Cambridge. R.  
 " May 1, Council of Trent reopened.  
 " Aug. 12, Paul Speratus, hymnist, d. at Mariewerder.  
 " Nov. Magdeburg capitulated to Maurice of Saxony.  
 " "Confessio Saxonica" by Melancthon.  
 " "Confessio Wirtembergica" by Brenz.  
 " Majoristic controversy begun.  
 " Maurice of Saxony turned against the emperor.
1552. March, Charles V. fled from Innsbruck.  
 " March 18, Polycarp Leyser d. at Winnenden.  
 " August 2, Treaty of Passau.  
 " Oct. 17, Andrew Osiander d. at Königsberg.  
 " Dec. 20, Luther's widow (Catharine v. Bora) d. at Torgau.  
 " John Cochlaeus d. at Breslau. C.  
 " Caspar Hedio d. at Strassburg. R.  
 " Crypto-Calvinistic controversy begun.
1553. July 11, Maurice of Saxony d. at Sievershausen.  
 " Oct. 16, Lucas Cranach, painter, d. at Weimar.  
 " " 17, George III. of Anhalt d. at Merseburg.  
 " John Eccard, composer, b.
1554. March 3, John Frederick of Saxony d.
1555. Feb. 5, fifth Diet at Augsburg opened.  
 " Sept. 25, religious peace of Augsburg published.  
 " Oct. 25, Charles V. signed Netherland's crown.  
 " Dec. 27, John Arndt b. at Ballenstedt.  
 " Adiaphoristic controversy ended.  
 " Synergistic controversy begun.
1556. Jan. 15, Charles V. resigned crown of Spain to Philip II. C.
1556. Aug. 10, Philip Nicolai, hymnist, b. at Mengersinghausen.  
 " " 27, Charles V. resigned imperial crown to Ferdinand. C.  
 " Sept. 17, Charles V. entered the monastery at San Yuste. C.  
 " Frederick II. of Palatine d.  
 " Feb. 17, John Tiemann d. at Nieburg.  
 " Gregor Bruch d.  
 " Martin Bohme, hymnist, b.
1558. Feb. 2, University of Jena opened.  
 " April 20, John Bugenhagen, d. at Wittenberg.  
 " Sept. 21, Charles V. d. at San Yuste. C.  
 " Nov. 1, Erhard Schnepf d. at Jena.  
 " Gabriel Didymus d.  
 " Ferdinand I. became emperor. C.
1559. March 25, Victorin Strigel imprisoned for heresy.  
 " Christian II. of Denmark d.  
 " John Tilly b. at Tilly in Brabant. C.
1560. April 10, Philip Melancthon d. at Wittenberg.  
 " " 27, Erasmus Schmidt, exegete, b. at Delitzsch.  
 " Aug. 2-8, colloquy between Strigel and Flacius at Weimar.  
 " Gustavus Vasa of Sweden d.
1561. Dec. 10, Flacius dismissed for Manichæism.  
 " Nicholas Hermann, composer, d.
1562. April 21, Valerius Herberger, preacher, b. at Fraustadt.  
 " Majoristic controversy ended.
1563. Jan., Leonhard Hutter, dogmatician, b. at Nellingen.  
 " Aug. 30, Wolfgang Musculus d. at Berne. R.  
 " Dec. 4, last session of Council of Trent. C.  
 " Karg controversy begun.
1564. Jan. 6, acts of Council of Trent confirmed by Pope.  
 " March 5, Frederick Staphylus d. at Ingolstadt.  
 " April 10, colloquy at Maulbronn.  
 " May 25, John Calvin d. at Geneva. R.  
 " July 25, Ferdinand I. d. C.  
 " Hans Leo Hassler, composer, b. at Nuremberg.
1565. Feb. 27, Balthasar Mentzer b. at Allendorf.  
 " May 14, Nicolas Amsdorf d. at Eisenach.  
 " Oct. 8, John Mathesius, preacher, d. at Joachimsthal.  
 " Chemnitz published Vol. I. of "Exam. Conc. Trid."  
 " Albert Hardenberg expelled from Bremen.
1566. March 23, Wolfgang of Anhalt d. at Zerbst.  
 " Sept. 22, John Agricola d. at Berlin.  
 " Oct. 28, John Funcke executed at Kneiphof.  
 " Hans Walther, composer, d. at Dresden.
1567. March 11, Philip of Hesse d. at Cassel.  
 " Osiandrian controversy ended.  
 " Synergistic controversy ended.
1568. Colloquy at Altenburg.
1569. June 26, Victorin Strigel d. at Heidelberg.  
 " Dec. 16, Paul Eber d. at Wittenberg.
1570. Sept. 11, John Brenz d. at Stuttgart.  
 " General Synod of Sendomir, Poland.  
 " Consensus Sandomiriensis.  
 " Karg controversy ended.
1571. Jan. 31, Joachim II. of Brandenburg d. at Köpenik.  
 " May 23, Joachim Mörlin d. at Königsberg.
1572. March 20, Jerome Weller d. at Freiberg.
1573. "Fax Dissidentium" in Poland.  
 " Chemnitz published last vol. of "Exam. Conc. Trid."  
 " John Pfeiffinger d.  
 " "Saubian Concord," written by Andrea and Chemnitz.
1574. Jan. 16, Joachim Westphal d. at Hamburg  
 " Nov. 28, George Major d. at Wittenberg.  
 " Franz Stanczar d. at Stobnitz.  
 " Crypto-Calvinistic controversy ended.  
 " Albert Hardenberg d. at Emden.  
 " Caspar Peucer imprisoned at Rochlitz for heresy.
1575. March 11, Matthias Flacius d. at Frankfurt.  
 " "Maulbronn form." by Osiander and Bidebmach.  
 " University of Helmstädt founded by Julius of Brunswick.
1576. Jan. 20, Hans Sachs, hymnist, d. at Nuremberg  
 " Caspar Peucer imprisoned at Leipzig.  
 " George Karg (Parsimonius) d. at Anspach.  
 " "Torgau Book."
1577. March 1, meeting of Lutheran Theologians at Bergen, near Magdeburg.  
 " May 28, "Bergic Book," or "Solida Declaratio."  
 " July 6, Ferdinand II., emperor, d. at Graz.
1578. William V. of Hesse refused to sign the "Formula Concordiæ."  
 " June 25, "Book of Concord" published.  
 " John Stobäus, composer, d. at Graudenz.  
 " Hoë von Hoëngg b. at Vienna.
1581. Sept. 21, Andrew Musculus d. at Frankfurt.
1582. Oct. 17, John Gerhard, dogmatician, b. at Quedlinburg.
1583. Sept. 14, Albrecht Werzel Wallenstein b. at Hermatic, Bohemia.  
 " John Pistorius d. at Nidda.
1585. July 11, Nicolas Hunnius, dogmatician, b. at Marburg.  
 " Oct. 8, Henry Schütz, composer, b. at Kitzritzt.  
 " " 11, John Heermaon, hymnist, b. at Kaudten.

- 1585, Jasper Brochmand b. at Kjöge (Den.).  
 1586, Feb. 5, Caspar Peucer released from prison.  
 " Feb. 21, August, elector of Saxony, d. at Dresden.  
 " March 21-28, colloquy of Mompelgard.  
 " April 8, Martin Chemnitz d. at Brunswick.  
 " 17, Joha Val. Andrea b. at Herrenberg.  
 " 25, Martio Rioskart, hymnist, b. at Eilenburg.  
 " Dec. 14, George Calixt, b. at Medelberg.  
 1587, Oct. 21, John Wigand d. at Liebenühl.  
 1588, June 10, Valentin Weigel, mystic, b. at Zschoppau.  
 " Sept. 25, Tilemann Heshussius d. at Helmstädt.  
 " Lutherans banished from Salzburg.  
 1590, Jan. 7, Jacob Andrea d. at Tübingen.  
 1591, Caspar Blicke, hymnist, d. at Altenburg.  
 1592, May 24, Nicolas Selnecker d. at Leipzig.  
 " Articles of Visitation in Saxony.  
 1593, Solomon Glassius, theologian, b. at Sondershausen.  
 " Michael Walther, theologian, b. at Nuremberg.  
 1594, Dec. 9, Gustavus Adolphus b. at Stockholm.  
 1595, Synod of Thorn, Poland.  
 " Huber controversy.  
 1598, April 9, John Crüger, composer, b. at Groszbreesen.  
 " Ludwig Helmbold, hymnist, d. at Mühlhausen.  
 " William II. of Saxe-Weimar, hymnist, b.
- THE SEVENTEENTH CENTURY.**
- 1600, May 25, David Chyträus d. at Rostock.  
 1601, Oct. 9, Nicolas Crell executed at Dresden.  
 1602, Sept. 25, Caspar Peucer d. at Dessau.  
 " John Hülsemann, in East Friesland.  
 " Jacob Weller b. at Neukirchen.  
 1603, April 4, Ægidius Huoicus d. at Wittenberg.  
 " Conrad Dannhauer, dogmatician, b. at Breisgau.  
 1604, Sept. 7, Lucas Osiaoder d. at Stuttgart.  
 " Maurice of Hesse-Cassel accepted Calvinism.  
 1606, Lutheran church tolerated in Bohemia and Hungary.  
 1607, March 8, John Rist, hymnist, b. at Ottensen.  
 " " 12, Paul Gerard b. at Graevenhainichen.  
 " Christian Keymann, hymnist, b. at Pankras.  
 " University of Giessen founded by Louis V. of Hesse Darmstadt.  
 " Peter Heyling, missionary to Abyssinia, b. at Lübeck.  
 1608, May 4, " Evangelical Union " at Anhausen.  
 " Oct. 26, Philip Nicolai, hymnist, d. at Hamburg.  
 " Martin Schalling, hymnist, d. at Nuremberg.  
 1609, July 11, Catholic league (Thirty Years' War).  
 " " 12, " Majestätsbrief " (Thirty Years' War).  
 " Oct. 5, Paul Flemming, hymnist, b. at Hartenstein.  
 " Arndt's " Wahres Christenthum " complete edition.  
 1610, Feb. 22, Paul Cypser d. at Dresden.  
 1611, Andrew Hammerschmidt, composer, b. at Brix.  
 1612, Abraham Calov b. at Mornungen.  
 " Hans Leo Hassler d. at Dresden.  
 1613, Feb. 7, John Musius, theologian, b. at Laogewiesen.  
 1614, Lutherans again exiled from Salzburg.  
 " Martio Geier, exegete, b. at Leipzig.  
 " Peterson, H., Icelandic hymnist, b.  
 1616, Oct. 23, Leonhard Hutter, dogmatician, d. at Wittenberg.  
 " Tübingen-Giessen controversy on "communicatio idiomatum" begun.  
 1617, Jan. 6, Sebastian Schmidt, theologian, b. at Lamperheim.  
 " John Andrew Quenstedt, dogmatician, b. at Quedlinburg.  
 " John Christfried Sagittarius, historian, b. at Breslau.  
 1618, May 23, imperial councillors cast out of window at Prague (Thirty Years' War).  
 " John Frank, hymnist, b. at Guben.  
 " beginning of Thirty Years' War in Bohemia.  
 1619, Aug. 26, Ferdinand II. elected emperor.  
 " John Frederick König, theologian, b. at Dresden.  
 1620, Nov. 8, battle of Weinsberg (Thirty Years' War).  
 " Danish missions in East India.  
 1621, May 17, Johann Arndt d. at Celle.  
 " George Neumark, hymnist, b. at Langensalza.  
 1622, March 8, Ulrich Calixt b. at Helmstädt.  
 " Martin Böhme, hymnist, d.  
 1624, Nov. 17, Jacob Böhme, theosophist, d. at Görlitz.  
 " Tübingen-Giessen controversy on "communicatio idiomatum" ended.  
 " Samuel Huber d. at Goslar.  
 " Angelus Silesius (Scheffer), hymnist, b. at Breslau.  
 1625, Rudolf Ahle, composer, b. Mühlhausen.  
 " John Deutschmann, theologian, b. at Jüterbogk.  
 1626, April 25, battle of Dessau (Thirty Years' War).  
 " August 27, battle of Lutter (Thirty Years' War).  
 " Dec. 20, Veit Ludwig v. Seckendorf, historian, b. near Hamburg.  
 1627, Jan. 6, Balthasar Menstes d. at Marburg.  
 " May 18, Valerius Herberger, preacher, d. at Fraustadt.  
 " G. Thorlaksson, Icelandic Reformer, d.  
 1629, Jan. 2, Christian Scriver, b. at Rendsburg.  
 " March 6, Edict of Restitutio (Thirty Years' War).  
 " May 22, Peace of Lübeck (Thirty Years' War).
- 1630, July 4, Gustavus Adolphus landed at Usedom (Thirty Years' War).  
 1631, May 10, Magdeburg burned by Tilly (Thirty Years' War).  
 " Sept. 17, battle of Breitenfeld (Thirty Years' War).  
 " religious colloquy at Leipzig.  
 " Heinrich Müller b. at Lübeck.  
 1632, Feb. 21, Ægidius Strauch b. at Wittenberg.  
 " April 15, battle on the Lech (Thirty Years' War).  
 " " 20, John Tilly d. at Ingolstadt. C.  
 " Nov. 16, battle of Lützen (Thirty Years' War).  
 " " 16, Gustavus Adolphus killed at Lützen.  
 1633, Christian Korhorth, historian, b. at Burg, Island of Fehmern.  
 1634, Feb. 25, Wallenstein slain at Eger (Thirty Years' War).  
 " C.  
 " Lutheran mission to Abyssinia.  
 1635, Jan. 13, Philip Jacob Speer b. at Rappoltsweiler.  
 " Luthera mission to Persia.  
 1636, Sept. 24, battle of Wittstock (Thirty Years' War).  
 " Luthera mission to Brazil.  
 1637, Aug. 20, John Gerhard, dogmatician, d. at Jena.  
 " Sept. 22, Erasmus Schmidt, exegete, d. at Witteberg.  
 " Swedes land on the Delaware, A.  
 " Emilie Juliane, countess of Schwarzburg-Rudolstadt, hymnist, b.  
 1639, Reorus Torkillus, first Lutheran minister in America, arrived. A.  
 1640, April 2, Paul Flemming d. at Hamburg.  
 " Oct. 30, August Pfeiffer, theologian, b. at Lauenburg.  
 " beginning of syncretistic controversy.  
 " Ludmille Elizabeth of Schwarzburg-Rudolstadt, hymnist, b.  
 1642, Joha Wiewler, hymnist, b. at Goelzern.  
 1643, Feb. 15, Joha Campanius landed at Christina, Del. A.  
 " April 12, Nicolas Hunnius d. at Lübeck.  
 " Sept. 7, Reorus Torkillus, first Lutheran minister in America, d. at Christina, Del. A.  
 " Thomas Itig, historian, b. at Leipzig.  
 1645, Religious colloquy at Thorn, Pologd.  
 " Hoë v. Hoenegg d. at Dresden.  
 1646, Sept. 4, Swedish Lutheran Church dedicated at Tinicum, A.  
 " Joha Stobius d. at Königsberg.  
 1647, Feb. 27, Joha Heermann d. at Lissa.  
 " Rev. Lars Lock arrived at Tinicum from Swedea. A.  
 1648, Oct. 8, Lutherans at New Amsterdam (New York) petition for a pastor. A.  
 " Oct. 24, Peace of Westphalia (Thirty Years' War).  
 " David Hollaz, theologian, b. at Wulkow.  
 1649, Dec. 8, Martio Rinkart d. at Eilenburg.  
 1652, Jasper Brochmand a. as bishop of Seeland, Den.  
 1653, Angelus Silesius (Scheffer) convert to Catholicism.  
 1654, June 27, John Valentin Andrea d. at Stuttgart.  
 1655, Jan. 1, Christian Thomasius, jurist, d. at Leipzig.  
 " consensus repetitus " by Wittenberg theologians.  
 1656, March 10, George Calixt d. at Helmstädt.  
 " July 27, Solomon Glassius, theologian, d. at Gotha.  
 " Lutheran congregation at Albany, N. V. A.  
 1657, June 6, John Ernst Goetwasser, arrived at New Amsterdam. A.  
 1658, May 20, Rev. Goetwasser sent back to Holland. A.  
 " Joachim Justus Breithaupt, Pietist, b. at Nordheim.  
 1661, John Hülsemann d. at Leipzig.  
 " Paul Anton b. at Hirschberg.  
 1662, Feb. 22, John Crüger, composer, d. at Berlin.  
 " Stuyvesant forbade Lutheran preaching in New York. A.  
 " Christian Keymann, hymnist, b. at Zittau.  
 " William II., duke of Saxe-Weimar, hymnist, d.  
 " Michael Walther, theologian, d. at Celle.  
 1663, March 23, August Herman Fraecke b. at Lübeck.  
 1664, Jacob Weller d. at Dresden.  
 " John Frederick König, theologian, d. at Rostock.  
 1665, Sept. 5, Gottfried Arnold b. at Aonaberg.  
 1666, Joha Caspar Schade b. at Kühndorf.  
 " Conrad Dannhauer, dogmatician, d. at Strassburg.  
 1667, Feb. 4, Paul Gerhard deposed.  
 " Aug. 15, Carl Hildebrand Canstein b. at Lindenburg.  
 " " 31, John Rist, hymnist, d. at Wedel.  
 " John Franz Euddeus, theologian, b. at Aoklam.  
 1669, Jacob Fabricius, Lutheran pastor, arrived in New York. A.  
 1670, Joachim Lange, theologian, b. at Gardelegen.  
 " Anastasius Freylinghausen, composer, b. at Gandersheim.  
 1671, Aug. 11, Bernardus Arensius installed in New York. A.  
 " Erdmann Neumeister, hymnist, b. at Uechtritz.  
 1672, Nov. 6, Henry Schütz, composer, d. at Dresden.  
 " Dec. 21, Benjamin Schmolck, hymnist, b. at Brauchtschdorf. A.  
 " Danish missions in West Indies and Gold Coast.  
 " Ludmille Elizabeth of Schwarzburg-Rudolstadt, hymnist, d.  
 1673, Rudolf Ahle, composer, d. at Mühlhausen.  
 " Valentin Ernst Löscher, theologian, b. at Sondershausen.

- 1673, Ernst Solomon Cyprian, theologian, b. at Ostheim.  
 1674, Petersen, H., Icelandic hymnist, d.  
 1675, Purist controversy begun.  
 1675-1682, Scriber's "Seelenschatz" in five parts.  
 1676, June 7, Paul Gerhardt, d. at Lubboe.  
 1677, Angelus Silesius (Scheffler), d. at Breslau.  
 " John Fraok, hymnist, d. at Guben.  
 " Fabritius pastor at Wicaco (Philadelphia). A.  
 1679, Sept. 26, John Gottlob Carpoz, theologian, b. at Dresden.  
 Christian Wolf, theologian, b. at Breslau.  
 1680, Martin Geier, exegete, d. at Freiburg.  
 1681, John Musaus, theologian, d. at Jena.  
 " George Neumark, hymnist, d. at Weimar.  
 1682, Dec. 13, Aegidius Strauch, d. at Dantzig.  
 " Thomas v. Westen, "Apostle of Finns," b. at Trondhjem.  
 1683, June 14, Bartholomew Ziegenbalg, missionary, b. at Pultnitz.  
 " Sept. 17, John Campanus d. in Sweden. A.  
 1684, 1,000 Lutherans banished from Salzburg.  
 1685, " George Frederick Handel, composer, b. at Halle.  
 " March 21, John Sebastian Bach, composer, b. at Eisenach.  
 " Germantown, Penna. laid out. A.  
 1686, Jan. 31, Hans Egede, "Apostle of Greenland," b. at Harstadt.  
 " Feb. 25, Abraham Calov d. at Wittenberg.  
 " Syncretistic controversy ended.  
 " Christopher Matthev Pfaff, theologian, b. at Stuttgart.  
 " William Christopher Berckenmeyer, b. at Bodenstech. A.  
 1687, June 24, John Albrecht Bengel, theologian, b. at Winnendoe.  
 1688, John Andrew Quenstedt, dogmatician, d. at Wittenberg.  
 1689, Germantown, Penn., incorporated.  
 " John Christfried Sagittarius, historian, d. at Altenburg.  
 1690, Pietistic controversy begun.  
 " Carl Henry v. Bogatzky, hymnist, b. at Jankow.  
 1691, Bernardus Arensius, d. New York. A.  
 1692, Dec. 18, Veit Ludwig v. Seckendorf, historian, d. at Halle.  
 1693, Jacob Fabritius d. at Philadelphia. A.  
 " April 5, Christian Scriber d. at Quedlinburg.  
 " John Georg Walch, theologian, b. at Meiningen.  
 " John Jacob Raembach, hymnist, b. at Halle.  
 1694, Oct. 9, John Lorenz v. Mosheim, theologian, b. at Lübeck.  
 Dec. 22, Herman Samuel Reimarus, philologist, b. at Hamburg.  
 " University of Halle founded.  
 " Christopher Kortholt, historian, d. at Kiel.  
 " Daniel Falckner arrived in America. A.  
 1695, beginning of "Frankesche Stiftungen."  
 1696, Jan. 9, Sebastian Schmidt, theologian, d. at Strassburg.  
 " Luther's "Smaller Catechism," published in language of Delaware Indians. A.  
 1697, Rudmann and Bjork arrived in Philadelphia. A.  
 1698, Jan. 11, August Pfeiffer, theologian, d. at Lübeck.  
 " May 28, corner-stone of "Holy Trinity," Wilmington, Del., laid. A.  
 " July 25, John Caspar Schade, d. at Berlin.  
 1699, " 4, "Holy Trinity," Wilmington, Del., consecrated.  
 " Philip Frederick Hiller, hymnist, b. at Muhlhausen.
- THE EIGHTEENTH CENTURY.
- 1700, Purist controversy ended.  
 " July 2, "Gloria Dei" dedicated in Philadelphia. A.  
 1701, Jan. 13, Ulrich Calixt, d. at Helmstadt.  
 1702, May 6, Frederick Christopher Oetinger, theologian, b. at Göppingen.  
 " John Deschamps, theologian, d. at Wittenberg.  
 1703, Nov. 24, Justus Falckner ordained in "Gloria Dei," Philadelphia. A.  
 1705, Lutheran mission at Tranquebar, East India.  
 Feb. 5, Philip Jacob Spener d. at Berlin.  
 1706, Sigismund Jacob Baumgarten, theologian, b. at Wollmerstadt.  
 " Emilie Juliane, Countess of Schwarzburg-Rudolstadt, hymnist, d.  
 1707, Aug. 4, John August Ernesti, rationalist, b. at Teonstadt, praying children in Silesia.  
 " Germans settle in German Valley, N. J. A.  
 1708, Sept. 17, Rev. Andrew Rudmann d. at Philadelphia. A.  
 " Kocherthal landed in New York. A.  
 1710, Thomas Ittig, historian, d. at Leipsic.  
 " Canstein's "Bibelanstalt" founded at Halle.  
 " 3,000 Palatines followed Kocherthal to America. A.  
 1711, Sept. 6, Henry Melchior Muhlenberg, b. at Eimbeck. A.  
 1712, Palatines settled in the Schoharie Valley, N. Y. A.  
 1713, David Hollaz, theologian, d. at Jacobshagen.  
 1714, May 30, Gottfried Arnold d. at Perleberg.  
 1717, Feb. 27, John David Michaelis, rationalist, b. at Halle.  
 " Lutheran mission among the Finns (Lapländers).  
 1719, Feb. 23, Bartholomew Ziegenbalg, missionary, d. at Tranquebar.  
 " Aug. 13, Carl Hildebrand v. Caustcio d. at Halle.
- 1721, May 3, Egede sailed for Greenland.  
 1722, John Wunckler, hymnist, d. at Magdeburg.  
 1723, Palatines settled at Luipshocken, Pa. A.  
 " Justus Falckner d. at Claverack, N. Y. A.  
 1724, Dec. 9, John Gottlieb Töllner, rationalist, b. at Charlottenburg.  
 1725, May 24, William Christopher Berckenmeyer ordained at Amsterdam. A.  
 " Dec. 18, John Solomon Semler, rationalist, b. at Saalfeld.  
 " Ernst Gottlieb Woltersdorf, hymnist, b. at Friedrichsfelde.  
 1726, Oct. 27, Christian Frederick Schwartz, missionary, b. at Sonnenburg.  
 1727, June 8, August Herman Francke, d. at Halle.  
 " Thomas v. Westen, "Apostle of Finns," d.  
 1728, Sept. 23, Christian Thomasius, jurist, d. at Halle.  
 1729, Arrival of the Steevers in America. A.  
 " John Franz Fuddes, theologian, d. at Jena.  
 1730, Paul Aotz d. at Halle.  
 1731, Oct. 31, "Emigration Patent" expelling 14,000 Salzburgers.  
 1732, Joachim Justin Breithaupt, pietist, d. at Magdeburg.  
 1733, John Matthias Schrockh, historian, b. at Vienna.  
 1734, March 18, Salzburgers arrived at Charleston, S. C. A.  
 1735, John Jacob Rambach, hymnist, d. at Giessen.  
 1736, Dec. 18, John George Rosenmüller, rationalist, b. at Ummerstadt.  
 1737, Feb. 12, Benjamin Schmolck, hymnist, d. at Schweidnitz.  
 " Ebenezer Orphanage in Georgia. A.  
 1739, John August Eberhard, rationalist, b. at Halberstadt.  
 " Anastasius Freylinghausen, composer, d. at Halle.  
 1740, Aug. 21, Rev. Erik Bjork d. at Fahlun, Sweden. A.  
 " Aug. 31, John Frederick Oberlin b. at Strassburg.  
 1740-1752, Walch's edition of Luther's works, 24 vols.  
 1741, Valentin Ernst Löscher, theologian, d. at Dresden.  
 1742, June 13, Muhlenberg sailed for America. A.  
 " Sept. 24, Muhlenberg arrived at Charleston, S. C. A.  
 " Nov. 25, Muhlenberg arrived at Philadelphia. A.  
 1744, Aug. 5, John Christopher Kuoze b. at Arter. A.  
 " Joachim Lange, theologian, d. at Halle.  
 1745, April 22, Muhlenberg married. A.  
 " Ernst Solomon Cyprian, theologian, d. at Gotha.  
 1746, Gottlieb Christian Storr b. at Stuttgart.  
 1748, Aug. 14, St. Michael's church dedicated at Philadelphia. A.  
 " Aug. 15, Pennsylvania Ministerium organized. A.  
 1750, July 28, Johann Sebastian Bach, composer, d. at Leipzig.  
 " Israel Acrelius arrived at Wilmington, Del. A.  
 1751, Gottlieb Jacob Planck, historian, b. at Nürtingen.  
 " Aug. 25, William Christopher Berckenmeyer, d. at Athens, N. Y. A.  
 1752, Oct. 16, John Gottfried Eichora, rationalist, b. at Dörensimmern.  
 " Nov. 2, John Albrecht Bengel, theologian, d. at Stuttgart.  
 1753, Franz Volkmann Reinhard, b. at Sulzbach.  
 1754, Christian Wolf, theologian, d. at Halle.  
 1755, Sept. 9, John Lorenz v. Mosheim, theologian, d. at Götingen.  
 1756, Erdmann Neumeister, hymnist, d. at Hamburg.  
 1757, Sigmund Jacob Baumgarten, theologian, d. at Halle.  
 1758, Nov. 5, Hans Egede, "Apostle of Greenland," d. at Falster.  
 1759, April 13, Georg Frederick Händel, composer, d. at London.  
 1760, Christopher Matthew Pfaff d. at Giessen.  
 1761, Ernst Gottlieb Woltersdorf, hymnist, d. at Bunzlau.  
 1765, March 1, Herman Samuel Keimarus, rationalist, b. at Hamburg.  
 " Nov. 15, John Martin Boltzius d. at Ebenezer, Ga. A.  
 1767, April 7, John Gottlob Carpoz, theologian, d. at Lübeck.  
 1768, Nov. 21, Frederick Schleiermacher, b. at Breslau.  
 1769, Philip Frederick Hiller, hymnist, d. at Steinheim.  
 1770, Aug. 3, Frederick William III, king of Prussia, b. R.  
 Sept. 22, John Christopher Kunze arrived at New York. A.  
 1771, Hans Nielsen Haug b. at Smaalenene.  
 " John G. Schmucker b. at Michaelstadt.  
 1772, Sept. 12, John Frederick v. Mever, b. at Frankfort.  
 1773, Johannes Evangelista Gossner (Evangelical) b. at Hausen.  
 1774, Jan. 20, John Gottlieb Töllner, rationalist, d. at Frankfort.  
 " Carl Heinrich v. Bogatzky, hymnist, d. at Halle.  
 1774-1778, publication of rationalistic "Wolfebuttlter Fragmente."  
 1775, John George Walch, theologian, d. at Jena.  
 1776, Carl Gottlieb Bretschneider, rationalist, b. at Gersdorf.  
 1778, May 23, John Harns b. at Fahrstedt.  
 " Henry Gottlieb Tischermer, rationalist, b. at Mitweida.  
 1780, Jan. 12, Wm. Mart. Leberecht DeWette, b. at Ulla.  
 1781, Sept. 11, John August Ernesti, rationalist, d. at Leipsic.  
 1782, Feb. 10, Frederick Christopher Oetinger, theologian, d. at Murrhardt.  
 1783, Sept. 16, Gottfried John Scheibel b. at Breslau.  
 1784, Carl Frederick Göschel, jurist, b. at Langensalza.  
 1786, Oct. 20, first session of New York Ministerium at Albany. A.

- 1787, Oct. 7, Henry Melchior Muhlenberg d. at Providence, near Philadelphia A.  
 " Carl Immanuel Nitzsch b. at Borna.  
 1789, Jan. 17, August Neander b. at Göttingen.  
 7, Benedict Winer, rationalist, b. at Leipzig.  
 1791, March 14, John Solomon Semler, rationalist, d. at Halle.  
 " Aug. 22, John David Michaelis, rationalist, d. at Göttingen.  
 " " Restored Lutheran Church " in Amsterdam.  
 1792, Andrew Gottlieb Rudelbach b. at Copenhagen.  
 1793, July 18, Frederick Heyer, missionary, b. at Helmstedt. A.  
 1795, Oct. 15, Frederick William IV. of Prussia b.  
 1796, Aug. 21, Herman Olshausen b. at Oldesloe.  
 " May 10, Christian Sartorius b. at Darmstadt.  
 1797, May 7, Chas. Philip Krauth, b. Montgomery Co., Pa. A.  
 1798, Feb. 11, Christian Frederick Schwartz, missionary, d. at Tanjore.  
 1799, Feb. 28, S. S. Schmucker b. at Hagerstown, Md.  
 " March 30, August Tholuck b. at Breslau.
- THE NINETEENTH CENTURY.
- 1800, Jan. 21, Theodore Fliedner b. at Epstein.  
 " Aug. 25, Charles Hase b. at Steinbach.  
 1802, Oct. 20, Ernst William Hengstenberg b. at Tröndenberg.  
 " Gottfried Thomasius b. at Egenhausen.  
 1803, Feb. 25, H. E. F. Guericke b. at Wettin.  
 " July 8, Carl Gutzlaff, missionary, b. at Pritz.  
 " Nov. 16, Ludwig Adolph Petri b. at Luthorst.  
 " " Henry Ewald b. at Göttingen.  
 " North Carolina Synod organized. A.  
 1805, July 16, Christopher Blumhardt b. at Stuttgart.  
 " Gottlieb Christian Storr d. at Stuttgart.  
 1806, Gottfried Christian Adolf Harless b. at Nuremberg.  
 1807, July 24, John Christopher Kunze d. at New York. A.  
 " Ferdinand Hitzig, rationalist, b. at Haueingen.  
 1808, Feb. 21, William Löbe b. at Furth.  
 " April 21, John Henry Wichern b. at Hamburg.  
 " John Matthias Schiröck, historian, d. at Wittenberg.  
 1809, Sept. 6, Bruno Hauer b. at Eisenberg.  
 " John August Eberhard, rationalist, d. at Halle.  
 " University of Helmstädt closed by Jerome Napoleon.  
 1810, Jan. 18, T. F. D. Kliefoth b. at Körchov.  
 " Dec. 21, Conrad Hofmann b. at Nuremberg.  
 1811, Oct. 25, C. F. W. Walther b. at Langechansdorf. A.  
 1812, Franz Volckmar Reinhard d. at Dresden.  
 1813, Franz Deltzsch b. at Leipzig.  
 1814, August Kahnis b. at Eisenberg.  
 1815, Jan. 18, Constantin Tischendorf b. at Leugfeld.  
 " March 15, John George Rosenmüller, rationalist, d. at Leipzig.  
 " Evangelical Missionary Society founded at Basel.  
 1816, Theodosius Harnack b. at St. Petersburg.  
 " Hartwick Seminary opened. A.  
 1817, Oct. 31, Frederick William III. called for " Union."  
 " Moses of Claus Harms.  
 1819, July 19, William Julius Mann b. at Stuttgart. A.  
 1820, Oct. 22, General Synod formed at Hagerstown, Md. A.  
 " Maryland Synod organized. A.  
 " Tennessee Synod organized. A.  
 1821, Oct. 9, William Alfred Passavant b. at Zeleniopo, Pa. A.  
 " Danish missionary society formed.  
 " South Carolina Synod organized. A.  
 1822, Union liturgy introduced in Prussia.  
 1823, March 17, Charles Porterfield Krauth b. at Martinsburg, Va. A.  
 " Christopher Ernst Luthardt b. at Maroldswessach.  
 " Evangelical Missionary Society at Berlin.  
 1824, Hans Nielsen Hauge d. at Bredtoed.  
 1825, West Pennsylvania Synod organized. A.  
 1826, June 1, John Frederick Oberlin d. at Steintal.  
 " Seminary of General Synod opened at Gettysburg, Pa. A.  
 1827, June 25, John Gottfried Eichhorn, rationalist, d. at Göttingen.  
 " Aug. 26, Beale M. Schmucker b. at Gettysburg, Pa. A.  
 1828, Henry Gottlieb Tzschirner, rationalist, d. at Leipzig.  
 1829, Rhenish missionary society formed.  
 1830, June 25, " Union " introduced in Prussia.  
 " Theological department of Capital University at Columbus, O. A.  
 " Southern Seminary opened at Newberry, N. C. A.  
 " Hartwick Synod, N. V., organized. A.  
 " Virginia Synod organized.  
 1831, Carl Gutzlaff, missionary, in China.  
 1832, Pennsylvania College founded at Gettysburg, Pa. A.  
 1833, " Raue Haus " begun at Hamburg.  
 " Otto Zoehler b. at Grünberg.  
 " Gottlieb Jacob Plancz, historian, d. at Göttingen.  
 1834, Feb. 13, Frederick Schleiermacher d. at Berlin.  
 1835, Swedish missionary society formed.  
 1836, Evangelical Lutheran missionary society formed at Leipzig.  
 " North German missionary society (not purely Lutheran).  
 1836, Deaconess institution at Kaiserswerth.  
 " East Ohio Synod organized. A.  
 1837, Franckean Synod, N. Y., organized. A.  
 1838, Lutheran migrate from Germany because of " Union."  
 1839, Sept. 5, Herman Olshausen d. at Erlangen.  
 1840, June 7, Frederick William III. of Prussia d.  
 " William Löbe educates German preachers at Neuen-dettelaau.  
 1841, July 29, " Friends of Light," rationalistic society.  
 " Oct. 3, " Father " Heyer consecrated as foreign mission-ary. A.  
 " Oct. 14, " Father " Heyer sailed for India. A.  
 1842, July 31, " Father " Heyer arrived at Guntur, India. A.  
 " Alleghany Synod organized. A.  
 " East Pennsylvania Synod organized. A.  
 1843, March 21, Gottfried John Scheibel d. at Nuremberg.  
 " Pittsburg Synod (General Synod) organized. A.  
 1844, Miami Synod, Ohio, organized. A.  
 1845, Pittsburg College, Springfield, O., organized. A.  
 " Pittsburg Synod (General Council) organized. A.  
 1846, Southwestern Virginia Synod organized.  
 " Concordia Seminary, St. Louis, Mo., founded. A.  
 1847, April 26, Missouri Synod founded at Chicago, Ill. A.  
 " Frederick William IV. issued " Patent of Tolerance."  
 " Wittenburg Synod, Ohio, organized. A.  
 1848, Carl Gottlieb Bretschneider d. at Gotha.  
 " Olive Branch Synod, Indiana, organized. A.  
 1849, Jan. 28, John Frederick v. Meyer d. at Frankfurt.  
 " William Löbe founded a home mission society.  
 " Congress for home missions at Wittenburg.  
 " Hermannsburg missionary society.  
 " June 16, W. M. L. De Wette d. at Basel.  
 " Concordia College founded at Fort Wayne, Ind. A.  
 " First deaconess brought to America by Passavant. A.  
 1850, July 14, August Neander d. at Berlin.  
 " Capital University, Columbus, O., founded. A.  
 " Wisconsin Synod organized. A.  
 1851, Aug. 9, Carl Gutzlaff, missionary, d. at Hong Kong.  
 " North Illinois Synod organized. A.  
 " Texas Synod organized. A.  
 " William Löbe founded a society for the female diaconate.  
 1853, Roanoke College, Salem, Va., founded. A.  
 " Central Pennsylvania Synod organized. A.  
 1854, Aug. 4, Iowa Synod organized. A.  
 " Warburg Seminary, Dubuque, Ia., founded. A.  
 1855, North Indiana Synod organized. A.  
 " Feb. 1, Claus Harms d. at Kiel.  
 " Iowa Synod (General Synod) organized. A.  
 " Mississippi Synod organized. A.  
 1857, South Illinois Synod organized. A.  
 " Ohio English District Synod organized. A.  
 1858, G. Benedict Winer d. at Leipzig.  
 " John Evangelista Gossner (Evangelical) d. at Berlin.  
 " Theological department of missionary institution at Selins-grove, Pa. A.  
 " Newberry College, Newberry, S. C., founded. A.  
 " North Carolina College, Mt. Pleasant, N. C., founded. A.  
 1859, Feb. 4, Tischendorf received the " Codex Sinaiticus "  
 " Finnish mission society founded.  
 " June 13, Christian Sartorius, at Königsberg.  
 1860, Augustana College, Rock Island, Ill., founded. A.  
 " Minnesota Synod organized. A.  
 1860, Georgia Synod organized.  
 " Muhlenberg mission in Africa begun. A.  
 1861, Jan. 2, Frederick William IV. of Prussia d.  
 " Canada Synod organized. A.  
 " Holston Synod organized. A.  
 " Lutheran College, Decorah, Ia. A.  
 " Carl Frederick Göschel d. at Naumburg.  
 " Aug. 10, F. J. Stahl d. at Bruckenaau.  
 1862, Andrew Gottlieb Rudelbach d. at Slagelse.  
 1863, Sept. 1, C. R. Demme d. at Philadelphia. A.  
 1864, Oct. 4, Theodore Fliedner d. at Kaiserswerth.  
 " Philadelphia Seminary founded. A.  
 " Swedish Augustana Seminary, Rock Island, Ill., founded.  
 " A.  
 1865, North Western University, Watertown, Wis., founded. A.  
 1866, Aug. 10, Pennsylvania Ministerium called for a Lutheran collocation. A.  
 " Dec. 12-14, Lutheran assembly at Reading, Pa. A.  
 " Swedish Augustana Synod organized. A.  
 1867, Nov. 20-26, first meeting of the General Council. A.  
 " Muhlenberg College founded. A.  
 " Central Illinois Synod organized. A.  
 " Susquehanna Synod organized. A.  
 1868, Carl Immanuel Nitzsch d. at Berlin.  
 " Warburg College, Waverly, Ia., founded. A.  
 " Kansas Synod organized. A.  
 1869, May 28, Ernst William Hengstenberg d. at Berlin.  
 " Evangelburg Seminary and College, Minneapolis, Minn., founded. A.  
 " General Council took charge of Telugu mission. A.



1870. Carthage College, Carthage, Ill. founded. A.  
 " Thiel College, Greenville, Pa., founded. A.  
 1871. Indiana Synod organized. A.  
 " Chicago Synod organized. A.  
 1872. Jan. 2, William Lohe d. at Neuendettelsau.  
 " Synodical Conference organized. A.  
 " New York and New Jersey Synod organized. A.  
 1873. Jan. 8, Ludwig Adolph Petri d. at Hanover.  
 " July 26, S. S. Schmucker d. at Gettysburg. A.  
 " Nov. 7, " Father " Heyer d. at Philadelphia, Pa. A.  
 " Concordia practical seminary founded at Springfield, Ill.  
 " A.  
 " Nebraska Synod organized. A.  
 " " Emigrant House " in New York begun. A.  
 1874. Dec. 7, Constantin Tischendorf d. at Leipzig.  
 " Feb. 4, John Bachman d. Charleston, S. C. A.  
 1875. Gottfried Thomasius d. at Erlangen.  
 " May 4, Henry Ewald d. at Gottingen.  
 " Ferdinand Hitzig, rationalist, d. at Heidelberg.  
 1876. Gustavus Adolphus College, St. Peter, Minn., founded.  
 " A.  
 " Wartburg Synod founded. A.  
 1877. June 10, August Tholuck d. at Halle.  
 " Dec. 20, Conrad Hofmann d. at Erlangen.  
 " Schleswig-Holstein missionary society formed.  
 1878. Feb. 4, H. E. F. Guericke d. at Halle.  
 " Seminary of Wisconsin Synod founded at Milwaukee, Wis. A.  
 " Middle Tennessee Synod organized. A.  
 1879. G. C. F. Harless d. at Munich.  
 " Hauge's Seminary founded at Red Wing, Minn. A.  
 " Nov. 23, C. F. Schaeffer d. Philadelphia. A.  
 1880. Feb. 25, Christopher Blumhardt d. at Möttingen.  
 " Nov. 28, William F. Lehman d. Columbus, O.  
 1881. April 7, John Henry Wichern d. at Hamburg.  
 " German Seminary of General Synod founded at Chicago Ill. A.  
 " Bethany College, Lindsborg, Kan., founded. A.  
 1882. April 13, Bruno Bauer d. at Rixdorf.  
 " Concordia College, Conover, N. C., founded. A.  
 1883. Jan. 2, Charles Porterfield Krauth d. at Philadelphia. A.  
 " June 19, James Allen Brown d. Lancaster, Pa. A.  
 " Dec. 17, Charles A. Stork d. Philadelphia. A.  
 1884. Seminary of Minnesota Synod founded at New Ulm, Minn. A.  
 1885. Seminary of the Michigan Synod founded at Saginaw, Mich. A.  
 " Wagner Memorial College, Rochester, N. Y., founded. A.  
 " Oct. 27, William Sihler d. Fort Wayne, Ind. A.  
 1886. June 23, General Synod South organized at Roanoke, Va. A.  
 " Norwegian Seminary, Northfield, Minn., founded. A.  
 " Neuendettelsau missionary society founded.  
 " Bavarian missionary society for East Africa founded.  
 1887. Midland College, Atchinson, Kan., founded. A.  
 " May 7, C. F. W. Walther d. at St. Louis, Mo. A.  
 " Mary J. Drexel, deaconess mother house at Philadelphia, Pa. A.  
 " Luther League movement begun. A.  
 1888. August Kahnis d. at Leipzig.  
 " English Synod of Missouri organized. A.  
 " April 19, first " Central Association " of Luther League formed. A.  
 " Oct. 15, Beale M. Schmucker d. at Pottstown, Pa. A.  
 1889. Theodosius Harnack d. at Dorpat.  
 " July 12, G. Fritschel d. Mendota, Ill. A.  
 1890. Jan. 3, Charles Hase d. at Jena.  
 1891. Chicago English Seminary founded. A.  
 " California Synod organized. A.  
 " Rocky Mountain Synod organized. A.  
 " German Nebraska Synod organized. A.  
 " English North Western Synod organized. A.  
 " Feb. 4, T. N. Hasselquist d. Rock Island, Ill. A.  
 1892. June 20, William Julius Mann d. at Boston. A.  
 " Mission begun in Japan. A.  
 1893. May 30, first " State League " of Luther League organized. A.  
 1894. June 3, William Alfred Passavant d. at Pittsburg, Pa. A.  
 1895. Oct. 30-31, Luther League of America organized at Pittsburg, Pa. A.  
 " Oct. 11, John G. Morris, d. Baltimore, Md. A.  
 1896. July 2, Rudolf Kögel d.  
 " March 15, C. W. Schaeffer d. Philadelphia.  
 " Nov. 9, Emil Frommel d.  
 1897. Manitoba German Synod organized. A.  
 1898. April 10, Frederick W. Conrad d. Philadelphia. A.  
 " Dec. 27-29, First General Conference, officially arranged by General Council, General Synod and United Synod of the South, Philadelphia. A.

## LUTHERAN CALENDAR.

(H. W. H.)

## JANUARY.

- Ulrich Zwingli b. at Wildhaus, 1484. R.
- Caspar Cruciger b. at Leipzig, 1504.
- Christian Thomasius, jurist, b. at Leipzig, 1655.
- Christian Scriber b. at Kendsburg, 1629.
- Frederick William IV., King of Prussia, d. 1861. R.
- Charles Porterfield Krauth d. at Philadelphia, Pa., 1883. A.
- Miltitz conferred with Luther at Altenburg, 1519.
- Bull of excommunication renewed against Luther, 1521.
- Joachim II. of Brandenburg d. at Köpenik, 1571.
- Charles Hase d. at Jena, 1890.
- Caspar Peucer b. at Bautzen, 1525.
- Acts of Council of Trent confirmed by the Pope, 1564. C.
- Sebastian Schmidt, theologian, b. at Lamperheim, 1617.
- Balthasar Mentzer d. at Marburg, 1627.
- Jacob Andrea d. at Tübingen, 1590.
- Ludwig Adolph Petri d. at Hanover, 1873.
- Hadrian VI. elected pope, 1522. C.
- Sebastian Schmidt, theologian, d. at Strassburg, 1696.
- Diet at Shires called in 1544.
- Maximilian I. d. at Weis, Austria, 1519. C.
- William Martin Leberecht DeWette b. at Ulla, 1780.
- Joachim II. of Brandenburg b. 1505.
- Philip Jacob Spener b. at Kappoltswiler, 1635.
- Ulrich Calixt d. at Helmstädt, 1701.
- Second diet at Nuremberg opened, 1524.
- Charles V. resigned Spanish crown to Philip II, 1556. C.
- George Spalatin d. at Altenburg, 1545.

- Joachim Westphal d. at Hamburg, 1574.
- Frederick, the Wise, b. at Torgau, 1463.
- George Spalatin b. at Spalt, 1484.
- August Neander b. at Gottingen, 1789.
- Religious conference at Hagenau closed, 1541.
- Theodore Frederick Detlef Kliefoth b. at Körschow, 1810.
- Constantin Tischendorf b. at Lengenfeld, 1815.
- Tetzl's theses read at Frankfurt, 1518. C.
- Amsdorf consecrated as bishop of Naumburg by Luther, 1542.
- Hans Sachs, hymnist, d. at Nuremberg, 1576.
- John Gottlieb Tollner, rationalist, d. at Frankfurt, 1774.
- Theodore Fliedner b. at Epstein, 1800.
- Diet at Worms opened, 1521.
- John Frederick v. Meyer d. at Frankfurt, 1849.
- Catharine v. Bora b. at Loeben, 1499.
- Hans Egede, Apostle of Greenland, b. at Harstad, 1686.

## FEBRUARY.

- Jerome Aleander d. at Rome, 1542. C.
- Claus Harms d. at Kiel, 1895.
- University of Jena opened, 1558.
- Paul Gerhardt deposed, 1667.
- Tischendorf received the "Codex Sinaiticus," 1859.
- Henry Ernst Ferdinand Guericke d. at Halle, 1878.
- Fifth diet at Augsburg opened, 1555.
- Caspar Peucer released from prison, 1586.

5. Philip Jacob Spener d. at Berlin, 1705.
7. John Funck b. at Wöhrd, 1518.
7. John Musaus, theologian, b. at Langenwiesen, 1613.
8. George Carpentarius, martyr, burned at Munich, 1527.
8. Otto v. Päck backed at Brussels, 1537. C.
10. John Eck d. at Ingolstadt, 1543.
10. Frederick Christopher Oetinger, theologian, d. at Murrhardt, 1782.
11. August, elector of Saxony, d. at Dresden, 1586.
12. Benjamin Schmolck, hymnist, d. at Schweidnitz, 1737.
12. Frederick Schleiermacher d. at Berlin, 1834.
13. Jerome Aleander b. at Motta, 1480. C.
13. First session of the diet at Worms, 1521.
13. Christian Frederick Schwartz, missionary, d. at Tanjore, 1793.
15. Smalcald Articles, 1537.
15. John Campanian arrived at Fort Christina, Del., 1643.
16. Philip Melancthon b. at Bretten, 1497.
17. John Tiemann d. at Nienburg, 1557.
18. Otto v. Päck showed Philip of Hesse copy of plot against Protestants, 1528.
18. Luther d. at Eisleben, 1546.
20. Diet at Spire, 1544.
21. Egidius Strauch b. at Wittenberg, 1632.
21. William Löhe b. at Fürth, 1808.
22. John Reuchlin b. at Pförzheim, 1455.
22. Luther buried at Wittenberg, 1546.
22. Polycarp Leyser d. at Dresden, 1610.
22. John Crüger, composer, d. at Berlin, 1662.
23. George Frederick Hädel, composer, b. at Halle, 1685.
23. Bartholomew Ziegenbald, missionary, d. at Tranquebar, 1719.
24. Charles V. b. at Ghent, 1500.
25. Wallenstein slain at Eger, 1634. C.
25. Abraham Calovius d. at Wittenberg, 1686.
25. Henry Ernst Ferdinand Gericke b. at Wettin, 1803.
25. Christopher Blumhardt d. at Möttlingen, 1880.
26. David Chytraeus b. at Ingolien, 1530.
27. Anton Corvinus b. at Warburg, 1501.
27. Colloquy at Regensburg, 1546.
27. John Heermann, hymnist, d. at Lissa, 1647.
27. Balhazer Meentgen, d. at Allendorf, 1565.
27. John David Michaelis, rationalist, b. at Halle, 1717.
28. Martin Bucer d. at Cambridge, 1552.
4. Ægidius Hunnius d. at Wittenberg, 1603.
5. Religious conference at Regensburg opened, 1541.
5. Anton Corvinus b. at Hanover, 1553.
5. Christiana Scriver d. at Quedlinburg, 1693.
6. Joachim Morlin b. at Wittenberg, 1514.
6. Albrecht Dürer, painter, d. at Nuremberg, 1528.
7. Frederick Myconius d. at Gotha, 1606.
7. John Gottlieb Carpzov, theologian, d. at Lubeck, 1767.
7. John Hinrich Wichern d. at Hamburg, 1851.
8. Charles V. called the Diet at Augsburg, 1530.
8. Martin Chemnitz d. at Brunswick, 1586.
9. John Cruger, composer, b. at Grosbreen, 1598.
10. Colloquy at Maulbronn, 1564.
11. Leo. X., pope, 1513.
12. Joachim Camerarius d. at Bamberg, 1500.
13. Luther set out for Heidelberg, 1518.
13. George Frederick Hädel, composer, d. at London, 1759.
13. Bruno Bauer d. at Rixdorf, 1832.
15. Battle on the Lech (Thirty Years' War), 1632.
16. Luther arrived at Worms, 1521.
16. Weinsberg captured (Peasants' War), 1525.
17. Luther before Charles V. at Worms, 1521.
17. Joachim Camerarius d. at Leipzig, 1574.
18. Second Diet at Nuremberg closed, 1524.
18. Francis Lambert d. at Marburg, 1530.
19. Philip Melancthon d. at Wittenberg, 1560.
19. First "Central Association" of Luther League formed in New York, 1888. A.
20. Ulrich v. Hutten b. at Steckelberg, 1488.
20. John Agricola b. at Eisenach, 1492.
20. Protest of Spire; origin of the name "Protestant," 1529.
20. John Bugenhagen d. at Wittenberg, 1558.
21. Luther arrived at Heidelberg, 1518.
21. Valerius Herberger b. at Fraustadt, 1562.
21. John Hinrich Wichern b. at Hamburg, 1808.
22. Luther at Coburg, 1530.
22. Henry Melchior Mühlenberg married, 1745. A.
23. Martin Rinkart, hymnist, b. at Eilenburg, 1586.
24. Second Diet at Spire closed, 1520.
24. Battle of Mühlberg (Smalcald War), 1547.
24. John Frederick of Saxony, prisoner (Smalcald War), 1547.
25. George Major b. at Nuremberg, 1502.
25. Battle at Dessau (Thirty Years' War), 1626.
26. Colloquy at Heidelberg, 1518.
26. Luther left Worms, 1521.
27. Erasmus Schmidt, exegete, b. at Delitzsch, 1560.

## MARCH.

1. Meeting of Lutheran theologians in convent at Bergen, 1577.
1. Herman Samuel Reimarus, rationalist, d. at Hamburg, 1765.
2. Pope Hadrian VI. b. at Utrecht, 1459. C.
3. Matthias Flacius b. at Altona, 1520.
3. Luther left the Wartburg, 1522.
4. Philip of Hesse committed bigamy, 1540.
4. Frederick Staphylus d. at Ingolstadt, 1504.
6. Diet at Nuremberg, 1523.
6. Edict of restoration, 1629 (Thirty Years' War).
8. John Rist, hymnist, b. at Ottersen, 1607.
8. Ulrich Calixt b. at Helmstadt, 1622.
10. Ferdinand I., emperor, b. at Alcalá de Henares, 1503. C.
11. Council of Trent transferred to Bologna, 1547. C.
11. Matthias Flacius d. at Frankfurt, 1575.
11. Salzburger arrived in America, 1734. A.
12. Paul Gerhard b. at Graefenhainichen, 1507.
13. Lazarus Spengler, hymnist, b. at Nuremberg, 1479.
14. John Solomon Semler, rationalist, d. at Halle, 1791.
15. Second Diet at Spire opened, 1520.
17. Charles Porterfield Krauth b. at Martinsburg, Va., 1823. A.
18. Polycarp Leyser b. at Wittenberg, 1552.
18. Salzburger arrived at Charleston, S. C., 1734. A.
19. George Calixt d. at Helmstadt, 1656.
21. Maurice, elector of Saxony, b. at Freiberg, 1521.
21. Colloquy at Mompelgard begun, 1586.
21. John Sebastian Bach, composer, b. at Eisenach, 1685.
21. Gottfried John Scheibel d. at Nuremberg, 1841.
22. Maximilian I., emperor, b. at Neustadt, near Vienna, 1459. C.
22. August Herman Francke b. at Lubeck, 1663.
23. Diet at Nuremberg, 1522.
23. Wolfgang of Anhalt d. at Zerbst, 1566.
25. Jacob Andréa b. at Wablingen, 1528.
25. Victorin Strigel imprisoned for synergistic views, 1559.
26. Luther received citation to diet at Worms, 1521.
26. Colloquy at Mompelgard ended, 1586.
28. Smalcaldic league formed, 1531.
30. August Tholock b. at Breslau, 1799.
31. Philip of Hesse d. at Cassel, 1567.

## APRIL.

1. Sigismund I. of Poland d., 1548.
2. Luther set out for Worms, 1521.
2. Paul Flemming, hymnist, d. at Hamburg, 1640.
4. Catharine von Bora escaped from convent at Nimptschen, 1523.

## MAY.

1. Franz v. Sickingen b. at Ebernburg near Kreuznach, 1481.
1. Council of Trent reopened, 1551. C.
2. Luther ordained priest, 1507.
3. Hans Egede sailed for Greenland, 1721.
4. Luther taken to the Wartburg, 1521.
4. Magdalene, Luther's daughter, b. 1529.
4. Evangelical Union at Anhausen (Thirty Years' War), 1608.
4. Henry Ewald d. at Göttingen, 1875.
5. Frederick, the Wise, d. at Castle Lochau, 1525.
6. Frederick Christopher (Etinger, theologian, b. at Goppingen, 1702.
7. First Diet at Nuremberg dismissed, 1522.
7. Franz v. Sickingen d. near Zweibrücken, 1523.
8. Compact between Charles V. and the Pope, 1521. C.
10. Magdeburg burned by Tilly (Thirty Years' War), 1631.
10. Christian Sartorius b. at Darmstadt, 1797.
11. John Arndt d. at Celle, 1621.
14. Nicholas Amstdorf d. at Eisenach, 1665.
15. Battle of Frankenhäusen (Peasants' War), 1525.
15. Augsburg Interim published, 1548.
18. Valerius Herberger d. at Fraustadt, 1627.
20. John Ernst Geowasser, Lutheran minister in New York, to be sent back to Holland, 1651.
21. Albrecht Dürer, painter, b. at Nuremberg, 1471.
21. John Faber d. at Vienna, 1541.
22. Peace of Lubeck (Thirty Years' War), 1629.
23. Savonarola burned at Florence, 1498.
23. Joachim Morlin d., 1571.
23. Imperial councillors thrown out of window at Prague (Thirty Years' War), 1618.
24. Nicolas Smeucker d. at Leipzig, 1592.
24. William Christopher Berckenmeyer ordained at Amsterdam, 1775. A.
25. Wittenburg Concord signed, 1536.
25. John Calvin d. at Geneva, 1564.
25. David Chytraeus d. at Rostock, 1600.
25. Claus Harms b. at Fahrstedt, 1778.
25. Edict of Worms signed by Charles V., 1521. C.
27. Urbanus Rhegius d. at Celle, 1541.
27. Bergic book or "Solida declaratio," 1577.
28. Corner stone of "Holy Trinity," Wilmington, Del., laid, 1608.
28. Ernst William Hengstenberg d. at Berlin, 1869.

29. Luther's father d. 1530.
29. William Julius Mann b. at Stuttgart, 1819. A.
30. Thomas Munzer executed at Mülhausen (Peasants' War), 1525.
30. Gottfried Arnold d. at Perleberg, 1714.
30. First "State League" of Luther League formed at Utica, N. Y., 1893.

## JUNE.

1. John Frederick Oberlin d. at Steinthal, 1826.
2. 1547, last session of council of Trent until 1551.
3. William Alfred Passavant d. at Pittsburg, Pa., 1894. A.
5. Justus Jonas b. at Nordhausen, 1493.
5. First Diet of Spire opened, 1526.
6. Religious conference at Hagenau opened, 1540.
6. John Ernst Goetswaer, Lutheran minister in New York, arrived, 1697. A.
7. Paul Gerhardt d. at Lübben, 1676.
7. Frederick William III. of Prussia d. 1840. R.
8. August Herman Francke d. at Halle, 1727.
9. Torgau alliance, articles signed, 1526.
10. Diet at Spire closed in 1544.
10. Valentin Weigel, mystic, d. at Zschoppau, 1588.
10. August Tholuck d. at Halle, 1877.
13. Luther married at Wittenburg, 1525.
13. Mühlenberg sailed for America, 1742. A.
13. Christian Sartorius d. at Königsherg, 1859.
14. Bartholomew Ziegenbalg, missionary, b. at Pulsnitz, 1683.
15. Bull of excommunication against Luther, 1520.
16. William Martin Leberecht De Wette, d. at Basel, 1849.
20. Diet at Augsburg opened, 1530.
20. Ban against Philip of Hesse, 1546.
20. William Julius Mann d. at Boston, 1892. A.
23. Religious peace of Nuremberg, 1532.
23. General Synod South (United Synod) at Roanoke, Va., 1886. A.
24. John Bugenhagen b. at Wollin, 1495.
24. John Brenz b. at Weilderstadt, 1499.
24. John Mathesius, preacher, b. at Rochlitz, 1504.
24. John Albrecht Bengel, theologian, b. at Winnenden, 1687.
25. Augsburg Confession, 1530.
25. Book of Concord published, 1580.
25. Union of Lutheran and Reformed churches introduced into Prussia, 1850.
26. Victorin Strigel d. at Heidelberg, 1569.
27. Leipzig disputation opened, 1519.
27. Eck disputed with Carlstadt at Leipzig, 1519.
27. John Valentin Andrea d. at Stuttgart, 1654.
28. Charles V., emperor, 1519. C.
30. John the Constant, of Saxony, b. at Meissen, 1468.
30. John Frederick of Saxony b. at Torgau, 1503.
30. Reuchlin d. at Liebenzell, 1523.
30. Luther's mother d., 1531.

## JULY.

1. Henry Voes and John Esch, martyrs, burned at Brussels, 1523.
2. "Gloria Dei" dedicated at Philadelphia, Pa., 1790. A.
3. End of disputation between Eck and Carlstadt at Leipzig, 1519.
4. John Tetzl d. at Leipzig, 1519. C.
4. Luther began to dispute with Eck at Leipzig, 1519.
4. Gustavus Adolphus landed at Usedom (Thirty Years' War), 1630.
4. "Holy Trinity" Wilmington, Del., consecrated, 1699. A.
6. Regensburg (Ratisbon) convention (Catholic), 1524. C.
8. Carl Gützlaff, missionary, b. at Pyritz, 1803.
9. Ferdinand II., emperor, b. at Graz, 1578. C.
10. John Calvin b. at Noyon, 1509. R.
11. Maurice, elector of Saxony, d. at Sievershausen, 1553.
11. Nicolas Hunnius, theologian, b. at Marburg, 1535.
11. Catholic league (Thirty Years' War), 1609. C.
11. "Majestatsbrief" (Thirty Years' War), 1609.
11. Erasmus d. at Basel, 1536. C.
14. August Neander d. at Berlin, 1850.
15. Luther's sharp reply to Henry VIII. of England, 1522.
16. End of Leipzig disputation, 1519.
16. Christopher Blumhardt b. at Stuttgart, 1805.
17. Luther entered Augustinian cloister at Erfurt, 1505.
18. "Father" Frederick Hoyer b. at Helmstädt, 1793. A.
24. John Christopher Kunze d. at New York, 1807. A.
25. Cajetan b. at Gaeta, 1479. C.
25. John Caspar Schade d. at Berlin, 1698.
27. Solomon Glassius, theologian, d. at Gotha, 1656.
28. Religious conference at Hagenau closed, 1540.
28. John Sebastian Bach, composer, d. at Leipzig, 1759.
29. Religious conference at Regensburg closed, 1541.
29. "Friends of Light," rationalistic society, 1841.
31. August, elector of Saxony, d. at Freiberg, 1525.
31. "Father" Frederick Hoyer arrived at Guntur, India, 1842. A.

## AUGUST.

1. Wolfgang of Anhalt b. at Köthen, 1492.
2. Treaty of Passau, 1552.
2. Colloquy between Flacius and Strigel at Weimar, 1560.
3. Catholic confutation to Augsburg Confession read, 1530. C.
3. Frederick William III., King of Prussia, b. 1770. R.
4. John August Ernesti, rationalist, b. at Tenstadt, 1707.
5. John Christopher Kunze b. at Artern, 1744. A.
9. Cajetan d. at Rome, 1534. C.
9. Carl Gützlaff, missionary, d. at Hong Kong, 1851.
10. Philip Nicolai, hymnist, b. at Mengershausen, 1556.
10. Pennsylvania Ministerium called for Lutheran colloquy, 1806. A.
11. Jacob Fabritius's farewell at New York, 1671. A.
11. Bernardus Arensius installed at New York, 1671. A.
12. Paul Speratus d. at Marienwerder, 1551.
13. George III., of Anhalt, b. at Dessau, 1507.
14. "St. Michaels" dedicated at Philadelphia, Pa., 1748. A.
15. Baron C. H. v. Canstein b. at Lindenburg, 1667.
15. Pennsylvania Ministerium organized at Philadelphia, 1748. A.
16. John the Constant d. at Schweinitz, 1532.
16. Leonard Kayser, martyr, burned at Passau, 1532.
17. John Valentin Andrea b. at Herrenberg, 1586.
18. Pope Alexander VI. (Borgia) d. of poison, 1503. C.
19. Maximilian I. became emperor, 1493. C.
19. Baron C. H. v. Canstein d. at Halle, 1719.
20. John Gerhard, dogmatician, d. at Jena, 1637.
21. Rev. Eric Bjork d. at Fahlun, Sweden, 1749. A.
21. Herman Olshausen b. at Oldesloe, 1706.
22. John David Michaelis, rationalist, d. at Göttingen, 1701.
25. William Christopher Berckenmeyer d. at Athens, N. Y., 1751. A.
25. Charles Hase b. at Steinbach, 1800.
26. Frederick the Wise became elector of Saxony, 1486.
26. Alexander VI. (Borgia) became pope, 1492. C.
26. Ferdinand II., chosen emperor at Frankfurt, 1619. C.
26. Beale M. Schmuecker b. at Gettysburg, 1827. A.
27. Frederick Staphylus b. at Osnabruck, 1512.
27. First Diet at Spire closed, 1526.
27. Charles V. resigned the imperial crown, 1556. C.
27. Battle of Lutter (Thirty Years' War), 1626.
29. Ulrich v. Hutten d. on Island of Utau, Zurich, 1523.
30. Wolfgang Musculus d. at Berne, 1563. R.
31. John Rist, hymnist, d. at Wedel, 1607.
31. John Frederick Oberlin b. at Strassburg, 1740.

## SEPTEMBER.

1. Luther's apology to Henry VIII. of England, 1525.
1. Second Diet at Augsburg opened, 1547.
4. Swedish Lutheran church dedicated at Tinicum, 1645. A.
5. Gottfried Arnold b. at Annaberg, 1665.
5. Herman Olshausen d. at Erlangen, 1830.
6. Henry Melchior Mühlenberg b. at Eimbeck, 1711. A.
6. Bruno Bauer b. at Eisenberg, 1809.
7. Lucas Osiander d. at Stuttgart, 1604.
7. Reorus Torkillus d. at Wilmington, Del., 1643. A.
8. Wolfgang Musculus b. at Dienne, 1497. R.
9. John Lorenz v. Mosheim, theologian, d. at Göttingen, 1755.
11. John Brenz d. at Stuttgart, 1570.
11. John August Ernesti, rationalist, d. at Leipzig, 1781.
12. John Frederick v. Meyer b. at Frankfurt, 1772.
14. Pope Hadrian VI. d. at Rome, 1523. C.
14. Albrecht Wenzel Wallenstein b. at Hermanic, Bohemia, 1583. C.
16. Gottfried John Scheibel b. at Breslau, 1783.
17. Caspar Tauber, martyr, beheaded at Vienna, 1524.
17. Charles V. entered monastery at San Yuste, 1556. C.
17. Battle of Breitenfeld (Thirty Years' War), 1631.
17. John Campanius d. in Sweden, 1683. A.
17. Andrew Rudmann d. at Philadelphia, 1708. A.
20. Luther's daughter Magdalena d. aged 14, 1542.
21. Charles V., emperor, d. at Salene Duce, 1558. C.
22. "Apology" offered to Charles V., 1530.
22. Diet at Augsburg closed, 1530.
22. John Agricola d. at Berlin, 1566.
22. Erasmus Schmidt, exegete, d. at Wittenberg, 1637.
22. John Christopher Kunze arrived at New York, 1770. A.
23. Christian Thomasius, jurist, d. at Halle, 1728.
24. Battle of Wittstock (Thirty Years' War), 1636.
24. Mühlenberg arrived at Charleston, S. C., 1742. A.
25. Pope Clement VII. d. at Rome, 1523. C.
25. Religious peace of Augsburg published, 1555.
25. Tilemann Heshusius d. at Helmstädt, 1588.
25. Caspar Peucer d. at Dessau, 1602.
26. John Gottlieb Carpov, theologian, b. at Dresden, 1679.
28. Clarenbach and Flystedten, martyrs, burned at Cologne, 1529.

## OCTOBER.

1. Marburg colloquy opened, 1529.

3. Marburg colloquy closed, 1529.
  4. "Father" Heyer consecrated as foreign missionary, 1841. A.
  5. Lucas Cranach, painter, b. at Cronach, 1472.
  6. Theodore Fließner d. at Kaiserswerth, 1864.
  7. Philadelphia Seminary opened, 1864.
  8. Paul Flemming, hymnist, b. at Hartenstein, 1609.
  9. Luther arrived at Augsburg to meet papal delegate, 1518.
  10. Henry Melchior Muhlenberg d. at Providence, near Philadelphia, 1787. A.
  11. John Mathesius, preacher, d. at Joachimsthal, 1565.
  12. Henry Schutz, composer, b. at Köstritz, 1585.
  13. Lutherans at New York petitioned for a pastor, 1649. A.
  14. Justus Jonas d. at Eisleben, 1555.
  15. Nicolas Crell executed at Dresden, 1601.
  16. John Lorcz v. Moshem, theologian, b. at Lubeck, 1694.
  17. William Alfred Passavant b. at Zelenople, Pa., 1821. A.
  18. John Friedrich Starck b. at Hildesheim, 1680.
  19. Ulrich Zwingle d. at Cappel, 1531. R.
  20. John Heermann, hymnist, b. at Raudten, 1585.
  21. Luther before Cajetan at Augsburg, 1518.
  22. Miltitz conferred with Luther at Lichtenberg, 1520.
  23. "Father" Heyer sailed for India, 1841. A.
  24. Frederick William IV. of Prussia b. 1795. R.
  25. Beale M. Schmucker d. at Pottstown, Pa., 1888. A.
  26. Convention at Schwabach, 1529.
  27. Lucas Cranach, painter, d. at Weimar, 1553.
  28. Andrew Osiander d. at Königsberg, 1552.
  29. Casper Hedio d. at Strassburg, 1552. R.
  30. George III. of Anhalt d. at Merseburg, 1553.
  31. John Gerhard, dogmatician, b. at Quedlinburg, 1582.
  32. Luther became doctor of divinity, 1512.
  33. First session of New York Ministerium, 1786. A.
  34. Ernst William Hengstenberg b. at Fröndenberg, 1802.
  35. John Wigand d. 1537.
  36. Charles V. crowned at Aix-la-Chapelle, 1520.
  37. General Synod formed at Hagerstown, Md., 1820.
  38. Leonard Hutter, dogmatician, d. at Wittenberg, 1616.
  39. Peace of Westphalia (Thirty Years' War), 1648.
  40. Philip Melancthon, professor of Greek at Wittenberg, 1518.
  41. Charles V. resigned Netherland's crown at Brussels, 1555. C.
  42. C. F. W. Walther b. at Langenchursdorf, 1811.
  43. Philip Nicolai, hymnist, d. at Hamburg, 1608.
  44. Christian Frederick Schwartz, missionary, b. at Sonnenberg, 1726.
  45. Erasmus b. at Rotterdam, 1465. C.
  46. John Funck executed at Kneiphof, 1566.
  47. August Pfeiffer, theologian, b. at Lauenburg, 1640.
  48. Luther League of America organized at Pittsburg, Pa., 1895. A.
  49. Luther's 95 Theses against indulgences, 1517.
  50. "Emigration Patent" expelling 14,000 Salzburger, 1731.
  51. Frederick William III. of Prussia called for "Union," 1817.
  52. Claus Harms' Theses against Rationalism, 1817.
- NOVEMBER.
1. Erhard Schnepf b. at Heilbronn, 1495.
  2. First evangelical mass in Brandenburg, 1539.
  3. Erhard Schnepf d. at Jena, 1558.
  4. John Albrecht Bengel, theologian, d. at Stuttgart, 1752.
  5. Tileman Heshusius b. at Wesel, 1527.
  6. Magdeburg capitulated to Maurice of Saxony, 1551.
  7. Hans Sachs, hymnist, b. at Nuremberg, 1494.
  8. Hans Egede, apostle of Greenland, d. at Falster, 1758.
  9. Ulrich of Wuertemberg d. 1550.
  10. Henry Schutz, composer, d. at Dresden, 1672.
  11. Lazarus Spengler d. at Nuremberg, 1534.
  12. "Father" Heyer d. at Philadelphia, Pa., 1873. A.
  13. Paul Eber, hymnist, b. at Kissingen, 1511.
  14. Battle of Weissenberg (Thirty Years' War), 1620.
  15. Martin Chemnitz b. at Treuenbrietzen, 1522.
  16. Luther b. at Eisleben, 1483.
  17. Luther baptized at Eisleben, 1483.
  18. John Eck (Maier), b. at Eck, Suabia, 1486. C.
  19. John Martin Boltzius d. at Ebenezer, Ga., 1765. A.
  20. Battle of Lützen (Thirty Years' War), 1632.
  21. Gustav Adolf slain at Lützen, 1632.
  22. Ludwig Adolf Petri b. at Lüthors, 1803.
  23. Henry Ewald, rationalist, b. at Göttingen, 1803.
  24. Jacob Böhme, theosophist, d. at Görlitz, 1625.
  25. Clement VII. became pope, 1523. C.
  - 26-27. First meeting of General Council at Fort Wayne, Ind., 1867. A.
  28. Frederick Schliermacher b. at Breslau, 1768.
  29. Philip of Hesse b. at Marburg, 1504.
  30. John Ecolampadius d. at Basel, 1531. R.
  31. Justus Falckner ordained in Philadelphia, 1703. A.
  32. Muhlenberg arrived at Philadelphia, 1742. A.
  33. Religious conference at Worms opened, 1540.
  34. George Major d. at Wittenberg, 1574.
- DECEMBER.
1. Pope Leo X. d., 1521. C.
  2. Nicolas Amsof b. at Torgau, 1483.
  3. Last session of the Council of Trent, 1563. C.
  4. Constantin Tischendorf d. at Leipzig, 1874.
  5. Martin Rinkart, hymnist, b. at Eilenburg, 1649.
  6. Gustavus Adolphus b. at Stockholm, 1594.
  7. John Gottlieb Töllner, rationalist, b. at Charlottenburg, 1724.
  8. Luther burned bull of excommunication, 1520.
  9. Henry Müller v. Zütphen, martyr, burned at Heide, 1524.
  10. Mathias Flacius deposed for Manichaeism, 1561.
  11. Pope Leo X. b. at Florence, 1475. C.
  - 12-14. Lutheran assembly held at Reading, Pa., 1866. A.
  15. Paul Speratus, hymnist, b. at Rühlten, 1484.
  16. First diet at Nuremberg reconvened, 1522.
  17. Council of Trent opened, 1545. C.
  18. George Calixt b. at Medelbye, 1586.
  19. Nicolas Slesnecker b. at Hersbruck, 1530.
  20. Lucas Osiander b. at Nuremberg, 1534.
  21. Paul Eber d. at Wittenberg, 1569.
  22. Charles A. Stork d., Philadelphia, 1883. A.
  23. Veit Ludwig v. Seckendorf, historian, d. at Halle, 1692.
  24. John Solomon Semler, rationalist, b. at Saalfeld, 1725.
  25. Andrew Osiander b. at Gunzenhausen, 1498.
  26. Luther's wife d. at Torgau, 1522.
  27. Veit Ludwig v. Seckendorf, historian, b. near Bamberg, 1626.
  28. Conrad Hofmann d. at Erlangen, 1877.
  29. Ægidius Hunnius b. at Winnenden, 1550.
  30. Benjamin Schmolck, hymnist, b. at Braunschweig, 1672.
  31. Conrad Hofmann b. at Nuremberg, 1810.
  32. Leipzig interim adopted, 1548.
  33. Herman Samuel Reimarus, rationalist, b. at Hamburg, 1694.
  34. Andrew Rudolf Carlstadt d. at Basel, 1541.
  35. Frederick Myconius b. at Lichtenfels, 1490.
  36. Victorin Strigel b. at Kaufbeuren, 1514.
  37. John Arndt b. at Ballenstädt, 1555.
  38. John Staupitz d. at Salzburg, 1524. C.
  39. First General Conference adjourned, Philadelphia, 1898. A.

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